

## FIVE MINUTE SERMON

ELEVENTH SUNDAY AFTER  
PENTECOST

FEAST OF THE ASSUMPTION

"Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Because He hath so magnified thy name this day that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever."—Judith xlii, 23-25.

Of the many feasts which Holy Church celebrates in honor of the Mother of God there is none which brings more joy to the Christian soul than this, the Feast of the Assumption of her blessed and virginal body into Heaven. For although immaculately conceived, living from the beginning of her existence in the grace and beneath the shadow of the Holy Spirit, all this sanctification, great as it was, was but the beginning, the onward progressive step of a supernatural life which was crowned by the prodigious miracle of her assumption. Even though the Church has not defined the Assumption as a dogma of faith, nevertheless on account of its universal acknowledgment, its supereminence, it would be nothing less than temerity for any one to deny that God bestowed his crowning reward upon His blessed Mother.

Consider for a moment who the Blessed Virgin was, the intimate relation between her and her divine Son, and our faith in her assumption will become not firmer, but more quickened, our love for her more rejoicing, greater. Immaculately conceived through the anticipated merits of Jesus Christ, she was not subject to original sin. Now, as original sin brought corruption to the body, and the penalty of death, Mary was freed from it. She died indeed, not the victim of sin, but in obedience; and as through the magnitude of God's justice and power when living she was elevated beyond the estate and condition of all flesh, so in passing from life she was lifted up, glorified in body and soul, into Heaven.

Moreover, if we consider her unique work as Mother of the God-man, the bestowing on Him of our human nature, the intimate and sacred relations of her life to His, we shall the better see how fitting, how necessary was it that the union on earth should continue in Heaven. Here were the arms that gently carried the divine Child, the breast that nourished Him, here the heart that beat in unison with His. How, then, could this tabernacle of the Most High be dissolved? How could the Tower of David, built of imperishable cedar, moulder and crumble? Or the House of Gold be tarnished? What part has death and corruption, and the darkness and exile of the tomb in her, who is all fair, without a spot or wrinkle? As she was the Mother of Jesus, God honored her with the dignity and the reward becoming such a mother. In childhood, in manhood, in His public life, in His death, at His ascension, Mary was ever present.

As she followed Jesus from his childhood to the last sigh upon the cross, so also, enwrapped in the embrace of God's affection, body and soul she followed Him after a brief exile to Heaven. There she reigns in the majesty of her being; there, too, she pleads with outstretched arms before her Son, averting His anger and obtaining innumerable graces for us, if we but call upon Her with pure and loving hearts.

Let us, then, dear brethren, become worthy of such an intercessor. Let this be the feast day of the Assumption of our blessed Mother bear new fruit into our souls. Let us rejoice in this exceeding grace with which she is crowned. Let us avail ourselves of her powerful aid. Let us too look for this reward which Jesus has merited for us, as for her, that in obedience, in purity of soul and body, in submission to trials, we may come at length to the reward of Heaven, to the sight and knowledge of Mary, its glorious Queen, to the possession and enjoyment of God the Father, Son and Holy Ghost. Amen.

CATHOLIC TRADITIONS  
OF THE ENGLISH  
UNIVERSITIES

Charles Plater, S. J., M. A., in America

Of the very few universities which have an unbroken tradition from the Middle Ages, two are English, Oxford and Cambridge have Catholic roots. And if we reflect on the influence which Oxford and Cambridge have had upon modern English-speaking universities, we shall be led to conclude that the debt of these modern universities to the Catholic Church, though not always recognized, is very considerable indeed.

Oxford, to begin with, was founded by a Saint. The body of St. Frideswide, a Saxon Abbess of the eighth century, rests in Christ Church today. The convent she founded passed to the Canons Regular of Saint Augustine, and there are legends of their early schools. From A. D. 1160 there is a succession of famous masters teaching at Oxford. "Doctors of divers faculties" as well as scholars gathered to hear Giraldu Cambricensis read his book. Then came the religious Orders, who gave the idea of the colleges. To the Benedictines are due the earliest foundations of what are now Worcester and Trinity Colleges. St. John's traces its foundation to the Cistercians. The Dominicans came in 1221 and built schools, founded a college and

a church. The Franciscans supplied the most illustrious roll of scholars in Oxford history, Adam Marsh, Roger Bacon, Duns Scotus, and William of Ockham. Besides these there were houses of the Carmelites, the Trinitarians, the Austin Friars and the Crutched Friars.

The statutes of the colleges, whether founded for secular priests or poor scholars, will be found on examination to be instinct with Catholic faith and piety. Daily Mass is enjoined on the scholars at Merton College. New College has its seven Masses daily; the Warden and Fellows of the college must hear one Mass daily and also say their five Paters and fifty Aves. Queen's College, founded in 1341, as a training college for priests, has in its charter of foundation Masses for the dead, prayers to Our Lady and a perpetual lamp before her statue. Do the fellows of Brasenose today, one wonders, say the five Paters and Aves in honor of the Five Joys of the Blessed Virgin, enjoined upon them by their statutes? Corpus Christi, the last of the medieval colleges, was dedicated by Bishop Foxe "to the Most Precious Body of Our Lord Jesus Christ" and "His Immaculate Mother." Over the gateway of Corpus today can still be seen the chalice and Sacred Host, just as over the gateway of All Souls College, a war memorial from the days of Agincourt, there yet remains the sculpture of the souls in Purgatory, for whom Masses were said. Statues of Our Lady still stand in their places at New College, Merton Brasenose and Oriel, as well as at the little thirteenth century chapel by the Smythgate, now called the Octagon and used as a Catholic lecture room and reference library. The old Latin grace is still said in college halls, and a multitude of pious Catholic traditions and customs remain. Even more marked is the influence of those old days upon the methods of study and the traditional tone and temper of the place. Oxford has deep reference for its Catholic past, and no Catholic today can feel a stranger there.

Such is the tradition, and the story of Catholic Cambridge is very similar, which helped to mold the concept of a university as it has grown up in the minds of the English-speaking people. How large a part that idea is yet to play in the history of mankind we can but dimly guess; but it stands for very many of these ideals for which we have lately shed blood. Not mere research but liberal education, as Newman so finely describes it: a source of health to a nation by its mental and religious training; a liberal education secured not mainly by books but by the contact of personalities, sternly refusing the first place to professional interests, living mainly in its faculty of arts yet embracing all knowledge. That is the scope of a university as championed by Oxford and Cambridge and adopted in various degrees throughout the English-speaking world. "Harvard and Yale," writes Daniel Coit Gilman, "were organized on the plan of the English colleges which constitute the Universities of Oxford and Cambridge. Graduates of Harvard and Yale carried these traditions to other places." The Congregationalist pioneers of American university life, with their medieval stress on mental, moral, and religious discipline, did not perhaps fully realize to what an extent they were carrying on a great Catholic tradition.

To America one may look, an English observer has said, for a real insight into the medieval traditions of Oxford and Cambridge, and what is more, for a genuine attempt to carry them on and develop them. The wider outlook resulting from the War, the championing by the Allies of the claims of humanity, should give a deeper meaning to the "humanities" of which Oxford and Cambridge have been for centuries the faithful custodians.

## A PERIOD OF UNREST

The history of the world discloses the fact that from time to time a spirit of unrest, of discontent and dissatisfaction takes possession of the race as a whole. The natural law, as well as the divine law, comes to be ignored by a large part of the human family, and the consequent result that mankind experiences the reaction, and the human spirit rebels and thus brings down upon itself the penalties of violated law.

Nothing seems to upset the peoples of earth like a universal war. The ordinary channels of peace are filled with the wreckage of overturned ideals; the sweet waters are poisoned with bitterness, and social indignation soon follows. When God is forgotten or ignored there is small chance for the observance of the natural law, and it is a fact proven by universal experience that the broad violation of the natural law brings down a train of evils in the whole community.

For more than a hundred years now God has been mocked in His own world and by His own people. The divinity of Christ has been bitterly attacked and assailed with more venom than the world has seen since the early heresies. Small wonder is it, therefore, that man should feel the weight of divine wrath. Philosophers and statesmen may point to commercial reasons or the greed of nations as the cause of a great and devastating war; the Christian knows full well that these are but the occasion, not the cause, of such catastrophes.

So it is that today the world writhes on its bed of suffering. Man

has again eaten of the forbidden fruit of pure materialism, and he is now paying the full penalty. Even Christian nations have wandered far from their early ideals. Divorce and impurity of every description have been on the increase; the false gods of power and wealth have beckoned to the ambitious, and even many Christians have cast aside the practice of their belief in order to run after the things of earth. In other times not infrequently the clergy forgot their duties and the people followed in the rut of indifference. But today clergy and hierarchy stand with solid front against the weight of crime and materialism that forces men down to the level of beasts. And yet the Church is obliged to witness the levity and the scorn with which her teachings are received. Even the faithful are beginning to fall in line with the procession that leads to the mount of the golden calf.

All this is what the world calls a period of unrest. Men will refuse to turn to God and His Church, the while they heed the siren of Socialism, pantheism and all the calls of false prophets in the social as well as in the political field.

Today it is necessary for our Catholic people to bestir themselves and to stand fast by the faith that is in them. The teachings of Christ produce a spirit of calm, of peace and of perfect content. It is the rejection of those teachings that brings calamity on the world. When men will insist on robbing their fellows in the name of business; when they will scatter the noxious fumes of impurity in the name of drama or art; when they will ally themselves with false standards of government in the name of liberty; when they will attack lawful authority in the name of freedom; when they will build a political party to fleece the unsophisticated in the name of so called right; when these things are evident, as they are today, then is it time to clean house in the name of religion. It is time for every man to prove the ground on which he stands; to scorn false leaders, even when they masquerade as Catholics; to hark back to the purity of his faith, and to make his life conform in every detail with that belief which is his only hope for eternal happiness.

Unrest, foretold! The robber is restless after he has stripped his victim; the murderer is restless after he has snuffed out the life of another; the criminal in general is restless after he has perpetrated a deed condemned by God and His law. So is the world today restless because it has forgotten its God and His divine law. Let Catholics lead the way back to God, let them spurn false leaders and their deceptive tactics, let men adopt the teachings of Christ, and then shall we have the mockery of investigations and commissions and searching inquiries; a tissue of proceedings that make a mockery of mockery itself.—Catholic Bulletin.

## AMAZING PROGRESS

## TRIUMPH OF CATHOLICITY

The recent statistics published by Strandelli, show clearly the great progress made by the Catholic Church, during the last century. The following notes are taken from them:

In England, at the end of the Eighteenth Century, there were only 120,000 Catholics, 6 Apostolic Vicariates and 200 priests. In the year 1907, there were 2,000,000 Catholics, 21 Bishops and 4,166 Priests. From the year 1899 to 1907 amongst the converts were 445 Priests, 417 from the legislative body, 205 Officers and 60 Doctors. For some time back England counts an average of 10,000 conversions per year.

Germany, in 1800, counted only 6,000,000 Catholics. In 1901 the Catholic population in Germany was as large as 20,000,000.

In Russia the number of conversions is very great. During the four years (1905-1909), after the publication of the law of toleration, the number of Catholics reached to 280,000.

During the Nineteenth Century, the Catholic population in the Balkan Countries grew considerably. From 16,000 to 150,000 Catholics in Rumania. In Bosnia the increase was from 23,000 to 389,000. In Bulgaria from 13,000 to 28,000; in Serbia from 6,000 to 20,000 and in Greece from 15,000 to 44,000.

Out of all proportion is the progress made by the Catholic Church in the United States. A century ago there was only one Bishop in the Great Republic, 50 Priests and 40,000 Catholics. At the present time, there are 2 Cardinals, 13 Archbishops, 68 Bishops, over 10,000 Priests and more than 23,000,000 Catholics. The conversions in this Great Republic are very numerous, varying from 30,000 to 50,000 per year. Like in England, in the United States, there are very prominent men among the converts. Bishops, Preachers and other clergy men of the different rites and sects, are very often converted to the Catholic faith.

In Australia there were no Catholics a century ago. The missionaries were not allowed to enter freely until 1820. Today the Hierarchy in that country is composed of 1 Cardinal, 2 Archbishops, 14 Bishops, 1,600 Priests with more than 1,500,000 Catholics.

In the mission countries, the progress of Catholicism is increasing every day. In the year 1800 Africa had only a few Catholics, at present there are over a million. Asia numbers about 5,000,000; in the Chinese Republic there are more than one

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million. Even in the countries subjected to Turkey the progress has been very considerable in the last century. Smyrna from 300 to 16,000, in Mesopotamia from 10,000 to 113,000 and in Palestine from 3,000 to 30,000.—The Pilot.

## CHRIST IN THE TABERNACLE

Jesus Christ dwells in our tabernacles today as surely as He dwelt in Nazareth and in the very same Human Nature; and He dwells there, largely for this very purpose—that He may make Himself accessible to all who know Him interiorly

and desire to know Him more perfectly. It is this Presence which causes that astounding difference of atmosphere between Catholic churches and all others. The actual bodily Presence of the Fairest

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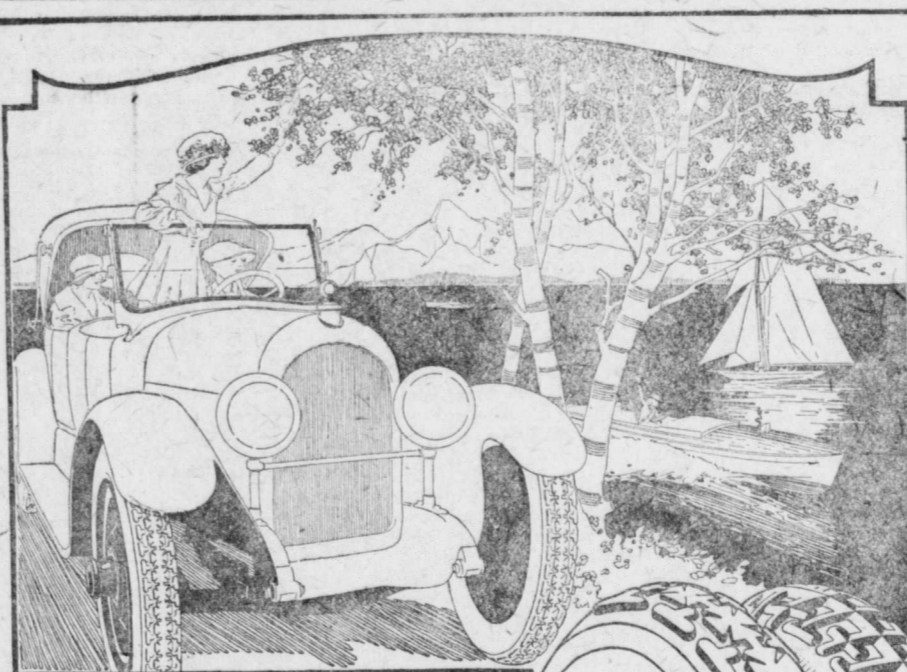
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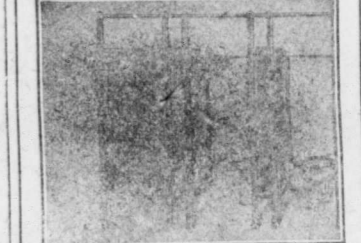


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