

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paullist Fathers. Preached in their Church of St. Paul the Apostle, 115th Street and Ninth Avenue, New York City.

SECOND SUNDAY AFTER EASTER.

"Who, when He was reviled, did not revile; when He suffered, He threatened not; but delivered Himself up to Him that judges Him unjustly."—EPISTLE OF THE DAY.

One of the hardest trials, my dear brethren, to which we can be exposed, indeed, perhaps the hardest one of all, is to be condemned unjustly. And the condemnation need not be pronounced in court, and published to the world. It need not even be given by public opinion; no, there may be only a few who are in it, perhaps only one, and that may be one whose judgment is not of much weight; still, to be falsely judged, to be accused of what we have not done, to have even our motives misinterpreted, is a pretty heavy cross to bear. How often will you hear people alleging as a reason for a permanent breach of friendship with some one, that that one has believed them! It is of little use to point out that the person who is or seems to be a false accuser, may really not intend to be guilty of falsehood, nor be conscious of rash judgment, but may in his or her heart actually believe the charge, and feel not only justified, but even under an obligation of conscience in making it, and then be guiltless before God. No, the sting is perhaps even greater, that we should believe a thing about us, that we feel is not true, and could not be.

Nor is it enough to say to that, there are many things which we ought to be judged guilty of, but are not; and that so we are forced to take some punishment that we do not deserve, as we escape a good deal that we do. No, we escape ourselves, "I would not mind it so much if it were true; I would rather take the burden of all the many wrong things that I have done, than of one that I have not." Perhaps that would not really be the fact, but we feel as if it were.

I think, then, that to find a real cure for our headache about matters of this kind, we must take the one which St. Peter gives us in this Epistle of to-day. We must take refuge under the shadow of the cross of Him who, as the Apostle says, "Suffered for us, leaving us an example, that you should follow His steps." The cross of Christ is the only remedy in the last resort for all the pain and misery of the world, as well as for its sins; and we may as well come to it at once as wait till other consolations have failed.

Let us, then, lay to heart our Lord's example in this matter, as St. Peter tells us; let us keep it always by us, to be ready for use at the first moment. Let us consider how slight and insignificant are all the false judgments that can be made about us, miserable sinners that we are, compared with that which was done on Him, the Saint of saints; on Him who was not merely holy, but holiness itself, the source of all sanctity, the Giver of every virtue that we can have. Let us consider how He was reckoned with the malefactors, how He was condemned not merely to die, but to the shameful death of a criminal; and how not merely one or two, but the crowds of His own people, whom He had come to save, turned against Him and believed all the false charges which His accusers made.

And let us not imagine that, being in truth God, His human nature was made insensible to all this outrageous injustice by His essential sanctity, or by the homage of the angels, or of those on earth who really knew and loved Him and remained faithful to Him. No; it was no more rendered in this way insensible to the pain of the false charges than it was to the sharp piercing of the nails driven through His hands and feet. Indeed, that He could much better have borne His infinite purity and sensitiveness to sin only made these tortures more and more intolerable; physical suffering was little in comparison.

Yet as the Apostle says: "In this He did not defend Himself. He was willing to drink this bitter chalice to the dregs. When He was reviled He reviled not again. He neither cleared Himself, which He could easily have done, nor took the poor remedy, which we sinners are too apt to take, of accusing His accusers." Let us then, when thus tried in our poor way, ask Him to give us the grace to do as He did, and even, if it be possible, to resist for a time at least under accusations which we might remove, when the honor of God is not concerned. And let us remember not to be guilty of rash judgment in our turn, but make, as He did, every possible excuse for those who have wronged us; let us believe that, so far as they are wrong, they know not what they do. And, lastly, let us take the greater pains to abstain from uncharitable thoughts or words about our neighbors, thus exposing them to a trial which we have found so hard to bear.

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INCORPORATION OF THE JESUITS.

To the Editor of the Times.

SIR,—In your reply to my remarks sent the fierce attack you made against the Order of Jesuits in your issue of April 18th, you say that "I should consider your statements mild when compared with an article which you quote from the Week of March 3rd." I must say that nothing very mild could be expected from Mr. Goldwin Smith when writing of Ireland or the Catholic Church, for the Regius Professor seems to lose all control of his temper and his language when he treats of those two subjects. Yet, how is it possible for me or anyone professing the Catholic faith to consider as mild the following remarks which occur in your editorial of the 18th:—"Jesuitism is a political conspiracy, the most deadly that has ever afflicted a country. No blacker record attaches to any other institution or society. It is the sworn enemy of freedom and everything which modern civilization holds dear. They are well known to the world by their evil fruit. In every country where the Jesuits have had full scope they have sown the very vials of the States." Now, sir, you may call this whole and sweeping condemnation of a religious order as mild compared to what Goldwin Smith says, but I hold that not even Satan could formulate anything more unjust or diabolical against even the Turks or the Mormons.

Now, sir, let us hear Mr. Goldwin Smith. He says:—"The Jesuits have a right to one thing only—the exclusion from the national territory as a sworn enemy alike of morality and freedom." If such were the case, how is it the Jesuits are not excluded from the United States? If they are the sworn enemies of morality and freedom, why are they received with open arms in England? Goldwin Smith and you, sir, as an Englishman, acknowledge the United States and England as the two most enlightened and best governed countries on God's earth, and yet the Jesuits are welcomed in both countries as aids and abettors, not of immorality, but of science, of purity, of holy faith and of civilization. Were the Jesuits the enemies of morality it is possible that so many Christian families in both those countries should crowd the Jesuit colleges with young men and boys who are expected to be the solace and ornaments of such families, and the pride and glory of their country? In the United States the Jesuit Fathers have sole charge and direction of grand and flourishing colleges in Boston, Worcester, New York, Philadelphia, Maryland, Washington, St. Louis, New Orleans, etc., in almost every State and city on the American continent, and yet the Government of the United States not only tolerates these colleges, but grants charters of university privileges to most of them. In England and Ireland there are 500 Jesuit Fathers engaged in teaching or in missionary work. They are everywhere considered a blessing to the country in which they labor and pray and teach. But you, sir, and Mr. Goldwin Smith would have them banished from every land. I hesitate, sir, to characterize such bigotry.

Again, sir, you state that by Pascal and Paolo Sarpi the moral infamies and the social intrigues of the Jesuits have been exposed in language which no Protestant writers can surpass, and from Pascal's Jesuitism received the wound which bled forever. Now, sir, I deny that Pascal ever accused the Jesuits of moral infamies, whatever he may have written about social intrigues. But the fact is that his "Lettres Provinciales," in which he attacked the Jesuits, were condemned in Rome and sentenced in the Council of State and Parliament of Aix in France to be burned by the hands of the public executioner. Paolo Sarpi wrote works advocating an odious system of duplicity, oppression and hostility to the authority of the Pope, Paul V. For this he was denounced as a schismatic and a heretic, and he revenged himself by writing ever afterwards diatribes against both the Pope and the Jesuit Fathers. Now, sir, it requires a vast amount of cheek or an unpardonable presumption of ignorance on our part that you should palm off Pascal and Paolo Sarpi as Catholic writers. It would be just as reasonable for you or Mr. Smith to quote Voltaire, John Calvin or Martin Luther as Catholic orators or writers because they had been brought up in the Catholic faith, from which they apostatized.

You say, sir, that the Roman Catholic sovereigns demanded and obtained the suppression of the Jesuits from the Pope. In my previous letter I stated, and now repeat that only the scoundrelous men and women of Europe presented the Jesuits to Madame de Pompadour, the concubine of Louis XV., that the Jesuits as the incestuous wife of King Herod hated John the Baptist. The Duke de Choiseul was her tool. He intrigued with the corrupt Prime Minister of Portugal, a villain called De Pompaal, and between both they influenced the courts of Spain, Portugal and France, that ruled by effect Bourbon princes, to seize upon Jesuit property, to banish them at midnight from their monasteries and drive them without any warning, without trial, without any formal accusation, into foreign lands, where they had to bear every sort of torture and indignity. It is true that Pope Clement XIV. yielded to the clamour raised in those courts, and the threats of kings and prime ministers to leave the Church unless the Jesuits were suppressed. The Pope with tears in his eyes praised the Jesuits for their many great virtues and sacrifices, and signed the order of suppression, but not of condemnation. In a few years they were recalled, and as you may see if you take the trouble of looking up history that the violence brought to bear on Pope Clement XIV. by corrupt Bourbon rulers and the parsimonious and avaricious priests to obtain the suppression of Jesuits, filled his soul with bitterness. Incontrovertible testimony establishes the fact that he died of a broken heart.

The next charge brought against the Jesuits relates to the revocation of the Edict of Nantes. Your slanderous statement of its originating in Jesuitism and its usual agents a confessor and a mistress, is absurd. Grodious, a Protestant historian, declares that it was revoked by Louis XIV. for the public good and the unification of the national interests, and Simon, a Protestant historian, maintains that Chancellor La Tellier on his dying bed implored the king to allow him as a

last consolation the honor of signing the act of revocation. The Jesuits are not mentioned in connection with the revocation of the Edict of Nantes in any manner or form, but of course bigotry must distort history no matter who suffers. Again you, sir, or Goldwin Smith, it is difficult to conjecture which, make a general charge against the Jesuits of "having hindered by its intrigues the civil war of the League in France, and the Thirty Years' War in Germany, besides stirring up civil discord in Poland, Sweden and wherever its pestiferous influence extends." Now, sir, if you had said all this of the Protestant Reformation your statements could be well propped up by facts of history. The civil war that raged in France, for twenty-five years at least, was kept up by Huguenots rebelling against their lawful prince in order to have the chief, Condé, a Protestant, proclaimed king. They pillaged cities, ravaged the whole country and after calling in foreign help from Germany and England they engaged in four general battles with the king's troops in which ten thousand or twenty thousand men fell on both sides. In Germany the people, stirred by the fanatics of the Reformation, rebelled against their lawful sovereigns and deluged Bohemia, Wartemburg and Prussia in blood. The Jesuits were not there at all. Volumes could be written of the atrocities committed in those countries through religious fanatisms, enkindled to a white heat by the infamous Theodore Bzaz and other disciples of John Calvin. But how you can make the poor Jesuits accountable for the immoralities, the atrocities and deluges of blood, perpetrated all over Europe by the Huguenots and Calvinists is beyond the range of any ordinary intellect to conjecture. Why do you not say that the Jesuits caused the death of Chancellor Sir Thomas More, the amiable and aged Bishop Fisher, Cardinal York and other victims of the brutality of Henry VIII., who spared no man in his anger or woman in his lust? Do you not know, sir, that Queen Elizabeth ordered the judicial murder of two hundred and fifty Jesuit Fathers during her reign and no charge could be brought against them except the crime of saying mass and carrying the consolation of religion to dying Catholics. Is it not Cabbett, a Protestant historian, who says: "The Reformation was each example of generous forgiveness and fostered in plunder, bloodshed and robbery." If your readers misdo not any of my statements made in this letter they have but to consult the Protestant historians, Simon, Grodious, Shraake, Ranke, Cabbett; besides Lingard, Ruchbecher, K. & Co., Catholics.

I am, yours very sincerely, for truth and fair play for all, FATHER COOK.

St. Thomas, April 28, 1887.

SIDE BY SIDE.

United Ireland. Who could have dreamt it? Scarcely a year ago there was not on the world's face two peoples who knew each other less or hated each other more than the peoples of Great Britain and of Ireland; the hatred of the ignorant and bigoted tyrant on one side and the unquarrelled victim on the other. To-day the two peoples stand side by side in a resolute struggle against a common foe. Never has the world seen a nobler example of generous forgiveness on one side and courageous stonement on the other. Time was that we here in Ireland fought for revenge as much as liberty. The memories of a thousand wrongs were in our hearts, "and freedom if achieved without vengeance, we believed, would be bought." Blessed are the peacemakers, said the God of Peace. The benediction is His in a superlative degree who has made peace between two peoples. The two democracies have at length looked each other squarely in the face and grasped each other honestly by the hands. The English people realize at last that they have been made the tools of a savage and selfish class for the oppression of their brethren of labour and are filled with righteous indignation against the tyrants that have so long disgraced them. It is the story over again of the malicious dwarf who set the two giants fighting, and wounded and plundered them when they were exhausted by the conflict. The giants have shaken hands now, and the dwarf had best look to himself. It is not the union of the peoples of England and Ireland that the Unionists desire, but their disunion. They are to be chained together that they may fight. Enslaved Ireland has been a bar to England's progress; free Ireland will be an example and an encouragement. Landlords and capitalists, trembling for their selfish monopolies in England, are anxious to maintain their outworks in Ireland. It is for this the savage Coercion Act and the swindling Land Act are designed and combined. The English people, it was hoped, would play the part of the enslaved elephant who is taught to beat his struggling brother into submission. What are this pitiful drove of lords and landlords who constitute the Coercion Government and their tail without the might of the English nation at its back? Mr. Gladstone has established the sovereignty of the people, and they know their own power. The present battle is more England's battle than ours. The grand old Liberal leader has nobly said: "In my opinion, the rejection of this Bill is more needed by England than by Ireland. For Ireland it is a question of suffering, and she knows how to suffer. For England it is a question of shame and dishonor, and to cast away shame and dishonor is the first business of a great nation." We are not afraid of coercion over here in Ireland. "We have been through it all before—eighty-six times before." Eighty-six times we have beaten coercion to the ropes. The eighty-seventh and final round is not likely to make us nervous. In the days of our tribulation we have learned the stern patience which smiles at tyranny. We must win any way, and we know it. But it was almost worth waiting for our liberty to have the English people side by side with us in this last conflict. When Gladstone's voice rang out the battlement—"Justice for Ireland"—clear and strong at the last general election it was as the trumpet of the great angel. The peoples of Scotland and Wales

suddenly awoke and flocked to his standard. The great masses of the English democracy ranged themselves in line. But on the brains and hearts of a few the nightmares of the centuries lay heavy. While they yet hesitatingly rubbed their sleepy eyes, half blinded by the sudden light, the opportunity was lost. But only for a time—for a short time. No man in his senses doubts the final issue now. We can scarcely bring ourselves to regret the temporary defeat which has put the goodwill of the English democracy so clearly to the proof. The English people are not merely willing to free Ireland, but to fight to the death for her freedom. All England is in flame with fierce indignation at the savage wrong sought to be perpetrated in their name by the enemies and theirs. Mass meetings everywhere, vehement denunciations sent everywhere through the length and breadth of working England. From half a million English throats as the colossal gathering at Hyde Park on Monday the death knell of the Coercion Government was sounded. In that loud thunder the new era was proclaimed, even as the tables of the law were delivered on Mount Sinai, Balfour the weak kneed, and Smith the selfish, stand aghast at the storm they have raised. Mr. Smith (who, we are apt to forget, was our Irish Chief Secretary himself for an hour) manifestly looked on his "Little Bill" as a purely commercial transaction—a Bill to be drawn by himself, backed by his friends, and duly honoured on presentation by the British Parliament and public. It seemed such an easy matter, as Mr. Chamberlain once pleasantly put it, for thirty millions to crush and trample four millions under their feet. It was never dreamt that the thirty millions should revolt against their part of the pleasant programme. Messrs. Smith, Balfour, and Chamberlain are not cast in the heroic mould of the tyrants of the old days. They have nothing in common with them except their cruelty. They are not enamoured of coercion nor of the hurrahs of popular indignation which coercion has evoked. But they see nothing else for it. Their Bill is, as Lord Randolph Churchill declared (even Lord Randolph speaks truth sometimes, though rarely), is the last frail barrier against Home Rule. Retreat or advance are alike impossible for the Tory Government, still more impossible for their treacherous allies. Either way, red ruin stares them in the face. They are stuck so deep in the mire that they may as well strive to move forward as go back. Their Coercion Bill is but a broken reed, and they know it, but they have nothing else to lean on. They cling to a rotten straw in their desperation because they feel already the dark waters of dissolution closing round their heads. For us Irish it is a new phase in the old, old fight we have waged untiringly through the centuries. We have fought when hope seemed madness; we will not falter when victory is assured. We have held our own against desperate odds; to-day the odds are all upon our side. The English people are with us and the English leaders. G. Atan and O'Connell never flashed their souls out in more magnificent appeals for Irish freedom than Gladstone and Morley. "The time was," as John Morley exclaimed in his glorious speech in London.

When the Irish people, when the Irish peasant, saw no light on the horizon save that which shone upon him across the floods of the great Atlantic; but now he sees a new light nearer home (prolonged cheer). He looks no longer westward alone. He looks eastward too (renewed cheer). He sees a beacon of hope and of sympathy from England which will not be put out (cheer). This ill omened message, which we have begun our campaign against to night (cheer), is a measure for dashing out this beacon light. It will fall (renewed cheer). The light will still shine.

Ay, truly the light will shine, England has caught at last the reflection of the great glow of freedom which gleams so brightly across the Atlantic, and the old forms of tyranny in that new light stand bare and stark, crumbling and falling. The bitter feud of seven centuries is drawing to a close, and Ireland should be friends, and will be in the good days coming. This battle waged together in a good cause will cement their friendship more than a thousand treaties. It may be the year which has opened with coercion will not close till it has seen two generous nations:

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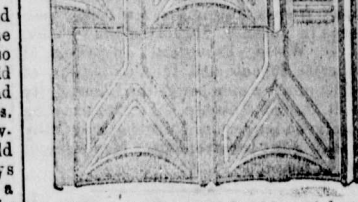
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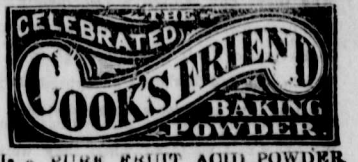
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