



FATHER STRUBBE

Speaks to Young Men on Gambling.

St. Ann's Church witnessed a most edifying sight on last Sunday evening (Pentecost) when the St. Ann's Young Men's Sodality of the Holy Family, held their religious celebration. Preceded by their band and the St. Ann's Cadets, the St. Ann's Young Men's Society, marched from their hall by way of Ottawa and McCord streets to St. Ann's Church, where they were joined by the Holy Family Society. Seats had been reserved for the societies in the centre aisle and the remainder of the church was crowded to its utmost capacity. After the recitation of the May devotions, Rev. Father Strubbe, C.S.S.R., the pastor and spiritual director of the young men, delivered a most eloquent and impressive discourse upon "The Passions, their nature, influence and remedies." After the sermon the societies walked in procession around the church, each member holding a lighted taper and chanting the response of the "Magnificat." The order of the procession was as follows:—

St. Ann's Young Men's Society headed by their flag; the shrine of Our Lady of Perpetual Help which was carried by four officers of St. Ann's Cadets; the Sodality of the Holy Family Society headed by their banner; Acolytes, guard of honor composed of St. Ann's Cadets; and the officiating priests. Solemn Benediction of the Most Blessed Sacrament followed, Rev. Father Lemieux, C.S.S.R., Provincial of the Redemptorist Order being the celebrant, assisted by Fathers Simard, C.S.S.R. and Jackman, C.S.S.R. During Benediction the choir under the able conductorship of Mr. W. Murphy surpassed themselves in the musical portion of the service. They rendered in a most creditable manner Fauconier's "Sanctus", Mr. M. C. Mullarkey, soloist: "Ave Maria" trio, Mr. B. Owens soloist, Messrs. W. Murphy, M. C. Mullarkey and Ed. Quinn; Rossini's "Tantum Ergo," F. McCrory, W. Murphy and Ed. Quinn, soloists; Gounod's "Laudate Dominum," by the choir, musical director and organist, Prof. P. J. Shea. We are not exaggerating when we say that St. Ann's choir in the present state of proficiency can compete favorably with any other church choir in the city without exception; but we are sure it has been remarked before that the present position of the choir loft somewhat muffles the sweet volume of sound; and the effect is not as fine as if the organ and choir loft were advanced to the gallery railing, as at present the members of the choir are singing under a disadvantage.

Rev. Father Strubbe in his sermon to the young men upon their passions took for his text "A man's enemies shall they be of his own household," (St. Matt. x. 36). He said:—

The path of life is surrounded on all sides by dangers, but the exterior dangers can be more easily overcome than these other dangers—the enemies that live within us and which belong to our own household, that is to say, ourselves. How is it that we are always so ready to welcome all the influences of evil? It is because we have powerful accomplices within us, and these accomplices are our passions. Oh, what an immense subject! It is so vast that to encompass it within the short space of time that is allowed me, would be impossible. Therefore I will say nothing of the causes, or of the different manifestations or of the classes of the passions; but will limit the subject to their nature and influence and the remedies.

In treating passions the majority of the authors define only the effects and not the origin. Some say they are a debility of the soul, a disease of the heart or a perturbation of nature. St. Thomas Aquinas defines the passions as a motion of our senses caused by the image of good or evil and operating in us a kind of transmutation. That motion is not effected in the nobler part of our being, but in a less noble region, in the region of our instincts. But how is it effected, is it by itself? No; but by a picture representing something good or something bad. If something good, it produces love, desire and joy—if something bad it produces hatred, repugnance and sadness. A passion of itself is indifferent but when it is en-

dorsed by the intelligence and embraced by the will it becomes a moral action, good or evil according to the object.

It has been said that the passions are the ruin of young men because in a young man, the passions are stronger and more fiery, like nature which is strongest in the spring time. This may be true, but at the same time I say that they are also their honor, their pride and their glory. What made Pancratius, Mauritius, Cyril so glorious in the annals of the Church? What sends these young priests to foreign countries? What makes a soldier lay down his life for his country? What makes a young man, in the midst of the enemies of his religion, remain steadfast? Is it not the passions? And to crown all these examples and to show how great and noble a passion may make a man, allow me to show you Calvary and the Crucifix. Has Jesus Christ not saved the world through His passion? I do not give a double meaning to the word. Certainly we call passion, the atrocious sufferings which Jesus has endured for our sins. But what made Him accept that? What nailed Him to the cross? A passion of love for mankind. "Oh Jesus, you during your mortal life said a word which tells us how strongly that passion is breathing in your heart. 'I have a baptism of water, I am to be baptized, and how am I straightened until it be accomplished.' You said that word, and when a bloody sweat reddened your agonizing body, that passion cried out to you march on. When whips and rods were digging murderous grooves in your innocent flesh, march on said the passion. When your royal brow was lacerated by thorns, march on. When the people drunk with hatred and envy, demanded your sentence, that passion always said march on! march on! And whither? To death? It is not far enough—to the death of the cross. This was Jesus' passion—love for man.

Therefore, you see my dear brethren that after all, a passion is not so much to be dreaded as it is a good thing if it be well ruled, provided you are able to keep it down; but unfortunately we see very many young men from day to day allowing themselves to be ruled by their passions until we have to say that a passion is a debility of the soul a disease of the heart. All passions no matter what name they may bear if not kept down, if they be not directed by our reason, and if unruled by our will, they become fatal to the heart. Passion will then from the very beginning darken our understanding, trouble our heart and deceive both the understanding and the heart.

To direct our steps we are in need of light and the Creator has given us the sun to show us the passes to be avoided. Our reason and our faith are the double sun by which we clearly see what is good and what is bad. What we are to do and what to avoid. What is wise and prudent and what is rash and foolish. But it happens to the soul what sometimes happens to the body. Did you ever take a walk through the fields on an early summer morning. The sun has risen in all the splendor of its golden and purple draperies. A beautiful day is announced. But lo! soon the rising sun exhales from its bosom a dark and thick vapor which hides from us the beautiful picture which we have just admired. In the same manner when our soul educated on the lap of a Christian and God-fearing mother, the morning of our life was all sunshine and purity of our soul was the object of admiration by God and man. But alas! why could we not remain so? Small and little, but pious and innocent. No sooner do we enter life than from the bosom of our instincts comes forth the man—or passions—which envelops us and hides from us the light ere now so brilliant—our reason and our faith—and throws a gloomy darkness on our path. We do not know what we are, where we are and whither we are going.

But if in this painful circumstance we only stand still and wait until the fog would have disappeared and the sky become clear. But this seems to be impossible to the young man. For

the prophet Isaiah says that the sea which cannot rest. Behold the waves of the sea that are in constant motion. Now they are heaved up, then thrown down; now they rush forth, then keep ahead; now they come with foaming rage upon the rocks, then slowly they approach again. That is the picture of the poor young man's heart.

But if such is the influence of a passion in its beginning, what must be its influence when it has taken root in our hearts. I cannot give the picture of the young man who is ruled by his passions. He is nothing else but a miserable slave and becomes a habitual sinner and a total wreck. So it is with those young men who are ruled by the passion of intemperance, the passion of impurity and the passion of gambling. The two former vices have been spoken of on former occasions, and I desire to profit by this opportunity to warn you against that passion for playing the policy game and buying lottery tickets which has seized upon the hearts of the young men and women, young and old of this city and this parish. I hope that the gentlemen who have taken up this cause will succeed in their undertaking. They have my best wishes and I will ask Almighty God to bless them; because there is no vice which is more prevalent in our city than the passion of gambling. It has caused more harm among the people of this parish than all the other passions.

The preacher here cited the example of one young man of the parish who had lost an important position of trust through his passion for the policy game. He also knew a woman in the parish who spent five dollars a week in lottery tickets and already she has squandered sixteen hundred dollars of hard earned money. He could give many other instances of the ruin caused by this passion for gambling. We read, said he in the daily press about those clubs that have been brought before the courts, the many cigar and candy stores that sell these lottery tickets do just as

much harm among our people. The enormous profits that these lotteries make should be sufficient to show anybody that whatever small windings he might occasionally make, in the end the policy player was bound to lose because the chances were not equal. The practice had also a demoralizing influence upon the character of those who engage in it; and it was pleasing to notice that something was being done to put a stop to this condition of affairs.

Continuing he said:—"I don't want to give you the impression that although a slave to your passions that everything is lost. No; it may be difficult but it is not impossible. Therefore I must say to you watch, fear and fight. Watch around you for no matter how alert you are, your passions are more so; they never die. Be always on your guard and never be taken by surprise. Watch and watch constantly. Also fear, distrust yourselves and profit by your past experiences when you became addicted to the vice of intemperance or of gambling. Distrust yourselves otherwise, there will come a time when the advice of a friend will be of no avail, when the tears of a mother will have no effect on you. Also fight. Learn to say "No" when a companion seeks to entice you away from the right path. Have courage to say no and try to practice that virtue most opposed to your passion.

Don't be alone; try to seek comfort. You have your young men's society and I feel proud of you. Profit by all the advantages that society gives you. Go to Mary when you feel a passion arising in your heart and Mary will protect you. And then last and best of all go to confession and communion. Fortify yourselves with the Bread of the Angels and drink of the Blood that will make you pure. Then let the passions come and all the powers of earth come, when Jesus Christ helps you and Mary protects you, you need not be afraid. Conquer and you will obtain the crown of the brave for all eternity.—Amen.

IN CATHOLIC CIRCLES OF ONTARIO.

The tenth anniversary of the installation of his Lordship the Bishop of Hamilton, Right Rev. Joseph Dowling, was celebrated last week. On that occasion the unveiling and blessing of the beautiful memorial windows and tablets, of late erected in St. Mary's Cathedral, took place. Needless to attempt any description of the church decorations, the music, and all the accompanying tokens of festive joy. The sermon a most eloquent and practical one, was preached by the new Archbishop of Toronto Mgr. O'Connor. Archbishop O'Connor also blessed the windows. The following are the subjects of these very beautiful windows:—

First—Subject, The Annunciation, donated by the married men of St. Mary's Cathedral, 1899.

Second—The Visitation, donated by the single men, 1899.

Third—Large transept window, representing The Birth of Christ and The Presentation in the Temple. Under the first part is an inscription relating to Bishop Farrell and under the second an inscription referring to Bishop Crinnon, both of whom are buried beneath. Beneath the windows are erected tablets to each of the above bishops, and also one to Rev. Father Kelly.

Fourth—The finding of Our Lord in the Temple, donated by St. Mary's Cathedral Altar Society, of 1899.

Fifth—The Immaculate Conception, donated by Right Rev. T. J. Dowling, Bishop of Hamilton, in memory of his mother.

Sixth—The Agony in the Garden, donated by Right Rev. T. J. Dowling in memory of his father.

Seventh—The Scourging of our Lord at the Pillar, donated by Mrs. Mary Jones.

Eighth—The Crowning of Our Lord with Thorns, donated by John and Nicholas Bucke, in memory of their mother.

Ninth—The Carrying of the Cross, donated by Thomas Mooney, who died at Aytton, Ont.

Tenth—The Crucifixion, donated by Mrs. Catherine Sullivan, in memory of her son Patrick.

Eleventh—St. Cecilia, donated by Mrs. Anna O'Brien and her daughter Josephine, in memory of Donald J. O'Brien, the famous organist.

Twelfth—The Resurrection, donated

by the Harris family, in memory of their father and mother.

Thirteenth—Large transept window, representing the Ascension of Our Lord and the Descent of the Holy Ghost. Under the first part the inscription refers to Bishop Carberry, and at the bottom is an inscription relating to the consecration and installation of Bishop Dowling. Two magnificent tablets are placed under the window; on one is left space to inscribe the death of Bishop Dowling. The windows and tablets in honor of bishops were donated by the present bishop, the clergy, the religious communities, and the faithful laity of the diocese.

Fourteenth—The Assumption, donated by the Young Ladies' sodality of St. Mary's Cathedral, 1899.

Fifteenth—The Coronation, donated by Thomas and Mrs. Walsh, in memory of their son Michael.

The fifteen mysteries of the Rosary are represented in windows: The patroness of the cathedral is represented in the window of The Immaculate Conception, and the patroness of music in the window of St. Cecilia.

There are also four smaller windows, representing the four evangelists, Matthew, Mark, Luke and John, donated by Vicar-General McEvay and Rev. Fathers Holden, Mahoney, and Hiney.

A most touching and appropriate address, from the congregation, was read by Mr. E. Furlong, and in reply the honored Bishop said:—

"My Dear Friends,—I thank you most sincerely for your congratulations on the celebration of my tenth anniversary among you, but especially for the prayers and good wishes on my behalf as expressed in your very kind address.

"The prayers and good wishes and sympathy of my faithful and beloved people are very grateful to me. They are a great help to enable me to bear the burden of the episcopal office, as indeed I need all the help possible in order, with the blessing of God, to discharge the duties expected of me as your bishop. I can well understand that the honor done me to-day is not intended simply as a personal compliment. You are here, rather, as the chosen representatives of the four city churches—as representatives of the Separate School Board of Education and of the several benevolent societies of the parish, to honor not

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RECENT HAPPENINGS IN EUROPE.

OUR REGULAR WEEKLY REVIEW.

RELIGIOUS DISABILITIES.—A few weeks ago the "True Witness" called its readers' attention to the fact that in Ireland it is still a misdemeanor for a man to become a member of the Jesuit or any other religious order, and expressed the hope that steps would soon be taken to repeal legislation which is so manifestly unjust and so directly opposed to latter-day British notions of fair play. The word Jesuit is used particularly because it is specially mentioned in the British Acts of Parliaments. The unanimity of the Irish members of parliament in demanding that this religious disability should be removed from the statute-book is well illustrated by the fact that the bill which is entitled "A bill to Abolish Disabilities, still affecting Roman Catholics in the United Kingdom" is "backed"—that is, signed by Mr. John Dillon, Mr. T. M. Healy, Mr. John Redmond and Lord Edmond Talbot. The gist of the bill is as follows:—

"Notwithstanding any Act of Parliament to the contrary, it shall be, and shall be deemed to have been, lawful for Jesuits and members of other religious orders, communities, or societies of the Roman Catholic Church, (described in certain Acts of Parliament, including the Roman Catholic Relief Act, 1829, as the Church of Rome) bound by monastic or religious vows, to reside in the United Kingdom; it shall be lawful, and it shall be deemed to have been lawful, for Jesuits and members of other religious orders, communities and societies of the said Church, consisting of men and bound by religious or monastic vows, to take and acquire property in like manner and to the same extent as, but subject to such limitations and disabilities as now affect the members of any religious order, community, or establishment consisting of females bound by religious or monastic vows; there shall be repealed from the passing of this act so much of any Act of Parliament as makes any provision for the suppression or prohibition of Jesuits or members of other religious orders, communities or societies as aforesaid."

The bill aims to repeal the whole of "The Act for banishing Papists," and several obnoxious sections of the "Roman Catholic Relief Act, 1829," the "Roman Catholic Charities Act, 1832," the "Places of Worship Registration Act, 1856," and the "Roman Catholic Charities Act, 1860." It is expected that the bill will pass both houses without opposition.

IRISH HOME INDUSTRIES.—They are growing apace. An order was recently received from a church in Philadelphia for a set of priests' vestments. The order was placed with the Dalky (County Dublin) School of Embroidery and Needlework. The vestments are finished and are on view. The price is \$3,500, and the design, which is very much admired, is Celtic.

AN HISTORIC CHURCH.—Ballinacorney Abbey, County Mayo, is the only sacred edifice in Ireland in which Mass has been celebrated daily for centuries before there were any Protestants in the world. Not that rust and ruin did not befall it like the rest, but a portion of the chancel remained roofed, or at least provided shelter of a kind, and here the persecuted worshippers and their pastor somehow were left unmolested. For some years the Rev. Thos. J. Reedy, has been doing wonders to restore the time-honored fane, which was founded in 1216, by Cathal O'Connor, King of Connaught, for the Canons Regular of St. Augustine. The chancel, transepts and four of the side chapels have been re-roofed and other restorations carried out in accordance with the original design. In his heavy task of nine years, Father Reedy says that his best friend was the well-known "friend of all mendicants," Mr. James Talbot Power, Dublin. Mr. Power and the present Countess of Mayo have promised to provide the necessary funds, if the people of district will contribute \$500. From the unique associations of the old church, Father Reedy's undertaking appeals interestingly to Irish Catholic nationality.

A GOLDEN JUBILEE.—The Sisters of Mercy have celebrated the

golden Jubilee of their arrival in Glasgow. They celebrated it in a practical manner, by holding a three days' bazaar, which was a great success. Archbishop Eyre, in opening the bazaar, paid a high tribute to the zeal of the good sisters. It was worthy of note that the bazaar on the second day was opened by a prominent Jew, ex-Bailie Simons.

CATHOLIC CHARITY.—Another interesting gathering recently held in Glasgow was the 46th annual meeting of the society of St. Vincent de Paul. From the annual report that was read it was shown that the income of last year from ordinary sources, was \$40,000, an increase of \$1,400 as compared with the previous year; and that the expenditure was almost as much as the receipts. The donations included \$250 from the Marquis of Bute, and \$500 from a man who refused to give his name. The membership is put down at 1930, of which there are 630 active members. The Society is doing admirable work in Scotland's commercial metropolis.

A CATHOLIC LEAGUE'S WORK.—A record of good and important work was contained in the fourth annual report of the Catholic League of South London a few days ago. During 1898 the Election and Registration Committee, the Apprenticeship Committee and the Social Committee had given a grand amount of themselves. The number of Catholic members of Boards of Guardians in the English capital had been largely increased, while the majority of the non-Catholic guardians had pledged themselves to further Catholic interests wherever occasion should offer. This result was secured through the action of accredited members of the League waiting on each candidate and promising the organized Catholic vote to the man who undertook to favor Catholic rights. This was done, it should be explained, in those electoral districts only where the number of Catholic voters was too small to justify the placing of a Catholic candidate in the field.

It illustrates what unity and organization can accomplish. Would that a similar society existed in Montreal! But there never will be such an organization until the Irish Catholics of this city take to heart the advice given by the Bishop of Southwark to the members of the South London League on the occasion referred to. "You must," his Lordship said, "show your non-Catholic neighbors that when Catholic interests are at stake you are determined to act as one united body, quite regardless of differences in political opinions."

A BLIND PRIEST IN THE PULPIT.—It is not often that a blind priest is heard preaching in the pulpit of a leading church. Yet such an event recently occurred in the fashionable church of St. Clothilde, Paris. The preacher, the Abbe Dufresne, is a Missionary Apostolic at Geneva, Switzerland, and is an honorary Canon at Soissons, France. He is the grandson of M. Poisset, author of a life of Pere Lacordaire. He became suddenly blind while studying his theology, and was allowed to continue his preparations for the priesthood by the special permission of Pope Pius IX.

CZAR'S PEACE CONFERENCE.—One result of the Czar's Peace Conference—which, paradoxical as it may seem, has not yet got down to business—is the decision of his autocratic majesty to abolish the penalty of transportation to Siberia. He announced this decision at a preliminary meeting held in St. Petersburg.

Last week 2,623 births and 1,397 deaths were registered in London, the former being 162 and the latter 212 below the average numbers in the corresponding weeks of the last ten years. The annual death rate per 1,000 fell from 16.9 to 16.0, the average for the past month being 17.2, or 2.0 per 1,000 below the mean rate in the corresponding periods of the past decade. Of the deaths 133 were referred to zymotic diseases, a total ninety-two below the average weekly number. In Greater London, the birth and death rates were 29.8 and 14.7 respectively.