

"Let It Pass."

"Be not swift to take offence,
Let it pass,
As it is due to sense,
Let it pass,
Brood not darkly o'er a wrong,
Which will disappear as long;
Rather sing this cheery song,
Let it pass,
Let it pass,
Let it pass,
Strike comrades the purest mind,
Let it pass,
As the unguarded wind,
Let it pass,
Any common souls that live
May condemn without reprieve;
'Tis the noblest to forgive,
Let it pass,
Let it pass,
Let it pass,
Beho not an angry word,
Let it pass,
Think how often you have erred,
Let it pass,
Since our joys must pass away,
Like the dew-drop on the spray,
Wherefore, should our sorrow stay?
Let it pass,
Let it pass,
If for good you're taken ill,
Let it pass,
Oh! be kind and gentle still,
Let it pass,
Time, at last makes all things straight;
Let us not resent; but wait,
And our triumph shall be great;
Let it pass,
Let it pass,
Bid your anger to depart,
Let it pass,
Lay those kindly words to heart,
Let it pass,
Follow not the siddy throng,
Better to be wronged, than wrong,
Let it pass,
Let it pass,
Let it pass.

FIVE-MINUTE SERMONS
FOR EARLY MASSES
By the Paullist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York City.

FOURTH SUNDAY AFTER PENTECOST.

"Depart from me, for I am a sinful man O Lord."—Gospel of the day.

So cried out St. Peter, when he saw the evidence of our Lord's divine power in the miraculous draught of fishes. The sins of his life rose up as witnesses against him before the tribunal of his conscience, and he felt himself unworthy to remain in our Lord's presence, unworthy to receive His favors. Perhaps we have had a like experience. We have received some special mark of God's favor, and filled with a sense of our own unworthiness, we have asked: "Who am I that God should thus honor me? Has not my whole life been a series of rebellions against His authority? Why should He then show himself so kind toward me?" Or, perhaps, reflecting upon our sins, and realizing how grievous they have been, we fear that God is now our enemy rather than our friend, and that we can have no part with Him. "Far be it from me," says our Lord, "to be such as our Lord, 'Fear not.' He is still a work for you to do, no matter what your life has been thus far. You may not be called to 'catch men,' as Peter was, but each in his own place in the world can begin now to serve God, and serve Him faithfully. There is never any reason why we should call upon God to depart from us because of our unworthiness. We feel that you have been a great sinner. You look back upon an ill-spent life. Neglect of the sacraments, promiscuous broken almost as soon as they were made, mortal sins without number—is this the record of your life? Should you then cry out: 'Depart from me, for I am a sinful man, O Lord?' 'Fear not,' says our Lord, 'begin anew now to serve Me, and all shall be well with you.' 'Fear not,' and know, not altogether fallen from grace, yet serving God in a half-hearted way, trying, perhaps, to serve both God and Mammon, to just keep out of mortal sin and no more, and not always succeeding in that? 'Fear not,' says our Lord, 'begin at least now to serve Me with fervor, and I will help you to give Me your whole heart.' Are you struggling with temptation, and after many falls growing weary of the struggle, tempted to think there is no use in trying any longer? 'Fear not,' says our Lord, 'My grace is sufficient for you; keep on trying, and you will conquer in the end.' Are you trying to lead a devout life, yet discouraged at the little progress you are making, fearing lest your unfaithfulness to grace makes you unworthy of going so often to the sacraments? Call not upon our Lord to depart from you—'Fear not.' He knows your good intentions, and makes every allowance for your weakness.

The fact is that the best of us are unworthy of even the least of God's graces, yet in spite of our unworthiness, He gives us every grace we need, yes, and more than we need, "full measure, pressed down and running over." And the more unworthy we are, the greater claims we have upon His generosity. Should the thought of our sins and weaknesses tempt us to despair, we have only to reflect upon His boundless mercy and goodness, and, approaching Him in loving confidence, we shall be sure of His help. If we fail in the end it will not be because God has not helped us, but because we have willfully and deliberately rejected His grace, which is always ready for us, if we only choose to accept it.

Be not, then, cast down at the thought of your own unworthiness, for He bids you fear not. "The Lord is my light and my salvation," sings the Church to-day; "whom, then, shall I fear? The Lord is the protector of my life, of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. If armies in camp should stand unworthy against me, my heart shall not fear." For "the Lord is my firmament, my refuge and my deliverer; my God is my helper."

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THE ENGLISH MARTYRS—THE EARLY MARTYRS OF 1582.

London Tablet.

The martyrdom, in 1581, of the four priests whose careers have already been sketched, was so far from satisfying the growing taste for such scenes, that in the year following the death of Blessed Erard Hense, Edmund Campion, Ralph Sherwin, and Alexander Briant, no less than eleven others were added to the list of Elizabeth's victims and enrolled among the martyrs of the Church. The years 1586 and 1588 alone exceeded 1582 in the abundant harvest of heroic men who therein sealed their faith with their blood, and the spectacle of mingled edification and horror which such executions afforded was no longer confined to the metropolis. The first to lay down his life in 1582 for the faith of Old England was Blessed John Payne, who suffered at Chelmsford on April 23. A fellow collegian at Douai with the proto-martyr of the Seminary, Blessed John Payne, he was sent on to England at the same time as that zealous priest, and the five years of his missionary life seems to have been spent chiefly in Essex, where he acted as chaplain to the Dowager Lady Petre, widow of Sir William and mother of Sir John Petre, of Ingelstone. But his work was not confined to one family or district. If the accusations brought against him by the apostate and informer, George Eliot, can be trusted, Blessed John Payne was for a time an honored inmate of the family of Mr. Roper, of Orpington, in Kent, and one of the heinous offences with which he was charged was the celebration of Mass at Haddon, in Oxfordshire, the seat of Mr. William Moore. This Eliot bore a personal grudge against the saintly chaplain, who had often had occasion to reprove him for his lawlessness; once in particular, when Eliot had carried off by force a gentleman of Mr. Roper's household with intent to marry her, and the upright priest having refused to bless their union, the unscrupulous steward vowed vengeance on him, and soon found means to secure his arrest. Thus it came about that some time in 1581 Blessed John Payne found himself lodged in the Tower, and began to make trial of the close confinement, the semi-starvation, and the frequent rockings which were the lot of so many worthy men in those dark days. It was probably for the purpose of impressing the inhabitants of the town of Chelmsford, who had probably nearly forgotten by this time the execution in their midst of Sir James Mallet, one of Queen Katharine's chaplains, order was given for the holy martyr's trial in the town. Thither, accordingly, he was moved on March 30th, 1582, by order of Sir Owen Hopton, Lieutenant of the Tower, whose worthy lady availed herself of the sudden removal of the prisoner to possess herself of the purse which he left behind him. At his trial, which followed in a few days, he was accused of having engaged in some wicked scheme for waylaying the Queen and killing her and her advisers, Leicester and Walsingham. Having protested his loyalty and his ignorance of all plot or treason and shown good cause why Eliot's evidence should be utterly disregarded, the trial which commenced on the Friday, ended, as was to be expected, with his condemnation on the following day, and an admonition from the judge to prepare for death on the Monday next ensuing. And on the Monday, accordingly, "about eight of the clock; he was laid on the hurdle and drawn to the place of execution." The manner of his death was very like that of so many others. A novelist of some repute thus tersely puts it: "The priest was hung, drawn, and quartered—that is to say he was cut down the instant after he had been hung up, sliced open, and his heart torn out of his breast whilst still palpitating. That was the way in which recusant priests were dealt with by that bright occidental star good Queen Bess. 'But the men of Chelmsford were a kindly people, and they did what in them lay to lessen the dying torments of the confessor of Christ, for they very courteously caused men to hang on his feet, and set the knots to be cut, and suffered him to hang to death. Nay, more, they urged Bull, the hangman of Newgate, who had come down to fulfil his loathsome office, to see dispatch in the quartering of him' lest, as they said, he should revive. And this they did for 'all the town loved him exceedingly,' and no man seemed in countenance to mistake him, but much sorrowed and lamented his death."

About eight weeks after the Martyr of Chelmsford had received his crown three of the Douai missionaries were privileged to share in his trials and triumph, Blessed Thomas Ford, John Shert and Robert Johnson. The career of the first named, Devonshire man, was that ever recurring one of the Oxford scholar (he was of Trinity College), leaving friends, prospects, country, and heresy, embracing Catholicity, entering among the missionaries in training at Douai, and returning to England to close his life on the gallows as a traitor in the eyes of men, a martyr in the sight of the angels. As he was among the first three members of Dr. Allen's College who, in 1573, were promoted to the priesthood, he may surely be entitled to enjoy with Blessed Cuthbert Mayne a double share of the honors which the clergy of England will doubtless allow to the saintly heroes who shed such lustre on their calling. Of the seven years apostolate of Blessed Thomas Ford there is but little to record, but that little tells us much of his character. He was, we read, "learned, serious, and of great authority," and gained a vast number of souls to God by his zealous preaching and the example of his austere life. His work lay chiefly in and around Lyford, in Berkshire, the seat of Mr. Yates. Though its master was a prisoner for conscience's sake, Lyford had by no means ceased to be one of the chief centres of Catholic life and influence. Among its inmates at this period were eight Bridgettine nuns of Byon house, who had been obliged to return to England, as the entire community could not find means of support in a foreign land and after its second banishment from England and its many wanderings in Holland, Flanders and France. At Lyford they kept up their community life, and among their postulants was the aged mother of Mr. Yates, their host. To minister to the religious wants of this

plous household, and to the numerous Catholics who were constantly visiting the nuns two priests, one of whom was Blessed Thomas Ford, were in constant attendance, and it was the traitor Eliot, just mentioned in connection with the arrest and death of Blessed John Payne, who was the means of both Ford and Campion being made prisoners on July 17, 1571. Taken at the same time as the eloquent Jesuit whose reputation had collected the crowd which drew the attention of the authorities to Lyford and led to their capture, he shared the sorrows and joys of their almost triumphant progress to London, but was destined to endure a longer imprisonment than the companion of his last days of freedom. Of his end we shall speak presently.

The second of the Martyrs of May 23rd, 1582, was Blessed John Shert. A native of Cheshire, then a fellow of Brasenose College, Oxford, afterwards "a noted schoolmaster in London," subsequently a student at Douai and Rome, and for four days a guest at the College at Rheims which he left for England in 1579—the year before that assigned by his judges for the pretended conspiracy which cost him his life—and, lastly, a martyr at Tyburn—such were outlines of his varied career.

Blessed Robert Johnson, the third of the brave band, was a Shropshire man of lowly birth, who had begun life as a servant in a gentleman's family, but who was not on that account thought less worthy of the office and dignity of priesthood, when, in London, he had been fitted himself for holy orders in the English College at Douai. Doubtless Dr. Allen thought that as fisherman and tent-makers were in the beginning chosen for apostles, so men of low degree may be instruments for good in the hands of Him who chooses the weak things of this world that He may confound the strong. Such were the three who, between six and seven in the morning on May 23rd, 1582, were led down from their cells in the Tower of London, and bound hand and foot, were laid on the hurdles on which they were to be trailed through the city to Tyburn. Don Bernardino de Mendoza, then Spanish Ambassador in London, writing to his royal master, says that to increase their sufferings they were laid face downward on their rough sledges, and that as the morning wore on, except by prayer they were half smothered by the time their journey was accomplished. At the gallows the familiar scene was repeated. The protest of Blessed Thomas Ford that he had never been either in Rome or Rheims, and was so guiltless of the charge against him, was of no avail; the executioner did his work, and there was one more martyr to make intercession for a sinful and cruel nation. Blessed John Shert followed, and greatly increased the crowd of Partisans around the gallows by invoking the help of the Holy Mother of God in the hour of his death. After him came the turn of Blessed Robert Johnson, and he too gave great offense by refusing to join in prayer with the ministers of the Church of England round him and by praying aloud, as so many of our martyrs did, in the Latin language which the Catholic usage of centuries had rendered so familiar to his ears. He was an Ave, and was half way through the Credo, when he was turned off the ladder, and in a few moments all was over, and the faith which he professed with his last breath was turned into vision in the paradise of his Master.

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