

FIVE-MINUTE SERMONS FOR EARLY MASSES.

By THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

NEW YORK CATHOLIC REVIEW.

ELEVENTH SUNDAY AFTER PENTECOST.

"He had done all things well." (Gospel of the day, St. Mark vii, 31-37.) This was the verdict of those who knew our Lord Jesus Christ in the flesh, of those who heard His words and witnessed His deeds. And this too has been the verdict of the civilized world for eighteen hundred years. For that Jesus Christ "had done all things well" is admitted even by those who refuse to accept His doctrines or submit to His law.

And this fact is in itself a sufficient proof of the Christian religion. For it is universally recognized that error, in a greater or less degree, is an essential characteristic of everything human, that there is nothing mortal that is not by the very necessity of things more or less imperfect, so that we are accustomed to associate imperfection with every work of man.

And as it is simply impossible for human nature ever to transcend itself or escape the consequences of its innate imperfection, that unique and solitary being, the sum of all perfection must be more than human and hence divine—Jesus Christ is God the Son of God equal to the Father no less in the pages of human history than in the Gospel of St. John.

No man or work of man, has ever stood the supreme test of perfection, but Jesus of Nazareth has stood this test. His own immediate disciples and followers who were with him day by day, and the multitudes that constantly gathered round him, could detect no weakness in him; his very enemies who dogged him in his speech and action, could find in him no shadow of contradiction. Perfect candor, perfect consistency, divine strength and harmony, marked every phase of his life and conduct.

The civilized and advanced races of mankind have for eighteen centuries made Jesus Christ the subject of their profoundest thought and investigations, and they have found nothing but perfection in him. Infidelity itself pays homage to his perfection, for, while it refuses to submit to his yoke, it acknowledges with Pontius Pilate that it can find nothing to condemn in him, and even the lips of unbelievers hesitate not to proclaim him the perfect sage, the perfect moralist, who "hath done all things well."

ADARE ABBEY.

STORY OF THE ANCIENT CHAPEL AND ITS MARYKNEE MONK.

From the English Illustrated Magazine. Reeling first under a ruined chimney which keystone bears the initials of the Duke, blazed with orange and silver lichen, and then through a low and narrow doorway with a slab of gray limestone for porch, we leave the warmth and sunshine for shadow and chill air, and find ourselves suddenly transported from the nineteenth to the fifteenth century. Above our heads a tall, gray tower lifts itself into the sunshine like a rugged tower of gold in gold and brightens, too, the glossy plumage of the jacksaws who sit chattering at each angle; in front of us the blue sky is seen through the stone mullions of a noble, shafted window; at our feet the damp, grass, starred by no daisies (for no sunshine ever comes to drink its dew-drops), is checked by old monumental slabs worn level with the ground, and on each side of us rugged walls, partly covered at the base by rude plaster, but displaying at the top nothing but scarred stones, warmed and enlivened by every variety of moss and lichen. We are in the nave of the church; and the reader passes to look at the perfectly preserved sedilia, at the recessed tombs with their carved and crocketed finials, and then pass into the transept under one of the two pointed arches which, springing from an octagonal pillar, divides it from the nave. Facing us is one of the recesses above mentioned, and we notice at once that the wall within it is stained and spotted with dull red. The inscription immediately conveys a scene of violence and bloodshed, and is in this case not wrong.

When the Cromwellian soldiers came down upon the abbey. THE PRIEST WAS SAYING MASS. On each side of the altar stood the little acolytes swinging their censers; in the body of the church knelt the faithful. Suddenly the low murmur of the Latin prayers and the wailing of the Miserere were broken by the clatter of hoofs, by

the clash of arms and by the shouts of soldiery. Many a meek face grew pale within its cowl, many an attenuated hand grasped nervously at the crucifix, but the priest continued his murmuring as if he heard it not. In broke the soldiers. The timid monks were huddled together like a flock of sheep. The censers lie smoking on the pavement, together with the rich plate snatched from the altar; the sacred building echoes to the tramping of armed heels, to the clanging of steel, to the oaths and shouts of the fierce men, and the terrified cries of the friars. A torch is thrust into the roof, red flames begin to leap up, still the priest stands at the altar. Exasperated by the calmness and courage of the monk, Marrough, the wild leader of the band, strides up; his sword flashes in the red glare of the kindling rafters. Another moment and the priest is being hounded down the nave and into the transept. He yet has time to fling his arms around the feet of the Virgin who smiles in her niche above the recess, and then falls, pierced by many sword thrusts. So Adare has a martyr of his own, and can proudly point to blood-stains more deeply red and more numerous than those which visitors to Holyrood strike matches and go down on the knees to discover.

SERMON BY REV. FATHER GAVIN.

POSSESSION BY THE DEVIL—LUNACY AND HYPNOTISM.

London Universe, August 2.

On Sunday afternoon the Rev. Father Michael Gavin, S. J., delivered the concluding sermon of the course he has been giving at the Church of the Immaculate Conception, Farm street, taking for his subject "Possession by the Devil." By possession, he said, was meant a state in which, by the permission of God, the demon inhabited the body of a rational creature. He had his home and temporary dwelling-places there, and through the body he affected the soul. Temptation was one thing, possession another. By temptation the devil could suggest thoughts and bring images before the mind to allure, entice, and deceive. But all that was from without, the devil remaining outside the body of the creature. In possession the devil for a time dwelt in the body and worked in it so that in a certain sense, horrible to contemplate, the body of a man became the body of the demon. For the time being the creature seemed to lose control over his soul. The demon spoke, acted, questioned, and replied, and not

THE MAN WHOSE BODY HE INHABITED AND TORTURED.

That was clearly shown in Holy Scripture, where they had the demons speaking, testifying, and answering out of the bodies of the possessed. There was the well-known instance of the man possessed by demons, and when our Blessed Saviour drew nigh they spoke to him through the mouth of the man possessed, addressing him as "Jesus, Son of the Most High God, what have we to do with thee?" They would mark that in those words there was a profession of faith. The Jews usually called our Lord, "Son of David," but there the demons called Him "Jesus, Son of God, Son of the Most High God." He said to them, "How many are you?" and the answer was "Legion." There actually was a legion of demons inhabiting the body of one man—

A MAN DISTRACTED AND DISTRAUGHT WITH FEAR AND PHYSICAL PAIN.

But even they admitted the sovereignty of God, for they said, "Why comest Thou to torment us here?" For He had driven them away before, and then again He drove them out of that man. They said, "Grant us leave to enter into a herd of swine," and straightway they did so, and the miserable animals, tortured with pain, plunged into the sea. There they saw the demon speaking for the man, he seemingly having no voice, and it was demoniacal agency that drove those animals down the hill until they found respite for their agony in the waters of the lake. Possession was sometimes connected with disease. The body was closely connected with the soul, and the maladies of the body acted on the soul, and, vice versa, the feelings of the soul reacted on the body.

ONE OF THE MOST TERRIBLE ILLMENTS OF OUR RACE.

was lunacy, and unquestionably it would seem that the devil had power by the permission of God to produce that mental derangement. There was a passage in St. Mark in which a father asked our Lord to cure his lunatic son. The son had been tortured by a demon, and the demon drove him mad. The lunacy was due to the direct influence of the evil spirit acting directly on the body and torturing it so that the powers of the soul were deranged. Our Lord had mercy and drove the demon away, and the man recovered his senses. There was also a very wonderful passage given in the 5th chapter of St. Mark describing the state of one possessed. In that passage were seen all the signs of possession, the horror of Jesus Christ, the physical pain, the

SUPERHUMAN FORCE AND ENERGY GIVEN BY THE SPIRIT TO THE HUMAN BODY; AND, LASTLY, THERE WAS SEEN THERE THE SOVEREIGNTY OF OUR BLESSED LORD OVER THE POWERS OF DARKNESS.

What did possession entail? Did it mean sin, and were all those possessed sinners? Most certainly not. It might be a punishment sent by God, but not meant for the sake of the individual. Just as often in this world the holiest and purest were most severely stricken, so that the demon frequently possessed the body of one that was holy. The best and most convincing proof of that statement was given by the Roman Ritual of the ceremony of exorcism. It was there distinctly said that the exorcist was to endeavor to induce the possessed person to confess and even to communicate, as well as to fast and to pray. Consequently, THERE MAY BE COMMUNION EVEN THOUGH THE DEMON INHABITED AND TORTURED THAT MAN.

TURBID BODY.

Our Lord in the Blessed Eucharist might rest on the tongue of the creature though at that moment the demon dwelt in him and tortured him. Often possession was unquestionably a punishment for sin, for certain crimes made the body an easier habitation for the devil. The demon found an abode which he coveted in a body given up to sin. In Scripture the demon was called an un-

clean spirit, and the Church called him the inventor of all obscenities, and certain crimes committed against holy purity had a peculiar affinity to the demon, and the demon had a particular love for and coveted an abode defiled with that sin. In the early Church possession was comparatively frequent, and there were laws drawn up by Councils showing how possessed persons were to be treated. That possession was possible was proved by the fact that there were among the Minor Orders of the Church one SPECIALLY DELEGATED TO DRIVE AWAY THE DEMON.

From the bodies of the possessed. It was an awful power, as possession was an awful punishment. There may be amongst men, leading bad lives and vomiting forth blasphemies against God, His Church, and His laws, some such as the demon in his impurity coveted, though even he, if he told the truth, would be first to scorn those crimes to which, out of hatred, he enticed poor human nature. What were the signs of that awful state? They were to speak and to understand a language absolutely unknown before possession; to give an account of persons and things at a distance which could not be known by natural means, and, thirdly, to obey the internal wish of a spirit, suggesting him to the exorcist. Of those three signs of possession given by theologians perhaps the one on which they dwelt most was the knowledge of future events which could not possibly be known by natural means. Certainly amongst the characteristics of the nineteenth century was superstition and the love of dealing with the invisible. Looking about us we found people everywhere enmeshed of fortune-telling, of deciphering character by the lines up the hand, and by the handwriting, and enmeshed of public amusements where men and women were HYPNOTISED AND MADE TO GO THROUGH

WHICH WOULD BE ESTIMATED IN AN ANIMAL.

He did not say that hypnosis was the work of the demon—he never said that—but he said there was abroad a spirit of superstition and a desire to penetrate into the secrets of the hidden world by means not lawful. The remedy of this could only be given by one who had conquered the power of hell. The Church believed so firmly in possession that not only had she provided a Minor Order to exorcise the demon, but even in baptism the child—the innocent child as we thought him—was considered to be a creature of Satan, and was expressly exorcised. Fasting and prayer was one remedy, and the mercy of the Lord would be shown to the creature who suffered if man did his part. The Church regarded with such awe the demon that she gave express instructions that

SOME ONE OF HOLY LIFE SHOULD BE SENT TO EXORCISE HIM,

and the priest chosen for the office of exorcist was invested by her in his ordination with powers over demons. The prayers of the Church to be used by the exorcist gave a powerful and accurate description of the power of Satan. They described him as the fomenter of discord, the enemy of the human race, the inventor of all obscenities, and the architect of evil. His power was so great that God alone could overcome it. The simple remedy, however, was prayer and sacrifice, and, through the aid of our Blessed Lord, power was given to us to overcome the demon. The remedy was to be found in the sacraments of the Church, in the sacrament of confession and in that of the HOLY EUCHARIST, WHICH HAD A DIRECT

INFLUENCE ON THE BODY.

Jesus Christ was the conqueror and the antidote against the demon, and by His means we, too, could conquer him, and when the panorama of this world had passed away, he would return to his place of darkness, and there in an eternity of woe would fulfil the holy designs of God.

INDIAN SCHOOLS.

SENATORS CHAMPION THE CATHOLIC INSTITUTIONS.

FOUNDED BY JESUIT FATHERS.

The United States Senate, on Friday last, resumed consideration of the Indian appropriation bill. An amendment which provoked discussion was increasing an appropriation of \$100,000 for the support of Indian schools to \$150,000, including the construction of a school building at Black Feet Agency, Montana. Mr. Vest opposed the amendment as the introduction of a system intended to abolish denominational education among the Indians. He spoke of an official visit which he had made to an Indian agency seven or eight years ago, and of his observation of the work of the Catholic Church in the education of the Indians. A school building which had been erected there by the Catholic Church was standing unoccupied because the agent would not permit the Jesuits to teach any of the Indian children. His opinions on the subject were fixed. The Jesuits had succeeded better than any other people living in the education of Indians. Whatever prejudice (if that was the proper word) he might have against the Society of Jesus, he had to say that such an educated Protestant.

Mr. Davis also opposed the amendment and spoke of the efforts of Catholic missionaries at the Blackfoot Agency. These good people, he said, had applied to those philanthropic ladies, the Misses Drexel of Philadelphia, and had obtained \$20,000 which they had expended in a school building, recently completed. These men were now to be told not only that there was to be a government school put on that reservation in competition with them, but that they were to have no control whatever for the education of the Indians, as had been plainly implied in the correspondence between the commissioner of Indian affairs and the persons in authority in the enterprise.

Mr. Vest explained his position to be—that if the Catholics were doing better in educating the Indians than other denominations, he was in favor of the Catholics; and that if the Presbyterians or Baptists were doing better, he was in favor of them.

THE INDIANS ARE CATHOLICS.

But he was convinced that the Catholics were far more efficient among the Indians than any Protestant denomination could be. No other denomination could take their place, because the Indians, like all other people emerging from barbarism, had received religious impressions that were permanent. He did not care whether it might be called religion or superstition. The Indians were Catholics and would remain Catholics. They were tribes which had received from some peculiar personal influences a direction towards a particular Protestant denomination. He knew a tribe in Montana nearly all of whose members had a distinct leaning to the Baptist church through a personal regard for one or two men who had gone among them, lived with them, and adopted their traditions to a certain extent; and there were some English missionaries in Alaska who seemed to have been created for that very work.

The discussion was continued by Mr. Teller, who also spoke of the Catholics as the most successful educators of the Indians; and by Mr. Jones, of Arkansas, who gave figures to show the great difference in expense between government schools for Indians and those carried on by the religious denominations.

BETTER LEANS FORWARD BY THE COMMISSIONER OF INDIAN AFFAIRS AS TO THE NECESSITY OF HIGH EDUCATION FOR INDIAN CHILDREN.

He ridiculed the idea put forward by the commissioner of Indian affairs as to the necessity of high education for Indian children so as to make them "leaders of thought," and said that it was much more important for them to learn how to carry on farms, build houses, and raise cattle.

THE SCHOOLS SHOULD BE OPENED TO ALL, AND NO FEELING OF SECTARIAN PREJUDICE OUGHT TO BE ALLOWED TO OPERATE AGAINST A CHURCH SIMPLY BECAUSE IT HAD SHOWN A DISPOSITION TO GO FORWARD AND SPEND MORE MONEY AND EXERCISE MORE THOUGHT AND LABOR AND DILIGENCE IN THE GOOD WORK THAN OTHER CHURCHES OR DENOMINATIONS HAD DONE.

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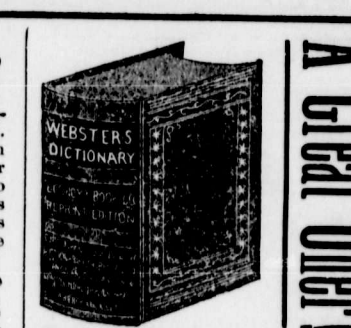
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