

FIVE-MINUTE SERMON

SIXTEENTH SUNDAY AFTER PENTECOST

THE ROOT OF ALL SIN

He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. (St. Luke xiv. 11.)

There is a place in the Atlantic Ocean which sailors call the "Devil's Hole." Contrary currents hurl their currents hurl their torrents upon each other there, causing such commotion in the waters that navigation is always difficult. If you ever passed over it when the weather was good, you wondered why the sea was so rough and the ship rocked so much. If you asked one of the seaman for an explanation of this strange phenomenon, he answered you: "This is the Devil's Hole; the currents meet here."

In the voyage of life, my dear brethren there is a "Devil's Hole" in our track. It is the abyss of pride. Like the whirlpool, it is very much hidden; the appearances are all fair, and this makes the danger all the greater. You are, when swayed by pride, unconscious of the condition of your soul. You feel disturbed and blinded as to its cause. Envy and hatred rise up in your heart, but you do not see their hideousness because, forsooth, your self-conceit or self-will has been offended by those who are wiser and better than you, and this galls you. You can't have your own way, and you are sad. You want to rule, and because you cannot you fancy yourself wronged. The whole difficulty is simply this: You have too good an opinion of yourself. Now, when you come to look seriously into your own heart, are you not forced to acknowledge this? Is not this the root of the whole evil? When you begin to understand and realize this, and try to conquer self-esteem, you become tranquil and find peace. Your passion subsides.

St. Bernard says that in order to cure pride we should reflect upon three questions: "First, what was I before I was created? Absolute nothingness. And in what state did I come into the world? It was as a poor, helpless infant that would have perished but for the care of others. I was conceived in iniquity, and have I not committed countless actual sins?" What consideration can teach humility better than this? Ah, yes! If we would escape from the "Devil's Hole," the abyss of pride, we must constantly be mindful of our own nothingness.

Secondly, St. Bernard asks again: "What am I now? I am one subject to a thousand ills. My soul inhabits a tenement of clay which may be dissolved in a moment. I am surrounded by temptations on every side. I am in danger of losing God's grace at any time. What reason have I for trusting in myself? What cause for self-exaltation? There is, instead, reason for constant fear and trembling. I am such a weak vessel that only Divine Omnipotence can prevent me from sailing to my destruction."

Thirdly, "What shall I be?" continues St. Bernard. "I shall be, perhaps, before I am aware of it, in glory. The earth will soon claim my body, which was formed from its slime. And my soul, whither will it go? Before the Divine Judge, who will demand an account of every idle word." These three considerations. What was I? What am I? Where shall I be? Most clearly teach us the necessity of humility.

But we have, besides these reflections on our own misery, the example of Our Divine Saviour to teach us humility. He came down upon the earth to cure men of pride. The world was filled with it. Greatness, men had come to believe was in the palace of Caesars, but the stable of Bethlehem proves the contrary. The form of a servant was what the God-Man took—not that of a ruler. Instead of honor He had ignominy, and with the most humiliating of all punishments which the world could inflict—crucifixion—He suffered death to remove the curse of pride.

The saints have made it the chief object of their lives to imitate and share in the humiliations of Jesus Christ. His Blessed Mother stood at the foot of the cross and suffered crucifixion of soul. St. John who understood better than the other apostles the divinity of Jesus, witnessed with sorrow, faith and love His humiliating death. There is a tradition that St. Peter once started to leave Rome, but not far from the city's gate he met Our Lord going towards the city! The apostle asked the Lord where He was going. "I am going to Rome to be crucified again!" said Jesus. St. Peter cried out: "No, you shall not, and went back to die himself for His Master. To-day in Rome one sees a sanctuary which has been erected to mark the place of this apparition, and you have only to look from this spot to the dome of St. Peter's Church to understand the fruit of humility of the Prince of the Apostles. The lives of all the faithful in the Church point to this virtue as a straight way to heaven.

REDMOND'S SESSION

EVERY OUTSTANDING EPISODE DUE TO HIS INFLUENCE AND POLICY—THE KING'S COMING CORONATION—A PROFOUND FEELING THAT PEACE OUGHT TO BE MADE WITH IRELAND

(T. P. O'Connor in Chicago Tribune.)

The conference on the Lord's Veto issue meets again in October and once more party conflict is beunumbed by the transfer of all authority to a secret concave of eight men, who for a moment hold in delegation all the powers of the king, both houses of Parliament, and the British millions.

The session wound up in an extraordinary transformation from its opening. During the first six weeks there was daily possibility of a collision between Mr. Asquith and Mr. Redmond, with a long period of divided councils and changing plans in the Cabinet. The unexplainable hesitation of Mr. Asquith to accept the realities of the situation and announce his determination to face King Edward with a point blank demand to take sides in the

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House of Lords battle on the side either with the peers or with the people, brought the Premier down to the lowest point in his whole career.

When Mr. Asquith finally announced his resolve to demand guarantees from the sovereign, his prestige was only partly restored. Then came the death of King Edward and the announcement of the Veto conference once more brought back the old fissures in the ranks of the ministerialists and again suspicion and discouragement and division began to spread the ranks with the possibility of a new estrangement between Mr. Asquith and Mr. Redmond.

Now the government ends the session with a blaze of prestige and Mr. Asquith stands out more than any other man. His transformation is due to two causes. He managed the Accession Oath Bill with extraordinary tact. After breaking down the opposition in Parliament and the growing tempest of "no Popery" feeling in England he finally passed it into a law and everybody breathed a sigh of relief at the removal of this odious insult to the Catholics put into the mouth of the king and also at the appeasement of the dangerously rising tide of popular bigotry.

JOHN REDMOND'S SESSION

This is Mr. Asquith's session, but it is perhaps more Mr. Redmond's session, as every outstanding episode is due to his influence and policy, at once sagacious and firm. Mr. Redmond induced Mr. Asquith to announce the demand of guarantees and later on induced the postponement of the Budget to the November sittings and thus kept in his grip the fate of the government.

As to what agreement the veto conference may announce the negotiations still remain obstinately dumb, but the feeling veers around to the belief that it cannot separate without some agreement. In the meantime the Home Rule movement has received a further accession to its growing strength by the publication to-day of a Home Rule manifesto for Scotland by a majority of the Scotch Liberal ministers.

The political warfare will not continue in Ireland so long as in England. There are preparations for big meetings for Mr. Redmond to congratulate him on his extraordinary success at the late session and as a manifestation of the solidarity of the country, in spite of the frantic efforts of the factionists to divide it, the subscriptions continue to pour in.

A PROFOUND FEELING THAT PEACE OUGHT TO BE MADE WITH IRELAND

tives to London in 1897 to pay homage to Victoria on the completion of the fiftieth year of her reign, the Tory ministry of the day was passing through the houses of Parliament a perpetual coercion act.

THE JUBILEE COERCION ACT This has since been called the jubilee coercion act. It is a grimly satirical description which sums up the folly and contradiction of the proceedings. Yet some English people are quite shocked that the Irish people did not hug their humiliation and join in the celebrations of a reign which was marked at such a great moment by such a stupid piece of aggression.

The same thing took place of course when the second jubilee of the queen was celebrated. Black men, yellow men, as well as white men, came to London to join in the celebration, but Ireland was represented only by a small detachment of Irish police—that is to say by apportionment of part of the army of occupation by which British rule is maintained and symbolized in Ireland. This was the exception that proved the rule.

THE IRISH MEMBERS REFUSED TO APPEAR AT KING EDWARD'S CORONATION

Again, when the late King came to the throne there was some hope that the Irish people would be represented at the coronation by which the reign was inaugurated. But of course, there was no response from Ireland. The Irish members could have seats in Westminster Abbey at the coronation but they refused to appear.

Later on another attempt was made to bring them into the circle of royalty. One of the strong points in the late King was the recognition of democracy in all its consequences.

Indeed, some Conservatives were greatly afraid of this aspect of his character. It was said that often as he passed along the streets in the poorer parts of London and saw many of the signs of poverty and suffering around him, he used to ask searching questions of his suite as to whether laws and destinies could be regarded as just which placed such vast gulfs between citizens of the same country. This gave rise to the idea that looked with something like sympathy on legislative proposals which were radical in their scope.

King Edward revealed this side of his feelings when he invited to Windsor Castle all members of all parties in the House of Commons. Among those who were induced to accept the invitation were the members of the Labor Party. There was only one exception made and that was Kier Hardie, who was supposed to have made rather a violent speech a short time before, and this exception was made, not by the King himself, but by one of the court officials.

The case of the Irish members was felt to be difficult. They would have been most willingly invited and cordially welcomed, but at the same time it would have made an awkward situation if the invitations were sent and then declined. Soundings were accordingly made by discreet intermediaries, they were asked if the invitations were sent,

whether they would be accepted and when a decided negative had to be given they were not sent at all.

ABSENCE OF IRISH MEMBERS FROM ALL ENGLISH FESTIVITIES

Curiously enough, this absence of Irish members from all English festivities grew up in recent years and date only from the time when the election of Parnell to the leadership brought a new more in and dependent spirit into all Irish life, including, of course, the Parliamentary representatives. Every year the Speaker of the House of Commons gives a series of dinners and levees. At these solemn festivities, members are expected to appear in court dress or in some uniform. Levee dress is simple and the least expensive form to choose upon such occasions. It is simply the swallow tail coat with knee breeches, silk stockings, and buckled shoes, costumes which your readers have seen in many of Sheridan's comedies.

The wearer must also carry a sword and wear a three corner hat. Joseph Gillis-Biggar, who with Parnell laid the foundations of the movement, was once invited to one of the speaker's dinners. He bought the levee uniform and duly went. But Biggar was a proud and prudent Ulsterman, and no outward magnificence of his immediate surroundings could make him forget his social principles of thrift. It is related that when, after the dinner was over, he mounted on the outside of a street car, court costume complete, and went home at no greater expense than carfare, he was but howing his sense of economy. However, again after Parnell's leadership, even this concession to the usages of the House of Commons was abandoned and for thirty years no member of the

Irish Party has been seen at the Speaker's dinners or levees.

EVERYBODY IN COURT CIRCLES KNOWS THAT IRELAND IS DISCONTENTED

The line is even drawn more strictly in Ireland. There few Nationalists are ever seen at any ceremony connected with the vice regal court, and even when royalty pays a visit no self-respecting member of the Nationalists Party appears. Once, indeed, when the late King, as Prince of Wales visited Ireland so much indignation was created by the attempts of the Loyalists to represent the people as converted to English rule that riots took place in Cork and the Prince was hissed as he passed through the streets.

The sight of this little Nation standing silently aside from the whole empire is impressing even the dullest imaginations, and the hope that Ireland may be reconciled and be prepared to become friendly is one of the many things that is making for Home Rule at this moment. And the speedy coming of the coronation tends to increase the force of this factor.

T. P. O'CONNOR.

Swedish Protestants ask Recall of Jesuits

The famous Norwegian poet, lecturer and author, Ivar Soeter, is touring his country delivering a series of lectures in which he advocates a repeal of the laws excluding the Jesuits from Norway. Mr. Soeter, who is a Protestant, has had his eyes opened by visiting the educational centers of Europe and America. In a lecture in Christiania, he said that never among the representatives of any other religion had there

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been anything to equal their work for civilization in North America, India, China, Japan, Madagascar and other countries. St. Francis Xavier and Father Marquette came in for a large share of praise, as well as St. Ignatius. He headed his lecture with an appeal to the youth to take St. Ignatius and his sons as their models to become great characters wholly penetrated with the great aim of their lives. He said that it was a great injustice to forbid the Jesuits entrance into Norway. Of all the different religious bodies and congregations they were the only ones who were still banished, and to this in-

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