

VOL. XXXVII.---NO. 51.

# MONTREAL, WEDNESDAY, JUL 1 27. 1887.

# PRICE. - - FIVE CENTS



Dector of the Church and Founder of the Bedemptorists - His Centenary on the 2nd August-interesting Sketch of His Carcer-Th- Good Work Accomplished by the Redemptorist Fathers Since They Took Cha-ge of St. Ann's Church in this City.

On Tuesday next, August 2nd, the Congrega-tion of the Most Holy Redeemer (Red-mptori-is) throughout the world will celebrate the Centenary of their Founder, St. Alphonsus de Ligu ai, an event wh ch is deserving of special commemoration in our columns, in view of the fact that city has been favored by the disciples of the our as Saint and Doc or of the Chutch, is being selected as on- of their centres in the prosecution of the one errat object of their lives, viz., the salvation of souls.

salvation of sours. Alfonso Maria de Liguori was born in Maria-ella, in the suburbs of Naples, on the 27th Sept., 1696. In early youth he edited all with whom he conversed, and the e who have written has he converses, and the owner have written has life in detail ment on numerous instances of vir-tue. While at college his canduct never varied, devotion to the Sacrament of the Altar, and the Mother f God continua lygaining strength the Mother f God continua lygaining strength Having obt ined his degrees, he practiced at the bar for a while, giving promise of a brilliant the our for a white, grand promise of a brinnand gareer, but at the age of twenty-seren years he abandoned the law to embrace the scilesia tical state. After four years preparation the cherished ambition of his life was realized, and he was ordained pri-st. He was held in such esteem by his Archbishop, that he had no so ner been ordained than he was appointed to conduct the retr(at of the clergy, although there were amongst them many apos-tolic and el.quent men of old standing. He was peculiarly fitted for the confessional, rot by the qualities which he possessed (all of which are u.dist ensable to every good confessor) but by the degree in which he possessed them. His tenderness in receiving, h s patience in hearing, his amount in admonition, were such as few winted to conduct the retreat of the clergy, bis sweetness in admonition, were such as few or nona have ever met with. The unc ion with which he represented to the sinner his ingratitude, and the moving words by which h sought

tude, and the moving words by which h shight to excite him to repentance, were i rai tile. His first desire way to join the Congregation of the Oratory; being unable to do this on ac-count of the oup sition of his father, he devoted himself to evangelizing the poor in the city of Naples, and to the duties of preacher and confessor, residing first in his father's house. afterwards in the first in his father's house, afterwards in the college of the Chinese, founded by Fath r Matthew Rips, the famous Chinese missionary. He also joined a ecular congregation of mission rie also joined a securar congression of mission-aries called the Propagada, and with them gave several missions in the provice s By this means he came to know the spiritual lestitution of the poor peasants and s'epherds, and felt a strong desire to devote his life to the succor of strong desire to devote his hie to the succor of the rural populations. He was confirmed in these thoughts especially by the advice of Mousigor Falcoia, bishop of Castellamare. This prelate had long desired the establishment of an institute of apostolic strive is all things to copy the life of our Lord Jesus Christ, and after His example to evangenus Christ, and hits his example to evaluate gelize the poor. He had founded at Scala a community of ladies called Nuns of the Most Aoly Saviour, who prayed continua ly for the same intention. It was while giving the spiritual exercises to these nuns that St. spiritual exercises to these nuns that St. Alphonsus at last resolved, under the direction Alphonsus at last resolved, under the direction of Bishop Falcoia, to gather some companions, who should on the one hand seek their own perfection by the obligations and rules of a religious life, and on the other devote themselves to apostolic work among the most neglected and forsaken souls. The work was solemnly begun at Scala on November 9, 1732, St. Alphonsus being then 36 years o'd. so years o a. In carrying out this design the Saint encoun-tered innumerable obstacles-first, on the part of good men who looked cn him as misled by of good men who looked on him as misled by enthusiasm or spiritual ambition, and after-wards from the civil authorities. The times were indeed most unfavorable to such a pr ject, and it is one of the minacles of the Saint's life to have founded and maintained a new religious to have founded and mandalined a new religious congregation at the time when the Marquis Tanucci w.s all-powerful in Naples. In spite, however, of these obstacles, St. Alphon-sus succeeded in establishing several houses in different parts of Naples and Stelly, and before his death saw his institute spreading in the Papal States and already transported beyond the Alps. On February 25, 1749, Pope Benedict XIV. approved the rules and confirmed the new insti-tute by a solemn approbation. St. Alphonsus had called his congregation by the name of the Most Holy Saviour; but, to prevent confu-sion with the canons regular of that name in Venice, the Pope himself changed the title to that of the Most Holy Redeemer. The mem-bers of the congregation of the Most Holy Re-deemer, besides the three simple but perpetual yows of poverty, chastity and obedience, bind vows or poverty, chastity and obedience, bind themselves by a vow of perseverance until death in the institute, which they confirm by a pro-missory oath. They are bound by their vow of poverty to refuse all benefices, offices or digni-ties outside their congregation. Whenever a Redemptorist has been raised to a bishopric it has been by command of the Source Bentief has been by command of the Sovereign Pontiff, dispensation. It was in this way that St. Alphonsus himself was obliged to ac-cept the bishopric of St. Agatha of the Goths. In order also more effectually to pursue the principal end of the institute, which is to suc cour the most ignorant and neglected souls St. Alphonsus forbade his Fathers to undertake such works as the instruction of youth, the government of seminaries or the direction of nuns. Their main occupation is the apostolic ministry in the preaching of missions and re-treats to all classes of persons, but with a preference for such as are most neglected, especially those who live in remote villages and hamlets As, however, in many countries, the most neglected souls are to be found in the great cities, the intention of the founder is carried out in laboring for them. St. Alphoneus died on August 2, 1787, in his ninety. first year. Before his death he forecold the spread of his congregation beyond the Alps, and rejoiced when he heard that two Germans and rejuiced when he head that two Germans had asked admission from the Superior of the Roman House. One of these, the venerable servant of God, Clement Maria Hofbauer, es-tablished the Order in Poland, Austria and Switzerland, and since his death, in 1820, it has spread through most of the countries of Europe, in North and South America, the West Indies and Anstralia. They have found an important sphere of action in the United States, whither they first came in 1841, since which time branches of the Order have been opened in several of the leading cities

of the Union. In 1874 they were called to Canada and placed in charge of St. Patrick's church, Quebec. Since then establishments have been opened in Toronto, St. Anne de Beaupré, Montr al and St. John, N.B. The Order was introduced into England by Dr. Baines, Vicar-Apostolic of the Western Distric, in 1843, whortly before his death The British Isles form one Province, with houses in London, Liverp ol, Perth, Teignmouth, Limerick and Dundalk.

Dundalk. In t e many revolutions of this century the Congregation of the Most Holy Redeemer has experienced more than the usual share of persecution, having been expelled in turn from Paland, Austria, Bavaria, France, Spilo, Portugal, Switzerland, Ita y and Germany. Into several of these countries the missionaries have returned a second time and renewed their lebors. From some they have been again

driven out when revolution or impiety has become predominant.

The Congregation is under the government of a Superior General, called the Rector Maj r, who is elected for life by a gen-ral chapter, and is assisted by six consultors. His residence is in (Provincials) and of the houses (Rectors), with Kome. their consultor, a e appointed for a term of three years by the R ctor Major. Their term

three years by the Ractor Major. Their term of office may be renewed at his discre ion. On the 21st December, 1800, the Venerable Pont ff Puss VII. issued the decree for the beatification of Alph nue, and on the 26th May, 1836, our most Holy Father, Gregory XVI, after having gone through the glorious proofs of h s sanctify, youch affed to the Church by the Almichty after the beatification of his by the Almighty, after the beatification of his servant, pro.eeded with the solemn ceremony of canonization or enroment amongst the saints. The advent of the R demptorist Order to Montreal dates from September, 1884, when they were entrusted with the charge of St. Ann's parish in this city. The magnitude of the good work they have accomplished during their sout residence in our midst is extra-

their s out residence in our midst is extra-odinary. They have given numerous missic ns and retreats, opened new schools, enlarged existing ones; erected a fine hall for young men, which is funished with every rea-onable extension for them them to mit a home for the old attraction for them; built a home for the old people, which will be opened in September under the direction of the "Little Sisters of the Poor," who are thus introduced to Ca ada for the brst time by the m. The Arch-Contraternity of the Holy Family has been es ab ished, with sodalities for the married men, married women, young men and young women. The St. Anne's Young Men's Society has been organized, under the special charge of Rev. Father Strubbr, which has effected a vast amount of good, and bears the reputation of being the strongest, most prosp.rou, and most progres-sive Irish organization in the city. The Fathers have observed an unpublic convent for them. have also erected an imposing convent for them-selves, adjoining St. Ann's Church, which is four serves, adjoining St. Ann schutch, which is four storeys high, and has a frontage of 120 feet on St. Augustine street, and 60 feet on Basin street, which will eventually be the Mother House of their community in Canada. The interior of St. Ann's church has also been beautifully embellished, and a large staff of machine are at unsant enter d on the sellarge. workmen are at present engag don the enlarge-ment of the church, which, when fin shed, will be one of the most beautiful in the Dominion. All these noble enterprises have been carried out without any special appeal being made to

# WAYS OF SOCIETY.

Its Tyranny, Follies and Fashions Described -A Telling Sermon-Cardinal Manning on the Earthly and the lleavenly-Minded.

The Cardinal Archbishop of Westminste preached recently at the Church of Our Lady, St. John Wood, London. His Eminence taking for his text the words: "Therefore, if you be risen wit: Christ, seek those things which are risen wit 'Christ, seek those things which are above, where Christ sitteth at the right hand of the Father. Mind the things which are above, for you are dead and your life is hid with Christ in G d," said : Our Divine Lord, when the forty days were accomplished, led H s discip'es out of Betania, and as He t-iked with them He lifted up His

hands and blessed them, and He was borns up and the clouds receive 1 Him out of sight. And the disciples watched Him as he ascended and strained their eyes to follow Him, and when they could see flim no more an angel said : "Ye man of Galille, why stand ye looking up into Heaven?" A strange question, for where else could they look? They had lost their Lord and Master and Friend, they had lost One that was dear and precious to them, they had lost Him in Whom all their happiness had been for three long years, and still more in these forty days after He roe from the deadall was now gone. He had lived in the midst of them, drawn the r hearts to Him, attached them to Hamself, and then ascended out of their s ght.

THE TWO MASTERS WE MUST CHOOSE BETWEEN Well, the question of the angel is easily anwered. They were boking up because their h-arts had ascended with Him Who was taken from them. This was a great lesson for us. Our Divine Lord warned the people not to lay Our Divine Lord warned the people not to lay up treasures upon earth, where the rust and the moth c rrode it, and where the thieves could eater in and steal it, but to lay up their treasures in Heaven, because, He says, "Where your tr asure is there your heart will be also." That is to say, that if your treasures are in Heaven you will be Heavenly minded, and if your treasure is upon e rth you will be earthly mind d. There is no hing between these two cond tions, there is no third state. We must every one of us by either Heavenly minded or artily minded. No man can serve two masters Oar he ris must be in Heaven or upon carth St. John says: "Love not the world, neither the things that are in the world, for any man that loveth the world the love of the Father is and the lower of the say and St. John care on to say not in him." And St. John goes on to say "the co capisence," (that is the desires of the fiesh and the desires of the eyes and the pride of life) "are not of the Father." The desire of the fiesh—what does that phrase represent? The gross life in which men inculge themselves, The gross has in which men inducing themselves, in food, in eating and drinking, in sloth, in bodily indulgence, and in all that belongs to a gross life. This is one of the things of this world. If any man loves it, lives in it, if he makes it his treasure, he is dead while he lives; he is not of the Father and will never see His

strongly drawn to those whom he loves on earth. Nevertheless he is continually delight-ung in God and in the thought of eterni y and in the certainty of his everlating. These things to him are sweeter and brighter, more beautiful and more powerfully attractive. That is to be heavenly minded. A man's heart is in heaven. He lives and lators in this world, but his heart Here is the plain meaning of St. Paul's words, "If ye be risen with Christ seek those things which are above." And then he went on to say, "Ye are dead and you life is hid with Christ in God." What is the meaning of those words? in God " What is the meaning of those words? When I read them I often say to myself, surely the inspired words of the New Testament give us a rule and a standard of life so high that the Christian world has been lowering and explaining it sway and gettin, rid of its true meaning, or getting rid, as the world says, of its strictures. Truth is a strict thing. Where truth ceases to be strict, it loses its definiteness. Explaining the meaning of those wordeful Explaining the meaning of those wonderful words, "for ye are dead," His Eminence said words, "for ye are dead," His Emmence said those words are strictly true. We were born epirituslly dead, and when the supernatural life was in us, the eternal life by which we can live forever if we persevere, we in that moment became dead to the world, dead to sin, dead to ourselves. The gift of God was the gift of dying to the world, but this much depends upon our mortification of ourselves. Let me ask a few questions. Are you dead to money? I do not mean are you misers. I am speaking of people such as ourselves. You say, "Well, I wish to have enough for myself and my family." What is enough? A little more than I have got, If we made up our minds to live in that state in which God has placed us, money would have no power over us. Examine yourselves and see how much you give to the poor, and see how much you give to the poor, and how much you give for the salva-tion of souls. It is a dangerous thing to be narrow-hearted and close-handed.

OUR SPIRITUAL RELATION TO SOCIETY.

Next, are you dead to society? People about us invite us and we invite them in turn. We do not care much about them. A great many others we do not like. We are charitable to them, but we have no great affection for them. Nevertheless society is a great tyrant. We are compelled to live according to the fashion, ac-cording to the custom, to do what others do, to yield to public opinion and b come slaves to it. Are you dead to society? Can you make up your mind to live in the pith that is drawn out for you, without a craving ambition for invitations of friends, for those things which are out of your line and path and by which a multitude destroy the happiness of their homes and them-selves? His Eminence having asked were we dead to ourselves and dead to our opinions, and having explained what manner of life we must lead in order to be able to answer in the affirmative, next asked if our lives were hid with Christ in God. First of all, we live by union with Ohrist, and Christ is in the glory of the Father, and therefore the life that we live in and by Him is hid in God with Him.

NOW WE CAN TURN OUR ORDINARY ACTIONS TO SPIRITUAL ACCOUNT.

tion that his Heliness leans towards Germany in his policy in opposition to France. The declarations of Mgr. Rotelii will put an end to this senseless myth. It is understood that Mgr. Rotelli in his discourse spoke the sentiments and ideas of Leo XIII.

News has been received from Jerusalem of the death of the eminent Pere Matthieu Le-compte, O.P. Pere Lecompte was recognized as a master of the art of sacred oratory and was regarded as one of the best preachers of his time. He had a long time made Jerusalem the centre of bis fruitful activity.

A Catholic Congress for all Austria has been planued for several years past, and an attempt was made to hold one in 1 83, at the ceutenary of the liberation of Vienna. One of the chief difficulties in the way was, of course, the great differences of nationality among Austrian Catholics. There seems to be some hope now Catholics. There seems to be some hope now that such a Congress may be successfully held this year or next. The proposal was made last autumn by Mgr. Kuno, and was afterwards taken up by several leading Catholic laymen, as well as by the chief bishops of Austria. In order not to interfere with the festivities for the Jubi-lee of Leo XIII., it is probuble that the Congress may be deferred till next year. may be deferred till next year.

M. Leo Taxil, the former iconoclast of Catho-M. Leo Taxil, the former iconoclast of Catho-licism, who repented some time ago of his errors, was very kindly received at an andience by His Holiness recently. The affectionate welcome accorded him moved M. Taxil to tears. The Holy Father spoke on the subject of Free-Masonry and urged M. Taxil to work for the cause of God and the Church, so as to repair, in this way, the scandal he had caused by his writings. M. Taxil repeated to the Holy Father, what he had state i in his last work, that it was while writing a diatribe against John of Arc while writing a diatribe against Join of Arc his conversion began, when he had recourse to the original documents concerning the saintly heroine. "This angelic and radiant face, this, heroine so tender and yet so strong," he said "so deeply touched my heart that I was disarmed

Catholic mothers, beware of the entrance of Catholic mothers, beware of the entrance of the vile literature of the day into your families. Beware and watch with a zealous eye the books and papers your children peruse. The serpent of destruction and immorality lies hidden in much of the current literature of the day. The destruction of thousands of boys and girls of to-day may be traced to the inordinate reading of the victors literature which is therem, broadcast the victous literature which is thrown broadcast over the land. Catholic mothers should scrutinize with the greatest care every line their children read. An eastern contemporary puts this question to Catholic mothers, and we re-peat it for the consideration of many Catholic mothers in this state: "What sort of wives or mothers will grills make whose highest ambition is to attract attention in public places? Consult the police and divorce court records for an answer. A girl brought up with no restraint to her actions soon tires of domestic ties and duties, and is apt to turn out a disgrace to her-self and her sex."

ROME, July 25.—The Moniterr publishes the text of a letter addressed by the Pope to Cardi-nal Rampol's on June 15, when the latter as-sumed the functions of pontifical Secretary of State. In this letter the Pope explains fully the principles which the Pope explains fully he is not of the Father and will never see this face. THE REFINED SINS OF THE MIND. Next, the desires o. the eyes—what are they? They might answer that the cares of this life, the budy, but the refined sins of the mind and the budy, but the refined sins of the mind and the budy, but the refined sins of the mind and the budy budy the refined the refined sins of the mind and the budy budy the refined sins peoples and the governments of civilized states. Referring first to Italy, the Pope develops the ideas propounded in the Consistory Allocution of May 23, when he laid down as a basis of pacification Italy's acknowledgment of the independence of the Holy See. He reiterates his claims to territorial sovereignty as an indispensable condition of settlement : all other chemes, he says, being unworthy of consideration. Italy herself, says the Pore, would reap most splendid benefits at home and abroad from a settlement recognizing the Pope's tempora power. Adverting next to Austria, the Pop says that the piety of the Emperor and the de votion of the Imperial family to the Holy Se have rendered mutual relations the best po sehl and the wise statesmen enjoying the confidence of the Emperor have promoted religion in Austria-Hungary and the establishment of per Austria-Hungary and the extensionment of per-fect concord. France, the elder daughter of the Church, was monaced by serious evils. The Pope trusted those evils would be dispelled through observance of the letter and spirits of the facts solemnly concluded with the Church. Turning to Spain, the Pope says the first need is a union o Oatholics for defence of their religion, in dow tion to the Holy See, and in reciprocal charity so that Spain may not be misguided by personal aims, Regarding Prussia, the Pontiff says it is necessary to continue the work of religious peace making to its full achievement. Great things have been done. The well disposed mind of the Emperor and the good intentions of ministers permit His Holiness to cherish the hope that his efforts to ameliorate the condition of the church will not prove barren. The solicitude felt by the Vatican for Prussia extends equally to the other states of Germany, and those states are now happily seeking the friend-liest relations with the Vatican. The Pope concludes with reference to the fostering missions leadinff back to the church her separated

# THE CRIMES ACT.

All of Ireland Proclaimed-Mr. Balfour Explains Why It Was Done-Mr. Chamberiain's Power Felt in the Cabinet.

LONDON, July 25.-In the House of Commons this evening Mr. Morley asked what had happened to explain the proclamation of the whole of 11 land since the Government had assured the House that the law was as well ob-yed in Borne and the new way as well obeyed in some parts of Ireland as in any part of Great Britain. Mr. Balfour replied that he had no reason to change his opinion that parts of Ireland were as quiet as parts of England. What the Government had done way not to authy the whole Comme At to Ireland correspondence. apply the whole Crimes Act to Ireland generally, but only the sub-sections de ling with nioting, unlawful assemblies and obstruction of police. Mr. Sexton asked whether the Execu-tive, before issuing the preclamation, dis-tinguished the counting where it was necessary to travent crime from those where it was accessary to punish crime. Mr. Balfour said that in every case in which a county had been especially proclaimed the proclamation had been ssued because the Government believed in the actual existence of crime or intimidation.

LONDON, July 26.—The Cabinet council yes-terday considered the reports submitted by Mr. Balfour on the proposed suppression of the National League. The Cabinet approved the proclamation, but postponed all further applica-tion of the Crimes act until the effect of the proclamation. Just post seen group and the public Proclamation has been seen. The Dublin Executive advises the prosecution of William O'Brien for the speech he made yesterday at Luggacurran, in which he incited the people to defy the act. Mr. Chamberlain has also warned the Government that the Radical vote will not support their action unless the Dublin Execu-tive directed the exercise of the powers of the act with mildness and discretion. Mr. Bilfour's explanation in the House of Commons shows that the warning has been accepted. The pro-clamations over the greater area of Ireland are of p ecaution. The Parnellites propose to raise a debate to morrow attacking the proclamations by a motion to adjourn.

by a motion to adjourn. LONDON, July 25. — A protest again+t the Irish Grimes act amendment bill has been issued over the signatures of the Earl of Granville and twenty eight Liberal peers, including the Earl of Rosebery, the Marquis of Ripon. the Earl of Kimberley and Garl Spencer. The protest de-nounces the act as a source of lasting irritation, of hatred and mistrust of the law, and declares that the measure derriver. Irishmen of influithat the measure deprives Irishmen of individual rights, and creates and stimulates the growth of secret societies. DUBLIN, August 25.—A Nationalist conven

tion was held at Newry to-day, attended by sixty delegates, including many priests. The meeting unanimously resolved to treat as a leper any fraitor testifying under the Crimes act. It was also resolved that should the league

amendment. The bill as it stands gives the option to tenant or landlord to make applica-tion to the court to fix the rent. Mr. Parnell tion to the court to fix the rent. Mr. Parnell urged that the tonant alone should have the right to apply the period of such application to be limited to three years. Mr. Balfour accepted the amendment with a limit of two years, Mr. Parnell agreeing. GLASGOW, July 25.—Sir George O. Trevelyan in an election speech to-day said the Irish Government should not be allowed to appoint the judges charged with the administration of the law, although the Government should be allowed to fix the number and salaries of the indexe.

the narishionera trish people of St. And's is well known, and they have spontaneously contributed handthey\_ somely to the various undertakings, delighted to have an opportunity of showing their appre-ciation of the labors of the good fathers in their behalf. St. Ann's Church has been us noted for the elaborate and grand manner in which the sacred offices are performed, all being carried out with that systematic precision f.r which the Redemptorists are renowned. It is also, we believe, the only church in the city in which night prayers and Benediction of the Blessed Saciament take place every evening throughout

the year. The Rector, Rev. Father Catulle, who posties of the saintly Founder of his Order, is held in the most affectionate esteem by h's parish-ioners, and in fact the same may be said with regard to his zealous coadjutors, Rev. Fathers Strubbe, Caron, Godtz, Capel, Mussely, Mal-Stringer, and Hendricks, who, besides minister-ing at all hours and in all reasons to the spiri-tusl wants of their flock, have also iden ified themselves with the people in all their movements in behalf of their oppressed and perse-cuted Motherland-Ireland-notwithstauding cuted Motherland-Ireland-notwithstanding the fact that none of the Fathers have the pri vilege (as one of them has publicly expressed it) of claiming the "Green Isle" as their birthp ace. but, as the Father above referred to bas also said, "Irish we are by the grace of our sacred priesthood, Irish we are by heart, by sympathy and love, Irish we are like the first Redempto-rist Fathers that labored in that old country of rours put Irish we are as thoroughly as St.

rist Fatners that inforced in that old country of yours-may, Irish we are as thoroughly as St. Patrick himself; Irish we are. Irish we will live, and Irish we will die." It is expected that in a short time a number of Irish Canandian students will be counted among those in the Novitiate of the Order, two howing already antared vie Mr. John Mala among those in the hovitate of the Order, two having already entered, viz., Mr. John McIn-erny, son of Mr. McInerny, sexton of St. Pat-rick's Church, and Mr. Frank Scanlan, son of Mr. Michael Scanlon, of the Dominion S.S. Co. Four other young men, members of some of the best families in the parish, are at present at col-lege, who also intend to apply for admission to the Novitiate when their studies are completed. Among the lay brothers are four young Irish men of the parish, one of whom will re-ceive the holy habit on the festival of St. Al-

Our Holy Father, Pope Leo XIII., in honor of the glorious event of the Centenary of St. Al-phoneus, has been pleased to grant the special favor of a solemn Triduum, or three days cele-bration, in commemoration of his saintly death, 

sermon, by a Jesuit Father; 7.30 p.m., Rosary, sermon by an Oblate Father, and Benediction. sermon of an Oblitte Father, and Debolitoria Sunday, 7th August.—10 a.m.—Pontifical High Mass, by His Grace the Archbishop of Montreal; 7 p.m., Vespers, sermon] ty Rev. Father Kiernan, of St. Anthony's, and Benediction.

During the Octave of the Feast (August 2nd to 9th inclusive) there will be every evening at half-past seven Rosary, short instruction and Benediction.

A Plenary Indulgence can be gained on the Feast, or during the Octave, by all who receive the Sacraments and visit the St. Ann's church.

Most of the Irish members of Parliament returned to Ireland to spend their vacation after the wearying struggle in the House over the Coercion Bill,

whose lives are unspotted in the eyes of the world. Neverthelees they live for the world; where the set of the s withour any bod ly sin; nevertheless there is not one particle of the Holy Ghost in them. They have sinned and driven Him away. The grace of God works in them in mercy from with-

grace of God works in them in mercy from with-ou, indeed, to bring them to Himself, but He does not dwell in them; they are not His temple; they have cast Him out of the sanctu-ary. These are the desires of the eyes. The pride of life—what is it? You see some people who are in perfect health, vigorous in every limb, full of self-con<sup>6</sup> dence, conscious of their own power, unconscious of their own sins, living for the world "framese" indetod with the notion for the world. They are inflated with the notion that they are depending on no one; they seem to think that they are the masters and makers of their own lot and future in the world. That is the pride of life. Thus you will find the pride of life in those who possess wealth and are purse-proud, as we say. There is the pride of life to be found in those who are not worthy, who have lands and houses and great posses who have lands and houses and great posses sions. The pride of life intoxicates and turns the hearts of men until they forget that the poorest man who may live in a hovel is their brother, and perhaps in the sight of Gcd is ten thousand times more precious than they.

### HOW TO BECOME ATTACHED TO THE WORLD WHICH WE SEE BY FAITH.

These are the things of the world, and if men give their hearts to these things, then assuredly they are most earthly. And what it is to be Heaven-minded? Firstofall the baptismal light that is in us is unfolded and brightened and matured and expanded in its union with God, and having faith which is to the soul what the eye is to the body, as by the eyes we see the visible world round about us, so by faith we see the world that is unseen. We can see God upon this the more and the computing sound about Bun His Throne and the seraphims round about Bim and that multitude that no man can number clothed in white raiment and the continued ministering of the holy angels and the bliss and joy of the Heavenly court. All those things are visible to those who have faith. They are to them as real as the men that walk to them as real as the men that walk through the street, as the trees that grow in the forest, as the mountains that rise upon the earth. And realizing the world unseen, they are detached and drawn away from the world that is visible. They see all that is beautiful in the world—for beautiful it is\_the sky the searth the flowers and the formit is-the sky, the earth, the flowers and the fruits -beautiful as God has made them-but they know that one day this world must pass away and the world they see by faith is eternal and will never pass away. Therefore, this visible and eternal world has lost its attraction for They renounce it in order to keep be them. They renounce it in order to keep be-fore them that which will never pass away. They look to that world where their treasure is, and in the measure in which we realize this un-seen world, we shall be not only drawn away from this world but we shall be attached to that world which we see by faith.

THE GOSPEL STANDARD OF LIFE NOT TOO HIGH.

And how are we united with that world? St. And how are we united with that world? St. Paul had said in one passage that he desired to pass away, but to labor in the world was better for others. That is the way with many men. Many a man is weary of this world; he has had experience of its bitter-ness and its dangers. He has had enough of it and he would fain be out of it, if it were possible to make a happy end; nevertheless, there are those he loves around him, he is obliged to sup-port them; he does not wish to leave them; he is powerfully drawn to heaven, but he is also

not allow them to be always going to church or always on their knews. Remember that every-thing you do you can make an act of service to God. The saints had a saying, "Laborare est orare"-to labor is to pray. Every act of the poor woman for her family, or of the servant in the household, may be made to act for the ser-vice of God. Their labor all the day long is a prayer that goes up before God if it be done with the right motive-it it is done for the love of God and in obedience to Him; if we do it as of God and in obedience to Him ; if we do it as a part of our duty to God, then that sanctifies all we do.

## THE TWO THINGS WHICH WE MUST DO.

To sum up all I have said, there are two things we must do. One is that we must pray, and we may pray at any time and at any place. There is one thing I would wish you to try. There are many people who are always in fear of their salvation, who say they cannot love God though they have tried, they cannot pray with out being distracted. Why is that? Because we do not know God in the infinite tenderness of his character, and the infinite love of His heart. If we realize the character and the love of God as we do the light and the warmth of the sun at noonday, the whole of this will be changed. If we are in the sunlight and its warmth and go into the forests, or if we turn our back upon Ged and His love to us, then everything is chilled. Therefore, try and realize God's love for you, remember that He died for everyone of you, so that he died for you alone. Next, do everything in the name of God. The third is, do your best in all things. Next, desire at least things greater than we can do. Our hand may reach a very little way, but our heart can reach to Heaven. And then in a little while—we know not how soon, the veil will be rent asunder and the vision of faith will be changed into the vision of the light of glory. There is our treasure; there also should be our

CATHOLIC NEWS.

hearts.

The largest clock in St. Louis has been placed in the west tower of St. Joseph's Church. It is the gift of the Married Men's Sodality of that parish with the assistance of their generous iends.

friends. Quite recently the Very Rev. Father Vila-rasa, O.P., provincial of the Dominican Fathers in California, celebrated his golden jubilee, which was the fiftieth anniversary of his first Mass. The Rev. Father and Archbishop Alemany were ordained together.

Leo XIII, has increased the number of mem bers of the Academia del Nuovi Lincei from 30 to 40, and has abolished the rule which obliged members to reside in Rome. Canon Carnoy, professor of biology in the University at Louvain, is one of the new members.

Mile. Therese Alphonse Karr, daughter of Alphonse Karr, the celebrated French author, and herself a writer of considerable ability, which she zealously employed in behalf of the Catholic cause, in the pages of several Catholic journals and reviews, died not long since at Sevres, in France.

In 1848' there were but thirty adult Irisl Catholics in the city of Montreal, Canada. They were first gathered together for 'a special religious service by Father Richards, Sulpician, in the Bonsecours church. Now there are thirty thousand Irish Catholics having splendid

churches in the same city. The correspondent at Rome of the Observateur Francais, of Paris, writing on June 25th, says that the allocation of Mar. Rotelli, Nuncio to France, at the Elysee, in Paris, has had a sym-pathetic echo in Rome. It is accepted as a discreet and reserved protest against the asser-

## AN AWFUL DISASTER.

people.

### EIGHT HUNDRED PROPLE LOST IN A STEAMER IN THE BAY OF BENGAL.

SAN FRANCISCO July 25 .-- The steamer City of Rio de Janiero arrived last night, bringing Hong Kong advices to July 1, and Yokohama news to July 9th. By the loss of the steamer Sir John Lawrence in the Bay of Bengal, before reported, 800 lives were lost, mainly females of the best families in Bengal on a pilgrimage to Juggernaut. From the 21st to 20th of May, i cyclone raged in the Bay of Bengal with dis eyclone rayed in the bay or Bengal with dis-astrous results to shipping, and attended with great loss of life. The storm was the severest experienced in that quarter since 1866, judging from reports of vessels which weathered it. The passengers on board the Sir John Law-rence numbered 750, officers and crew number-ing 50 ing 50.

PRESENTATIONS BY MR. AND MRS. DAVITT.

DUBLIN, July 25 .- Michael Davitt and wif attended a meeting at Bodyke, yesterday, and made presents of money and medals to a num-ber of girls who defended their homes against the police during the recent evictions.

## CHOLERA'S VICTIMS

LONDON, July 25.-Forty-nine new cases of cholera and twenty-two deaths from the disease were reported at Catanea on Saturday. At Francontra there were fourteen new cases and the Seminary has served to give a similar seven deaths, and at Adirus seven cases and six deaths, and at Adirus seven cases and six deaths. I regrettable errors in its adiroials about this A few deaths were reported in other towns.

5 8 5 1 1 5 5 6 C F

LONDON, July 25.-The Daily News says the Dublin proclamations surprise even those who believed least in the scupulosity of the present Itish government.

# THE TROUBLE AT OKA.

THE REV. MR. SCOTT'S VIEWS—A PROPOSITION FROM THE SEMINARY. The Rev. Dr. Shaw, president of the Metho-dist Conference, and other friends of the Protestant Indians, are making considerable trouble at Oka. They coolly have proposed to build a Protestant church on the ground owned by the Seminary of St. Sulpice, with the inten-tion, it is thought, of bringing up the old dis-pute and having matters settled it some way. Conferences have taken place between the Seminary authorities and influential friends of the Indians, and several propositions have been submitted to the latter for acceptance or rejection. These propositions are practically a re-newal of those made a year or two ago, that the Indians shall quit the reserve and be given lands in Muskyka or other suitable localands in Muskoka or other suitable loca-tion, receiving compensation for the lands and houses now occupied by them. The Indians occupy strips of land which they cul-tivate, while the women busy themselves in making lacrosse sticks and fancy articles, There is a good deal of feeling amongst the Indians regarding the proposition. The Sem-inary offers as compensation \$10 an acre for their improved land, while the Indians say it is worth more, and they do not seem prepared to accept the propositions as they now stand.

A council will be held on Thursday next, when a course of action will be determined upon.

BEV. MR. SCOTT'S VIEWS.

An Ottawa despatch says : Rev. Wm. Scott, Methodist clergyman of this city, who investigated the Oka Indian trouble some years ago on behalf of the Department and is thoroughly acquainted with the subject, was interviewed to day. "No settlement," said he, "' can be arrived at except upon the basis proposed sev-eral years ago by the Seminary, which agreed in the event of the removal of the Indians to award them compensation for improvements to award them compensation offer as years fair, and the lands. I legard this offer as very fair and reasonable. The Seminary authorities own the soil, so I don't see how it will avail the Protestant Indians to appeal to the Privy Council. Even should they obtain a favorable decision, the land being vested in the Crown, and the Crown meaning the Legislature, no better settlement than that proposal can be arrived at. Parlia-ment has already nade provision for the Indians by setting anart for their use, free, about 225. ment has already nade provision for the Indians by setting apart for their use, free, about 225,-000 acres of land in Muskoka. The hitch arises because they prefer to be transferred to Mani-toba. Those members of the tribe already set-tled in Muskoka are making rapid progress. Only at the last session Parliament reserved \$5,000 to assist in removing and settling the discontented Indians in Northern Ontario, while the Seminary has agried to give a similar matter,