# Our Weekly Sermon.

PHARC ASA

father William, OF.M

For the past Iew years it has been a growing both ameniat English Protocontext to visit Catholic churches before the holiday times. The why and wherefore of it some can tell it may be because next of the churches are closed at this time and that with their favorite minister (was they get problem at his denunciations of the "Searlet Woman" an ! desire to see her "Secret Woman" an desire to see me thomselves. Be that as it may, the fact remains that about this time there are a fair number of Protos-lants at Catbolk day and exeming services Taking advantage of this fact, the Friers Muor, of London, resently put Fither William, O.F.M., in to the pulpit, and the Protestant lis-teners heard a discourse which gave them plenty to pender over.

them plent to pender over.

Taking the text from the Gospel of the day. I tell you that unless your justice abound rore than that of the Gribes and Pharkers you shall not enter that the Kingdom of Heaven. Father William pointed out that in the gassage Our Lord was not reproaching the Serites and Pharkers for thely appears, but was taking them at their apparent worth as teachers, legislators, and judges, men who were exact in all their religious duties, who prayed, gave alms, lasted, and were not afraid to profess their boilef, it was not saying to much that we might in many ways initiate them with advantage in these says whou discipline, precision am regularity were by no means couspel us ofther in the lives of religious or of Catholics living in the world. They were not to think that all the Seribes and Pharkers were hypocrites, Cammilof, Paul, and Nicodomus were Pharksees, but no one would erer imagine them as hypocrites, and Pharkers and Pharkers and upon us that Christian alghtooseness was far deeper than that of the Old Law, that the New Law was a development of the prophete conception of bolines, and that was a development of the prophete conception of boliness, and that the context in collars and the prophete conception of boliness, and that the context in collars were planted and the context in the new Law was a development of the prophete conception of boliness, and that the context in collars and the context in collars. Law was a development of the proreligion did not consist in ordinances actions, and activities—though these were closely connected with it—but that it was and is something internal bud supernatural, a habitual recollection of God and a desire to serve Hun in all things, and that unless we lious God for what He is and our neigh-bor for the sake of God, our religion, whatever we might call it, is not like whatever we might call it, is not ills religion, is not Christianity, and will not guin for us the roward of oternal life. No one, however well satisfied he many be with the intellectual and moral progress of the age in which we flive, can look upon the state of Christendom without gaining the very painful impression that the standard of religion amongst us is upon the whole miscrably low. There is a great deal of talk about religion, and it must be confessed something batter and deeper than talk—there was a certain excitement and general sensation upon the subject. The interest of nearly all classes was thoroughly aroused about religion. With Catholics it was the age of multiplying sodalities at was the age of multiplying sodalities. aroused about religion. With Catholics dt was the nge of multiplying sodalli-les, societies, contratornities, leagues, and Third Orders, but all this was quite consistent with a very low standard of religious attainment in instandard of religious attainment in in-dividuals. That was to say, low in an comparation with what might reas-sanably be expected from the emotion seewer which the Church brought to bear upon her children. They knew God could not be guilty of the folly of employing a supendous machinery to accleve an insignificant result or a reemploying a supendous machinery to neadere on hasignificant result or a result which might, and had been, achieved in another manner. Think for a moment of the power of Catholicity—the force employed to sanctify the toward heart, the force of motive derived from the Incarnation, Passion, Bosurrection, and Ascension of Our Lord and the decented dosign of this expenditure of gower to sanctify us, or, in other words, to make us saints, and then tell us and, Where are the Saints? With the majority of us is our religion producing the fruits which God signed it to produce—does our justice about more tipn that of the Series and Phartses? To many questions fairly satisfactory replies could be given. It is were asked Where is integrity? sobriety? annability? social

tegrity? sobriety? anniability? social work, or aims-deeds! they could produce not, perhaps, so readily as they would like, but still they could produce

loanders the means with the end, and alcoupt. That refuses consisted in tearner, Mess, frequenting the Social metrics of Perturner and Holy Emergers, and assisting at so many public devotions. These were means no one could afford to needer, another so despice, but they could conceive it to be quite possible for a person to lead a very devout and lealy life where for some reason or another nothing of this sort was available. There was no use decoling themselves thinking that they would consistent in childrent system of more district polanithropy for reagan, or that by external performance of that duty is that they could also extend or and soot the use of refusions of the day of the contracted from the obligation of dealing totily and righteening, that they the them on the state of the conjection of dear the factor mat. That was the mistake of the Phericas, who whilst they of freed their saurifice and uttered shelr prayers at the same time were mostly unjust, opposite, and cruci in their treatment of others. Consequently their very sacrifices, though enjoined by law, were an abomination in the eyes of a God of Mercy, Love and Compassion. Given a man whose religion was of the emotional rather than the just type, who prayed, confessed, and communicated with fervour, yet communicated with ferrour, yet whose word could not be depended upon, who oferrenched in business where he could, who was destitute of honor and generosity, and who was occasion served hard-hearted, un as occasion served hard-hearted, unforgiving, unsympathetic, and self considering, and you had one whose justice did not abound more than that of the Scribes and Pharisecs—you had one who would not enter into the Kingdom of Heaven, for you lyd the old diverce between faith and works, our duty to God and our duty to our neighbor. If there was anything clearly written on the pages of the Gospel of Jesus Christ it was that fore of God and love for our neighbor must of God and love for our neighbor must go together we must fulfill that com mand we have from God. "That he who

### loveth God love also his brother. THE SISTERS OF MERCY:

The Institute of Our Blessed Lady of Mercy, which so well deserves of the whole English-speaking world, was one of the providential outcomes of this springtime of hopefulness and religious activity which was ushored in by the providential outcomes of the telestation of the Penal Code and the movement toward Catholic ornancipation that began in Ireland over a century and a quarter sgc. The new impulse found its first expression in 1777, when Nolan Naglo founded the Presentation Order for the education of poor children oxclusively. After a hull it burst forth again with great activity in the troubled years that followed the insurrection of 1708; and, in rapid succession, the Christian Brothers were founded by Edmund Rice at Waterford in 1802; the Brigidines by Miss M. O. Dawson at Tullow in 1806, the Irish Staters of Charity by Miss Aikenhead in 1816; and, at later periode, the Loretto Nuns, the Presentation Brothers; the Brothers of St. Patrick, etc. The Institute of Our Lady of Mercy dates from 1827—the days of UConnel and Shiel, and the agitation for Catholic emancipation.

Its foundress was Miss Catharine McAulay, who was bern in Dublin county in 1787. While still in the fresh vigor of her young life she inhorited a fortime of £80,000, £600 a year in perpetuity and a valuable estate. All this she devoked to the cause of education and charity. She had no idea of forming a religious institute, but titheward, none the less, events carried her quietiy, guided vindoubledly by the hand of meroil personal service for the peor grew into a groat and flourishing order to the accessive stops by which Catherine McAuley's original idea of Charity. Unknown to her, the new building in Boggott street, Dublin, which she intended as a residence for herself, and a home for a few distressed women, was to designed that on completion the people said: "Why, its a convent!" they called in "that big foolish house" and "Miss McAuley's folly. "The "big goolish house" was opened in 1827, and became a happy home for orphaus and distresse

became a happy homo for orphaus and distressed women.

Its GROWTH.

As their numbors grow, plous ladies began to pay daily visits to assist in the work of the institute—to tend the poor women and instruct the orphane. Soon atterward some of Miss Modulay's most ardent helpers found it convenient to occasionally take a midday meal in Baggott Street Home. From this to permanent residence was a short but most important step. The little knot of scalous ladies soon began to address each other in mere playfulness as "Sister." A distinctive dress was adopted. It was approved by occlesiastical authority in 1823, and in the same year "Miss McAuley's folly" received the happier title of the Institute of Our Lady of Mercy.

PIRST NOVILIAE.

Exprint I it were asked whore is managery. Subjectly a subjectly annuability? Social work, or alms-deeds? they could produce not, perhaps, so readily as they would like, but still they could produce which instances, but these could all be subject to the country of the subject and sanctity of Catholies should be something higher than that, as being the product of a higher agency. One of the causes of failure was that they didn't take to heart sufficiently the words "Eren as the body without the spirit is dead." Another cause was that with manny, religion was a merosontiment, whilst others again, consentiment, whilst others again, consentiment, whilst others again, consentiment.

their rule "combition," as the bis grapher of the foundress states, "the realistics coccolection and prayer of the slutce, recollection and prayer of the slutces recollection and prayer of the slutces recollection and prayer of the slutces of Charity.

The foundress of the now Institute passed away to her reward on November 11, 1811. But she had lived to see her good work spread rapidly in all Iroland. In 1839, two years before her land. In 1839, two years before her land. In 1839, two years before her land. In 1849, into the Single Si

#### GERMAN EMPEROR.

GERMAN EMPEROR.

The Philadelphia Times, a secolar, non-rollgious paper, announces in a despatch from Parls that the Gorman Emperor has sent an urgent request to Archbishop Irelaud to vaits him before going to Rome. The despatch says:—Emperor William has sent a special couries to Archbishop Irelaud or Parls with an autograph letter from the Emperor requesting the Archbishop to visit him at Berlin before going to Rome. The letter intimates that matters of urgency are at stake, and that a visit after the prolate had been to Rome would be of no avail.

This information has up to this time been carefully goarded from the prose, but it was given to the Times corresdest on the highest authority.

Archbishop Ireland is due in Rome on July 29. He has replied to the Kaiser's message that he will call on him becord going to see the Pope.

DENGUNCE KAISER'S DIVINE RIGHT.

mossage that he will call on him becore going to see the Pope.

DENOUNCE KARERS DIVINE RIGHT.

The incident is all the more striking us in the Archibshop's recent panegyric on Lafayette in Paris he made many statements that were noted at the time as likely to cause offonce to the head of the German Empire.

The Emperor has drawn to himself the attention of the world as the great asserter of the present generation of the divine right of monarchs.

The American prolaty devoted a large part of his speech in Paris to a sledgenammer attack on this theory of "divine right," southy sliftning that "Almighty God, from whom all authority in human society comes, has not given it to the one or the few, but has communicated it to the people themselver."

There are two subjects on which the Kalser desires the co-operation of the Pope. One is the granting to Germany of a religious mission in Chins, the other the spread of socialism in the German Empire.

WANTED TO BE PROTECTION.

of a religious mission in China, theother the spread of socialism in the German Empire.

WANTED TO BE PROTECTOR.

Three years ago the Emperor worked night and main through the Ploniposeotiary Minister accredited to the Holy See and through the Archibidhop of Cologno, sent there for the special purpose, to obtain from the Vaticua for Germany the official protectorate of all German Catholic missions and missionaries in China.

By a special convention, however, between the Holy See and France the protectorate of all Catholic missions in China was already entrusted to the latter country. The Kaiser could obtain no formal sotting saids of this convenient, but took the matter into his own hands, and on the plea of avenging the death of two Catholic missionaries of German origin seized the district of Shantung. It is this solzure which is regarded as leading up to the present disastrous outbreak in the Colestial Empire.

The Kaiser would like to have the

pire.

The Kaiser would like to have the certain amount of justification before the world that a recognition by Rome of his protectorate in China would imply. A PRETEXT FOR INTERPERENCE.

A PRETEXT FOR INTERPRENCE.

Firthormore this recognition would be useful in the future sa a right of interference in Chine see anteeing important privileges to all representatives of the latter in China, and on the other hand Germany is one of the European countries that each to have a free hand in dealing with China without formally declaring war on that country.

the European countries with China without formally declaring war on that
country.

Regarding the other point on which
the Emperor desires the informediation
of Archbishop Ireland with the Pope,
the spread of socializen in Germany, the
Emperor has latterly shown keen interest. The famous encyclical Novarum
Rorum which Loo XIII. issued some
years ago on the social question was published soon after a visit by the Kaiser to
His Holiness and for that document the
German monarch later on claimed a certain degree of paternity.

It was freely admitted at the time that
the oneyclical had a marked and usefol
influence among German Catholice. An
nonnocoment also was made that it was
to be the first of a long series of Portifical letters on the same subject.

The Kaiser is now eager, it is undorstood, to utilize Archbishop Ireland's influence to Induce the Pope to take up
the question anew.

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they do not naneacte on regipe, and
they give relief in the most stubborn
orases.

AMERICAN CATHOLIC SCHOOLS.

AMERICAN CATHOLIC SCHOOLS.

i rom Hoffman's Catholic Directory for the current year 10:0-a rollable sonce from which goneral statistics of the Catholic Oburola in the United States may be obtained—we find there are:

10 Catholic Oburola in the United States may be obtained—we find there are:

10 Catholic universitics

103 condemons for girls.

251 orphan asylams wherein are excel for and cducated 95.463 pupils.

38,811 parcobial schools, in which are oeing educated 95.463 pupils.

In the State of Pennsylvania atone, which is occupied by the Diocase of Philadelphia, Harrisburg, Scranton, which is occupied by the Diocase of Philadelphia, Harrisburg, Scranton, Pittsburg and Line, there are nearly use million receiving a distinct for the United States. There are nearly use million receiving a distinctly Catholic parochial school education. The schools are to be found throughout the entire ingift and breadth of the land; in many essess they are absolutely free as tooks and tuition; in others there is a nominal charge for books and trition. The teachers are generally mentioned by the conviction that God calls them to that special work, consecrate their property, talent and Hires to the accollining age or loss of health shall remove them from the field of active labor.

The Royal Irish Guards.

The Royal Irish Guards.

Neatly overy detail is completed with respect to the formation of Her Majesty engineet of Irish Guards. The battalion exists at present only on paper; but when the approval of the Queen has been received for the propositions made with regard to uniform and badges, it will at ence come into cristence in considerable strength. The regiment will form at St. John's Wood Barrack's is London, as soon as the necess are jorders are issued. It is decided, and only Her Majesty's approval is required to give effect to the proposition of the new regiment shall be the same as that of the cristing Guards, with some distinctive variations. The buttons on the turne will be arranged in fours, and there will be four buttons on the conditions on the sleeves and the aktris of the tunic. The design on the buttons will be that of a harp and crown. The collar badge is to be a shamrock, and it is not yet extited whether there shall be on the shoulder strap a shamrock or the star of St. Patrick. The forage cap will be oither a green band or green piping, with the Star of St. Patrick blue.

Soulettes Intridicted.

Bishop Fink, of the diocese of Leavanworth, Kan., has created a sensation in religious and both and the sense of the sen

Swiss Progress.

A correspondent to an English exchange writes as follows:—I bink it may interest many of your readers to know that the so-called "Old Catholic movement" in Switzerland is now very rapidly dying out, largely owing to the ture Catholics in communion with the true Catholics in communion with the see of Peter have shown since the see of Peter have shown since the movement was unhappily inaugurated. Beautiful now Catholic churches have ber, erected to take the place of those which certain freethinking municipalities made, ver to the Old Catholics when the schlam started in Berne, Geneva, and cortain large towns. Needless to say this knowement never made the slightest impression on the vast bulk of the faithful dergy and latty of Switzerland, and the principal Old Catholic churches are found in the Protestant towns. True, thore is one in this ancient Catholic city of Lucerne, from which I write, but it is apparently locked up all the week, while on Sundays it is devoted principally to the Protestant Episcopal Churche of the United States, and is very poorly attended. By the byte the Protessant love of scelarianism is curiously examplified at Interlaken, which is in a Protestant district, and where the old monastic church is now didded up fout offiferent portions used Variety, or put of the control of the protessant lives of catholics respectively, concept to datholics respectively, concept to datholics respectively, concept to datholics respectively, enough to datholics respectively.

The cathedral of Salamanca has been priously injured by fire.

The Coughts and wheezing of persons troubled with brouchitis or the atthms, is excessively harassing to themcolves and annoying to others. Dan Thomas' Ecucarute Gut, or viates all the entitlely, safely and speedily, and is a benigu remedy for lameness, sores, injuries, piles, kidney and spinal troubles.

Last month the University of Craw-cow-whose most distinguished gradu-ate was Copernicus—celebrated the fifth centenary of its existence as a Catholic university. One of the features of the celebration was an address by the great Polish novellat, Sienkiewicz, who presented the university with a gift of \$0,000 crowns.—Ave Maria.

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