

FIVE-MINUTE SERMON. Twenty-third Sunday after Pentecost.

REVERENCE FOR GOD.

Brothers: I wish to speak to you this morning on reverence for God. But it is natural to ask, why talk about reverence? why is not that included in the love of God? So it is. But even if one does not love God, even if he is in mortal sin, that is no reason why he should give up all respect and reverence for God. Take an example. Here is a disobedient son; yet he is not disrespectful. "I won't obey my father," he says, "but that's no reason why I should despise him; I won't spit at him, I won't insult him, even if I haven't the virtue to obey him."

So with a sinner: if he gives up the love of God by mortal sin, it is a terrible state to be in and an awful calamity. He has lost the divine love. But if in addition he has no respect for God, talks slightly of him, cracks his jokes about God's Holy Scriptures, makes little of the sacraments and the Church, ridicules her laws and despises those who keep them, do you not see the difference? Do you not see that such a one has not only lost the love of God, but that, having lost all reverence for Him, you cannot help suspecting that there is something the matter with his faith?

I will give you another illustration. Here is a man who is a hard sinner; and yet he never eats meat on Friday. Sick or well, and in all his sinfulness, he sticks to the observance of the Friday abstinence. Now, why does he do that? Because it is a test of personal reverence for what that man knows to be the true religion. It is a very conspicuous act of respect for Him Who died that day. It is one of the great outward signs of veneration for our Lord and His Church. If the sinner gives that up he drops away down low in his own opinion and considers himself a reprobate. Having before lost love by mortal sin, he has now lost reverence by slighting the Friday abstinence.

Take another case. You hear a man rip out a big curse; you look at him, you see him in a towering rage. All bad enough. Such habits place one in mortal sin. But here is another man, who coolly embellishes a filthy story with the venerable name of Jesus. Are you not much more shocked? Does not this last one seem to you a worse enemy of God than the former, far worse? Sinner, if you have made up your mind to go to hell by a life of mortal sin, what is the sense of going clear to the bottom? Irreverence towards God and holy things is often by word of mouth and takes the form of some kind of blasphemy. It was so in the case of the heathen King Sennacherib. He ravaged the land of Judea and put multitudes of the people of God to death; yet God spared him. He laid siege to the Holy City, threatened to destroy the Jewish nation, and even then God gave him time to repent. But he blasphemed, he insulted the God of Israel, he cast off all reverence and respect for Him. And the angel of God came down from heaven and slew his army; Sennacherib fled to his own country and was put to death by his two sons.

We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward reverence for the divine Name—"Hallowed be thy Name." We see, too, why the great commandment of God, "Thou shalt not take the name of the Lord thy God in vain," not only forbids blasphemy, and cursing, and false swearing, but any and every disrespectful use of that Holy Name. Yet how many are there not only marked with utter indifference, total want of reverence for God, His saints, His word, His sacraments, His Church! Let us hope that such persons do not always realize the deep guilt of their offence. At any rate, let us for our part pay true reverence to God and godlike things. However conscious we may be of our own failings, let us who hope to be in the enjoyment of God's friendship for ever show our reverence for Him. When we pray, let it be reverently and slowly and respectfully. When we are in the house of God, let us act with decorum as becomes children of God. When we speak of holy things, let us do so seriously and with reverence.

THE JESUIT MIND.

What is the mind of the Jesuit? The controversial novelist, the parrot historian and others, relying on a well-known definition and on centuries of prejudiced tradition, will perhaps tell you that the Jesuit mind is "fit for stratagem and spoils" and characterized by "ways that are dark." But how will the true historian arrive at a correct insight into the Jesuit mind? Is not the question impossible to answer? Many Jesuits, many minds, one might say, and he would be right. But there is a sense in which we may take the words and get perhaps a satisfactory answer to our question. The product of the mind is an index to its contents. A man would wish to be judged by his deliberate and representative thoughts. A country adopts as its own the official acts of its accredited ambassador. So the Jesuit mind might well be content to be indexed by its works, and surely will prefer such an indexing to being forever classified under a discreditable and unfounded formula.

Now all this is but an introduction to the tenth volume of Sommervogel's "Bibliothèque de la Compagnie de Jésus." Carlos Sommervogel, S. J., Strasbourg, as he is liked to call himself, brought out a new edition of the dictionary of Jesuit writers which had been written by the Fathers De Backer, S. J., and by Auguste Carayon, S. J. Father Sommervogel enlarged the work to nine volumes and had just begun to classify its contents. Pierre Biard, S. J., has now made an index of the nine volumes and gives a classified list of all the works published by Jesuit writers from the foundation of the order until quite recent times. ("Bibliothèque de la Compagnie de Jésus," Tome X., Table de la Première Partie. Par Pierre Biard, Paris, Librairie Alphonse Picard et Fils, 1900.)

That index should give a picture of the Jesuit mind, a picture quite different from the traditional one and yet a

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picture which historians may accept as authentic. The published works of the entire Jesuit Order may well serve to show what the mind of its members is. The index proper consists of more than 1900 columns. Of these, 100 columns are given to works on Scripture, 200 to Dogmatic and Moral Theology, 200 to Ascetical Theology, and 200 to Controversial Theology.

If to these are added the 100 columns on Missions, and the 100 on the Lives of the Saints, it will be found that 950 columns or about one-half of the whole index is taken up with theology in its wide sense. The remaining columns are divided among Literature, 450 columns; Science, 200 columns, and History, 200 columns. The figures, of course, are given approximately and in round numbers. The Jesuit mind, then, if we are to judge by its official representative products of several centuries, is one-half theological, somewhat less than one-quarter literary, and about one-ninth scientific and in the same ratio historical. The residue is varied.

An inspection of the subdivisions under the larger classifications reveals some strange facts. Perhaps the most remarkable is the collection of works on poetry, made up of competitions as well as treatises on the art. One hundred columns are taken up with poetry. Twenty columns are given to dramas written by Jesuits. Under the heading German, which includes Austria, 350 authors of plays are mentioned, exclusive of the larger number of plays grouped under the names of colleges. These names fill 8 columns. The other 12, devoted to the cataloguing of dramas, contain chiefly the playwrights of Belgium, France, Italy and Poland. Readers familiar with Jesuit education will know the large part dramatic representations occupied in its system. Most of the plays enumerated are Latin. Other interesting sections are those on Astronomy, with 35 columns, and on Medicine and on Music, with 4 columns each. In a word, Fathers Sommervogel and Biard afford the means of drawing up a very detailed phenological chart of the Jesuit mind.—America.

NOVEMBER THOUGHTS.

November is our month of the holy souls departed. Apart from its religious character, which is always comforting, what a consoling human significance it has! Who among us is a stranger to death? Yesterday we knew only brightness and joy; to-day death's cold presence comes and there is a shadow in our heart. Nay, more than that, a part of ourselves has been taken away and we stray on wondering at the chill in the very sunshine, at the dullness in our one-time in crests. We stare into void blank years before us and our courage droops, or would droop did not some great strong bond unite us, a bond stronger than earth can give; yea, stronger than time. This bond, sweet beyond expression, unites us to dear father, the loss of whose protective tenderness our tearless eyes deplore; to dear mother in whose love there was for us a very heaven of delights; to that brother or sister whose devoted gentleness so won our lives that our concentrated affection was borne by them to the silent tomb.

But Holy Church understands every working of our human souls, and her comforting dogmas bring hope and happiness. She tells us we need not be severed from our friends, our love for them may transform our lives into one long prayer since even "profane work is prayer" if sanctified by a holy intention. It were unwise to brood vainly over our loss when the great Almighty Father is the cause, and He has left us the means to make our love as endless as eternity; it were unkind should we forget our own who may still be in the expiatory sorrows debarr'd from the Eternal Presence when it is within our power to aid. Our full conviction and firm belief in the Communion of Saints should be as practical as it is comforting.

Knowing that it is a holy and wholesome thought to pray for the dead, shall

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we allow dear father or mother or some other departed friend to languish in suffering while we smile and laugh and move on thoughtlessly through years. They may be awaiting our Aves, are we saying them? One Holy Sacrifice of the Mass may be the culmination of their hopes, why do we hesitate to have it offered?—B. C. Orphan Friend.

A LESSON FROM OBERAMMERGAU.

The people of Oberammergau, Austria, where the Passion Play is enacted every ten years, hit upon a great truth in the preparation for the representation of the Christ-life, in choosing the actors ten years in advance of the time set for the play. When Maier, who has for three decades taken the character of Jesus, was a very young man, he was chosen for this great work and trained for it by studying the qualities which made that short life a pattern for all time. He was expected to live in every respect the blameless life of Christ—a man set apart to become in his life, mind, body, spirit and personal resemblance as near a replica of the Christ as has ever been conceived by a painter or poet. It is said that the likeness to these artistic representations is so striking that one feels as if in the very presence of the Redeemer.

Now, what is the great truth which this fact teaches? That "the immost," in due time becomes the outmost, "the perfect spiritual life reproducing itself in the outward semblance." This furnishes a great lesson for those who are interested in physical and spiritual development. This is not a miraculous change, nor the result of a so-called course of lessons, but it is a growth, as the experimenting florist prepares the soil, arranges the amount of sunshine, the plant shall receive, irrigates with the necessary waters, and brings with infinite patience the budding flower to perfection; so the spirit of those essentials to ultimate perfection of body and soul that are spoken of in Holy Writ, leaf and bud and flower until they reach "the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and adds, "if we live in the spirit let us also walk in the spirit."

"As a man thinketh in his heart so is he," said the wise Solomon, so the semblance may not be put on for an occasion, but must be indigenous, or cultivated by strong self-control and ardent endeavor.

A Desecrated Host.

In a letter preserved in Bishop's Memorial Hall of Notre Dame University, and dated Dayton, O., January 15, 1849, says the Catholic Fortnightly Review, just after the event, Bishop Purcell tells a curious story of a desecrated host. During the Mexican War a priest was killed in the act of giving an office the Viaticum. An Englishman named Jamison picked up the host and gave it to Captain Lowe, of Batavia, near Cincinnati, who brought it home and kept it in his Episcopal prayer book. A young Catholic woman, to whom he showed the host, reported the fact to

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Bishop Purcell, who, with Rev. J. F. Wood, afterwards Archbishop of Philadelphia, immediately proceeded to Batavia. Captain Lowe was not at home, but his son showed the visitors the host—a large one, such as priests use at Mass—which the Bishop, though not fasting, consumed, as "it was indispensable to put an end to the desecration." Captain Lowe came home soon after, and "though disconcerted and abashed," treated the Bishop and Father Wood politely and related the history of the host.

How the Church Stands in the Burning of Joan.

Summing up the Church's case against those who accuse her of putting Joan of Arc to death, J. H. Girdlestone says:

The Church then has nothing to reproach herself with in regard to the Maid; but honesty and free thought cannot say the same. The Gallican and half-schismatic University wished to besmirch the memory of the pious young girl by burning her body, and the University is the chief culprit. Protestantism broke the monuments and statues of the heroine in the past; Voltaire, the father of unbelief, tried to defile her in a filthy book; the Revolution forbade her festivals, and the Empire restored them; the Freemasons have at one time insulted her, at another time glorified her with praises worse than any insults, as misrepresenting her mission and taking from her her halo of sainthood. The Church alone has the right to be proud of Joan.—Catholic World for September.

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