

FIVE MINUTE SERMON

NINTH SUNDAY AFTER
PENTECOST

UNGRATEFULNESS OF GOD

"And when Jesus drew near Jerusalem, seeing the city he wept over it."

Our Saviour wept, and justly so when He beheld the city of Jerusalem. He had lived among the people of Jerusalem, had healed their sick, and had preached to them the kingdom of God. And how did they repay His goodness? Sad to say, by the blackest ingratitude. And too often the evil life and wickedness of the people of Jerusalem is imitated by Christians, who reject the good Lord for His many gifts and graces by ignoring Him, or even by transgressing His Commandments.

To them also are addressed the words in which Jesus foretold the punishment for ungratefulness: "For the days shall come upon thee; and thy enemies shall cast a trench about thee and compass thee round, and straighten thee on every side. And beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation" (Luke xix, 43, 44). We know that our Saviour's prophecy was fulfilled.

It is not surprising that God punishes ungratefulness so severely, for, as St. Bernard says, God detests nothing more than ungratefulness. God spoke of it in these words: "Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them; but they have despised Me. The ox knoweth his owner, and the ass his master's crib; but Israel hath not known Me" (Isaiah l, 2, 3).

Thus did the Lord speak and complain about the Israelites. Has He not also cause to complain about us? Does not our life resemble that of the Israelites? All we have and possess, life, body, soul, reason, ability, strength, all this we received from God. His divine providence watches over us. He nourishes, keeps, and clothes us. There is not one moment that God does not watch over us. Are we not in duty bound to thank Him daily, hourly, and to use His gifts according to His holy will? Yet very many are ungrateful, they even use God's gifts to offend Him, so that God may well complain as He did of Israel: "I have chastised them, and strengthened their arms; and they have imagined evil against me" (Isaiah vii, 15).

My dear Christians! Instead of punishment for our neglect and our offences, the good Lord daily gives us new graces. Let us not in future be ungrateful, let us not offend our Father and Benefactor, let us not give Him cause to weep over us as He did over the ungrateful city of Jerusalem. Let us remember of gifts and graces bestowed upon us and we shall heed the words of the Apostle: "In all things give thanks; for this is the will of God in Jesus Christ concerning you all" (I Thessalonians v, 18). Amen.

THE "ENCYCLOPAEDIA
BRITANNICA"

After a long delay, the second half of the new "Encyclopaedia Britannica" has at last reached us, and with a curiosity that will be easily understood we turned instinctively to the article "Jesuits": the animus of which had been previously called to our attention. It covers ten and half large, double-columned, closely-printed pages, and requires more than a hour in its perusal. After reading it two or three times we closed the book with amazement, not at the calamities with which the article teems, but at the lack of good judgment, of accurate scholarship, of common information, and business tact which it reveals in those who are responsible for the publication.

It ought to be supposed that the subscribers to this costly Encyclopaedia have a right to expect in the discussion of all the questions presented an absolute and quasi-absolute freedom from partisan bias, a sincere and genuine presentation of all the results of the most modern research, a positive exclusion of all second-hand and discredited matter, and a scrupulous adherence to historical truth. In the article now under consideration all these essential conditions are woefully lacking.

In the first place encyclopaedias of any pretensions take the impartiality of the presentation and completeness of their bibliographies. It is a stamp of scholarship and a guarantee of the thoroughness and reliability of the article, which is supposed to be an extract and a digest of all that has been said or written on the subject. The bibliography annexed to the article on the "Jesuits," is not only deplorably meagre, but hopelessly antiquated. Thus, for instance, only three works of the present century are quoted; one of them apparently for no reason whatever, viz.: "The History of the Jesuits of North America," in three volumes, by Thomas Hughes, S. J., for, as far as we are able to see, the Encyclopaedia article makes no mention of the founding of Lord Baltimore's colony in Maryland, of the preceding troubles of the Jesuits in England, which were considered important enough for a monumental work but evidently not far a computer of the Encyclopaedia. Again, the nine words, "laboring amongst the Hurons and Iroquois of North America" form the sum total of all the information vouchsafed about the great missions of the seventeenth and eighteenth centuries, though we are referred to the seventy three volumes of "Tavannes" edit on the "Jesuit Relations." Moreover, had the author or editor even glanced at these books, they might have seen that besides the Hurons and Iroquois missions, which were very brief in point of time and very restricted territorial limits, the Jesuit missions with the Algonquians extended from Newfoundland to Alaska, and are still continued; he would have found that most of the ethnological, religious, linguistic and geographical knowledge we have of aboriginal North America comes from these "Jesuit Relations"; and possibly without much research the sluggish reader would have met with a

certain inconspicuous Marquette, but as Englishmen, up to the Civil War, are said to have imagined that the Mississippi was the dividing line between the North and South, the value of the epoch making discovery of the great river never entered this slow foreigner's mind. In the same way there is no reference whatever to the gigantic labors of the Jesuits in Mexico; or is Mexico not considered to be in North America?

Nor is there in this bibliography any mention of the "Monumenta Historica Societatis Jesu," nor of the "Monumenta Pedagogica," nor is there any reference to the great and learned works of Bahr, Tacchi-Venturi, Fontana, and Kroes, which are mines of information on the history of the Society in Spain, Germany, Italy and France, and although we are told of the "Historia Societatis Jesu" by Orlandini, which bears the very remote imprint of 1920, is very difficult to obtain, and covers a very restricted period, there is apparently no knowledge of the classic work of Jouvency, nor is Sacchini mentioned nor Palacios. The "Bibliothèque des carvains de la Compagnie de Jesus," by De Backer, not "Baker," as the Encyclopaedia has it, is mentioned, but it is simply shocking to find no reference to Summervogel, who is the continuator of De Backer, and who has left us a most scholarly and splendid work which is brought down to our own times, and for which De Backer's, notable though it be, was only a preparation.

In brief, the bibliography is absolutely worthless, not only for a scholar, but even for the average reader. On the other hand it is quite in keeping with the character of the writers who were chosen for the article.

The editor who selected them must have been the Englishman who said:

"I know a Jesuit by his look,
Half-cunning and half-priestly;
D'Israel, Gladstone and our cook,
All belong to the Society."

Indeed, a wag, writing to the New York Evening Post, informs us that before 1880, when a search for a suitable scribe for the Jesuit article was instituted, someone started on a hunt for Cardinal Newman, but the great man had no time. Then he thought of Manning, who, of course, declined, and finally knowing no other "Jesuit" he gave the work to Littlefield.

Littlefield, as everyone knows, was an Anglican minister, notorious for his antagonism to the Jesuits, but also to the Catholic Church. He gladly addressed himself to the task, and forthwith informed the world that "the Jesuits controlled the policy of Spain"; that "it was a matter of course that the Jesuits were the cause of the Franco-Prussian war of 1870"; that "Pope Julius II, dispensed the Father General from his vow of poverty," though that warrior Pope expired eight years before Ignatius sought the solitude of Manresa, and has as yet no idea of a Society of Jesus; again, that "the Jesuits from the beginning never obeyed the Pope"; that "in their moral teaching they can attenuate and even defend any kind of sin"; and, finally, not to be too kind in this list of absurdities, that, prior to the Vatican Council, they had filled up with all the seeds of Latin Christendom with bishops of their own selection."

It is true that only the last mentioned charge appear in the present edition, and it is a fortunate concession for Littlefield's suffering victims, for if "there are no great intellects among the Jesuits," and if they are only a set of "respectable mediocrities," they can point with pride to this feat which makes a disreputable Frenchman pale into insignificance alongside of it. We doubt however, if the 1,000 prelates who sit in the Vatican Council would accept that explanation of their promotion in the preface; and we feel certain that Cardinal Manning, who was one of the great figures in that Assembly, would resent, at least if it is true, as the Encyclopaedia assures us, that he considered the suppression of the Society in 1773 to be the work of God and not the work of man.

The wonder is of a writer who can be guilty of such absurdities should, after twenty years, be summoned from the dead as a witness to anything at all. But on the other hand it is not surprising when we see that the Rev. Ethelred Taunton, who is also dead and buried, should be made his yoke fellow in ploughing over this old field, to so again these poisonous weeds.

Had the careless editor of the Encyclopaedia consulted Usher's "Reconstruction of the English Church," they would have found Taunton described as an author "who makes considerable parade of the amount of his research, but has not gone very far and has added little if anything to what we knew before. As a whole, his book on 'The History of the Jesuits in England' is unoriginal and prejudiced."

This is the kind of an authority the Encyclopaedia appeals to for information. That is bad enough, but in the list of authors Taunton is actually described as a "Jesuit." Possibly it is one of the punishments the Almighty has meted out to him for his misdeeds of the pen while on earth. But he never did half the harm to the Jesuits by his ill-natured article as he has to the Encyclopaedia by being mistaken for an "S. J.," far as the article on the "Jesuits" is concerned, though there are some people who will believe anything an encyclopaedia tells them more firmly than a Catholic believes the Pope, there are others who are not so much and who will be moved to inquire how, if the editor of this publication is so lamentably ignorant of the personality and antecedents of his contributors, he can pretend to the reliability of what his newspaper men very properly call the stuff that comes into the office. The offense is aggravated when we are invited to listen to the voices of two discredited dead men, one of whom departed this life twenty, the other four years ago, joined with an unknown third person to whom the ultimate revision of the proofs was entrusted. Thus we must be satisfied with a posthumous and prejudiced account of a great Order, about which many important books have been written since the demise of the original calumniators, and with which apparently the unknown reviser is unacquainted. The subscribers to the Encyclopaedia assuredly deserve better treatment.

With regard to the labelling of Taunton as a Jesuit it is in order to remark that, though it is this a blunder of which the compilers of the Encyclopaedia should be heartily ashamed, but that they have rendered themselves guilty—unconsciously, no doubt—of a grievous wrong done to a great organization and its friends. Even if this error is corrected in subsequent editions, tens of thousands will have read these calumnies and will have believed them, seeing that they are vouched for by one who is declared by his sponsors to be a member of the Order. Nor can they help asking themselves what kind of a religious order it is that will permit one of its own members to assail and revile it. We trust that the other articles of the Encyclopaedia are not on such a low level as the one on the Jesuits. In the series just brought into us we see one— we have not had time to look at the others—which speaks of "the worship of Mary," the superstitions connected with popular beliefs concerning relics and indulgences which Leo XIII. "did nothing to correct," etc. We pass all that by for the present. It will suffice to say that many of these errors were pointed out to the managers of the Encyclopaedia at their New York office when the matter was still in page proof and could have been corrected. Evidently it was not thought worth while to pay any out of the pocket. On the other hand it was somewhat puzzling as a psychological problem that, in spite of all this, the managers had the courage—or was it a lack of appreciation of the proprieties—to ask for the privilege of advertising in the columns of America. They were twice refused and seemed surprised at the rebuff. Possibly we shall have something more to say later on with regard to other blunders of the "Encyclopaedia Britannica."

ST. PATRICK

Church Work's "Wanderer" says that there is no reason to believe that St. Patrick believed in Transubstantiation, which, he says, is a medieval perversion of truth. He might tell us about the Eucharist and the Eucharist, but the doctrine was new, they forgot the Nestorians and Eutychians; two questions were at once put to them, which neither they nor their descendants have ever attempted to answer: (1) If the doctrine was "made" by the Church in the Middle Ages, how did they get these seeds to take it up, they being in rebellion since the fifth century? (2) If these seeds held the doctrine when they went out of the Church in the fifth century, is it not clear that it was "made" in the Middle Ages? And the same remarks apply to the doctrine of Purgatory. These seeds hold it. All the seeds which broke off from the Catholic Church, before the Protestant Reformation, held intact the doctrines which that Reformation dispensed. These seeds numbered about ninety; and not one of them gave up these doctrines at any time; whereas on the other hand the Protestant "Reformation" rejected, for the most part, the particular points on which these ninety heresies were based.—Casket.

Andrew Lang on Mary Stuart
All admirers of Mary Stuart will be interested in this extract from an article by Mr. Andrew Lang, contributed to the London Morning Post:
"I am told that I will deny that I have a prejudice in favor of Queen Mary for example—Nature necessarily awakens in me a bias toward saying—what happens to be perfectly true—that I am violently prejudiced in her favor, and know it. This was Sir Walter Scott's position. Asked to write a biography of the Queen, he refused, saying that his sentiments were in opposition to the task. He could have done the work admirably. Except when under the bias of revolt from the helpless partiality of the Queen's too strenuous partisans, he was naturally on the side of a beautiful girl of eighteen, lashed into a frenzied world without one true friend, with nothing but her charm and her feminine craft, daily insulted in her re-

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light by the proachers and mob, decried by greedy and selfish nobles, the butt of the coxcombry of the best and the most complicated intrigues of Elizabeth and her ministers."

Apologies of Sir Walter Scott's remark, quoted above, readers of the Waverley Novels—if they have any readers in these days of the best-sellers—will opine that Sir Walter allowed his sentiment fairly fall away in "The Abbots," where Mary Stuart's historical portrait is drawn with a clearly sympathetic hand.—The Ave Maria.

Protestantism and Intolerance

Most readily do we admit that there are many Protestants who are broad-minded in their conception of religious liberty and who include Catholics amongst those to whom they consider toleration and good will are due. But whether it is that true charity is not taught in Protestant schools and churches, or whether there be some other cause why unreasonable religious prejudice are associated with Protestantism, certain it is that Protestants are not a few are astonishingly bitter in their hatred of the Catholic Church. In one of the daily papers we read: "Mr. Edward Slater Harrison, aged seventy-eight, of Shelburne Park, Essex, Oct. 1893, a well-known figure in the hunting field, a former High Sheriff for the county, left the bulk of his property to his wife for life and then, subject to certain family annuities to his nephew, Arthur William Dewar, and his heirs in tail male. He revoked the succession of any person who should be a Roman Catholic." Mr. Edward Slater Harrison, even when he has departed this life, tries to counteract the attraction of the grace of God by the influence of money. It is a pitiful exhibition of bigotry of a kind fairly frequent in England. We hear much from politicians who are opposed to Home Rule in Ireland, that they profess to be a single instance in which an Irish Catholic—or

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