

FIVE MINUTE SERMON

THE REV. F. P. HICKEY, O. S. B.

TRINITY SUNDAY

THE COMMISSION OF THE CHURCH
(Matt. xxviii, 19)

This gospel is short, but the message is all-important. They are the final words of St. Matthew's gospel. First, our divine Lord claims and asserts His power—"All power is given Me in heaven and in earth." And vested with this power by divine right, as God and Man the Victim of Calvary, risen triumphantly from the dead, commissions and authorizes His Apostles, and, through them, their successors, to go forth, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost.

And with the command, He gave them the power, communicating to His Church His own divine power, to preach the truth, to administer the Sacraments, "to observe all things that I have commanded you." All Christians, who have the Bible, and profess to cling to it as the rule of faith, find this commission and these farewell words in their Bible. St. Matthew, who heard these words of Christ spoken by our Lord Jesus Christ himself, wrote them in his gospel, and the Church accepted them as the true words of the Author of its faith.

He spoke them, who knew the hearts of men, for He had formed them and breathed the spirit of life into them, that they might know, love, and serve Him. He spoke these words, to whom a thousand years are as one day, to whom there is no vicissitude or shadow of alteration; He spoke these words, moreover, who promised, "Behold, I am with you all days even to the consummation of the world."

It is not the individual members of the Church who can pride themselves or boast of their faith or their good works. Their sole chance or hope of salvation is in clinging to the Church, as obedient children, glorying in their inheritance. But it is the Church itself, strong in the power of its divine Founder, trusting fearlessly to His promises that "the gates of hell shall not prevail against it," and that "His Spirit would teach it all truths and remain with it forever," that glories in its existence, its vitality, its unchangeableness.

Believing this, as we do, thank God, are we not amazed to find men—not pagans nor infidels, but men—holding their Bible in their hands, daring to find fault with this Church, the spotless bride of Christ, who brazenly dare to say that it has gone wrong and needs reforming? The Son of God founded the Church; man, ignorant, sinful may be, dares to change and improve, as he thinks, the Holy Church of God. According to them, the Almighty must have promised more than He could perform. He promised to be with His Church all days, but He, the great God, must needs have them to help Him to put things right. They have forgotten that "there is no wisdom, there is no prudence, there is no counsel against the Lord" (Prov. xxi, 30).

Another complaint is that the Church is out of touch with the times; that it has grown old and decrepit. That is no new cry. There were men, in the days of the Apostles even, who were not content humbly to accept the teaching of the Church, but urged their own innovations and opinions. St. Jude the Apostle writes: "There are certain men . . . denying the only sovereign rule and our Lord Jesus Christ" (Jude 4). And St. Paul speaks in sorrow, "There are some who trouble you and would pervert the gospel of Christ" (Gal. i, 7).

How vain are the innovators of the present day! All they can find to say has been said and preached long ago and come to nothing. "Nothing under the sun is new," says the Bible, "neither is any man able to say: Behold, this is new! for it hath already gone before in the ages before us" (Eccles. i, 10).

This great Festival of the Holy Trinity is a day on which to renew our faith. Baptized as children of the Church in the name of the Holy Trinity, Father, Son, and Holy Ghost, we must be loyal, faithful, and glory in our holy religion. Our Blessed Lord, in His power, said, "Teach ye all nations," so we must humbly accept and cling to the teaching of His Church. And not only must we accept the teaching, but we must also obey, because He said, "observing all things that I have commanded." Unlike so many others, we cannot discard the ancient traditions of the Church, and the holy customs that have prevailed from the beginning, for these are apostolic observances. As others discard, so we the more must cling to and reverence these holy practices. And chiefly amongst these divine observances we reverence that word "Whose sins you shall forgive they are forgiven them"; and hence we publicly, in word and work, must stand by the salutary practice of confessing our sins to a priest that he may absolve us from them by the power of God. And again that blessed word we take in all simplicity of faith, "Do this in memory of Me," and that leads us to worship Christ our Lord, in the Holy Eucharist, and to receive Him in Holy Communion.

By living up to our religion we make our Faith shine before men, by giving testimony to the truth. So many in error; so many utterly careless around us; so many forgetful—yea, even some denying that they have a Father in heaven—all this demands of us more faith, more loyal acceptance of the teaching of the Church.

WORLD-CIRCLING MISSIONARY

INDUSTRIAL TRAINING IS BREAKING DOWN CASTE SYSTEM IN EAST BENGAL
By Rev. Michael Mathis, C. S. C.

East Bengal is an American mission in more than the personnel of its missionaries. I have found on all sides an absorbing interest and profound respect among the Hindus for everything American. Tell a native that such and such a thing is done in America, and that is sufficient to break down his prejudices and to secure his imitation.

Our American missionaries, thanks to this respect for America, are able to make really worth-while inroads upon the caste spirit that has paralyzed India for centuries, and prevented the growth of labor and industries. At Bandhura, one of our centers thirty miles to the northeast of Dacca, Brother Walter and Brother Joachim—both recent recruits from the United States—are doing wonders in the way of offering the Bengalese modern educational facilities, with a beginning, at least, in industrial training.

The type of education offered by the British in India is generally agreed to have been too prevalently literary; the broader and more practical ideas of American education are in need of introduction. Brother Joachim's industrial shop (whither another American recruit, Brother Arnold, has recently been sent) is already the center of interest of the Bandhura village, and adults as well as children, and if these energetic American missionaries had only a larger working fund to draw upon, there is no doubt but that they would soon create a model industrial school at Bandhura. Under Brother Walter's direction, following in the lines set by his two American predecessors, Father Hennessey and Brother Peter, the school at Bandhura has grown to an enrollment of around five hundred, with a staff of fifteen native teachers.

Father Delaunay, my travelling companion across the Pacific and along the coast of China to India, is now stationed at this American center of Bandhura. He has been appointed the head of a group of boys chosen from among their best lads by the various missionaries, who will prosecute their studies and religious training under his direction to the end that they may become the future catechists, native Brothers and native priests of the Mission.

Already Father Delaunay is hard at work with his Apostolic school, as the group is known, teaching Latin and English, forming religious habits, and himself studying Bengali. "I don't think I was ever so busy, so happy, and so healthy," he tells me. Being a select group, carefully chosen from all parts of the Mission, his boys are good students and a constant source of interest to their new American director.

PATRON OF MOTORISTS

In the Church of St. Margaret, in Paston, on the coast of Norfolk, in England, a mural painting, representing St. Christopher and the Christ Child, was recently discovered, a picture and description of which appeared in the London Times. One of the leading Catholic weeklies of England, the London Tablet calls the painting a remarkable work of art; the figure, which is 12 feet high, shows firm, but by no means ungraceful lines; the expression of the eyes is said to be striking. A distinguished student of art assigns the painting to the fourteenth century.

The article goes on to say that the part of England which constituted East Anglia, is rich in mural paintings of St. Christopher. A number of places, in which such paintings are known to exist, are named, and the circumstances mentioned that there are even two pictures of the saint on the walls of the Church at Stow Bardolph, in Norfolk, one on the north and the other on the south wall of the nave. Incidentally, the writer of the article notes the fact that no less than 180 such pictures of the Christ-bearing ferryman are known to exist in England.

Reporting the discovery and the comment of the Times, the Tablet expresses the hope that, now the question of mural church paintings had again been brought to the attention of the public, Catholics might be induced to foster this manner of art more than they have hitherto done. Singularly enough, however, the British Catholic weekly does not explain to its readers just why pictures of St. Christopher were so very common, not only in England, but also in all parts of Germany and Austria and in Switzerland; nor why, in most instances, the representations showed such exceptional proportions. The reason is that St. Christopher, pictured as a giant, striding through the water, with a tree as his staff, was the patron against

a sudden and unprepared death. Hence it is that representations of this saint were made in such proportions, some of the pictures showing him in a height of no less than 80 feet and that they appear on the outer church walls, particularly near the entrance to the churches. "People should see from him afar," writes the historian, Father Michael, S. J., "for it was hoped that a view of him would preserve one from an unprovided death."

Pictures and sculptural representations of the saint were, however, by no means confined to churches, secular structures, houses and bridges also being ornamented at times with his likenesses. Professor Sepp reports that on the wall of a house in Toez, in Bavaria, there was at one time a painting of a giant, walking through rushing waters, beneath which ran the German legend:

Christopher carried the Christ, and Christ bore the world in His hand,
Tell me, now, whereon did the mighty Christopher stand?

The same inscription, in Latin, however, remained visible along with a painting of the saint on a building in a city of Saxony, Oeschitz, over three hundred years after the Reformation, and until it was destroyed by the conflagration of 1842. A Protestant author records that the painter Christopher Richter, who, while engaged in the restoration of the painting, scoffed at the popular belief regarding the saint, fell from a ladder and was instantly killed.

Unquestionably, St. Christopher, counted among the Fourteen Holy Helpers, is one of the most popular saints among the Christian people of the Near East, as well as in the Roman Catholic Church (his feast is celebrated on May 9th and July 25th, respectively.) During the Middle Ages, brotherhoods of St. Christopher devoted themselves to the care of the poor travelers, one of the most ancient of these organizations being the one founded by Henry Kempton, in 1286, which had its hostelry on the Arlberg in the Tirol. One of the first temperance societies of modern times selected Christopher as its patron saint—the Order of St. Christopher, which was very active in Styria, Carinthia and Carniola. Nowadays, St. Christopher is the patron saint of automobilists, who are fond of attaching a large medal with his image on their cars. It may be of interest in this connection to recall that Christopher ducats and dollars were coined in the sixteenth and seventeenth centuries.

The great popularity of the saint in former times is evidenced also by the fact that he became associated with at least one adage that was in common use. Thus one seeking to accomplish a great task with inadequate means, was compared to the peasant who tried to draw a picture of the giant saint on a small sheet of paper.—The Tablet.

SPANISH STUDENTS' REBUKE

ABOLITION OF FEAST OF ST. THOMAS AQUINAS AS A HOLIDAY CAUSES A WEEK'S REVOLT
By Rev. Manuel Grana

Madrid, April 13.—Students' Week, which has just come to an end here, was not only a striking manifestation of Catholic influence but a rebuke to the sectarianism of the liberals in power.

How it came to be held is an interesting story. When Dr. Silio was Minister of Public Instruction, last year, the Catholic students petitioned the Government to have the feast of St. Thomas of Aquin celebrated officially as the Feast of the Student. In view of the fact that the Confederation of Catholic Students included the majority of the students in the universities of Spain, the petition was granted, and the feast was established as a day to be observed in all the official educational institutions of the nation. Then came the liberal government, under which the new Minister of Public Instruction, at the instigation of certain sectarian elements, abolished the feast day in face of a protest made by 14,000 legally organized students and many professors of the universities, and other educational institutions, both public and private.

THE STUDENTS PROTEST
So this year the students determined not merely to celebrate the feast of St. Thomas Aquinas, but a whole week, to be known as Students' Week.

During the week events of every kind were celebrated throughout Spain. Lectures on vocational subjects, meetings, academic assemblies, school exhibitions, athletic events, banquets, religious functions and conferences on scientific subjects filled the seven days. And not for an instant did the enthusiasm of the students waver, despite the difficulties placed in the way of the plans of the Catholic Confederation by some of the school authorities.

The Spanish Hierarchy and the Nuncio of His Holiness encouraged the students in enthusiastic letters; the professors of the official universities and institutes who shared the convictions of the Catholic students and who realize the necessity of Christian training and education for the youth of the nation, fathers of families and distinguished mem-

bers of religious teaching orders, all cooperated to make the celebration of Students' Week a remarkable event in every way.

The day devoted to the religious ceremonies in honor of the "Angel of the Schools" was solemn above all description. In practically every university, institute, normal school and special school, classes were suspended despite the official abolition of the feast day. Some professors made a point of going to their class rooms as an insult to the Catholic students, but the very few non-Catholics who appeared were a proof of the triumph of the Catholic students, and merely served to make more evident the total failure of sectarian measures of the liberal Minister.

Much could be said of the celebration in every university, but Saragossa deserves a special mention. Following the religious ceremonies, a solemn assembly was held in the University Hall, and presided over by the Rector himself who, with several professors of the university, made a scholarly address on the subject of the great Doctor of the Church, showing the relation between his doctrines and modern science.

In Madrid the celebration of Students' Week exceeded the most optimistic expectations. Dr. Carracedo, Rector of the University of Madrid, has never viewed with favor the religious movement among the students, but many of the professors, such as Drs. Aznar, Vegas, Torro and Yanguas, and Messrs. Mendoza, Osorio, Bergamin y Silio (these last three being Ministers of State) not only gave their approval but their personal cooperation.

KING ATTENDS LITERARY SESSION

His Majesty, King Alfonso XIII., added the prestige of Royal favor to the success of the students' celebration. In addition to the public conferences held at various places by famous professors, a literary session was organized in the Teatro de la Princesa. This meeting was a veritable triumph. It was attended by the King and several members of the Royal Family which, in itself, is an indication of the select character of the audience and the interest which our Catholic students have awakened throughout the country.

Upon receiving the members of the Committee which had invited him to attend the celebration, the King had promised them to be present. How this promise was received by the Minister who had abolished the feast, is not known. When the King entered the theater, he was received with a great demonstration of enthusiasm by the students.

MINISTER SILIO'S ADDRESS

One of the most interesting of all the events was the great banquet at which the guest of honor was the Minister of State, Senor Silio. Following several enthusiastic speeches by some of the students, the Minister made an address in praise of the religious movement among the students, justifying his action as Minister of Public Instruction in establishing the feast of St. Thomas of Aquin as the National Day of the Students, and demonstrating the injustice and narrow-mindedness of the decision of the Minister who suppressed it merely to please a small minority of the student class, thereby wounding the Catholic sentiments of the nation. "But you," he added, "are a living proof of the fact that there is and always will be a feast of Saint Thomas."

The effect of this Students' Week throughout Spain has been enormous. In many places new centers of the movement have been formed, and many members of the so-called "neutral" students organizations have been won over to the cause of the Catholic students.

SUMMER COMFORT, LIKE GOOD HEALTH, A MATTER OF DIET

It is now known that comfort in hot weather, like freedom from disease, is largely a matter of diet. Foods which contain an excess of acid-forming elements, like white sugar sweets, fats, refined wheat, oat, corn and barley cereals, white flour, fats and meats, all create acid blood. Yet the blood must not be acid but the opposite, alkaline. Acid in the blood causes the hot, "all in" feeling so common to civilized peoples on a hot day. To be mentally and physically vigorous in hot weather we should eat largely whole grains, milk, eggs, leafy vegetables and fruits, all "Excess Alkali" foods. They keep the blood normally alkaline or "cool." A brain and body so fed will hardly tire in any weather.

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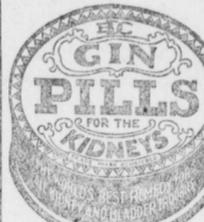


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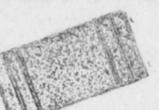
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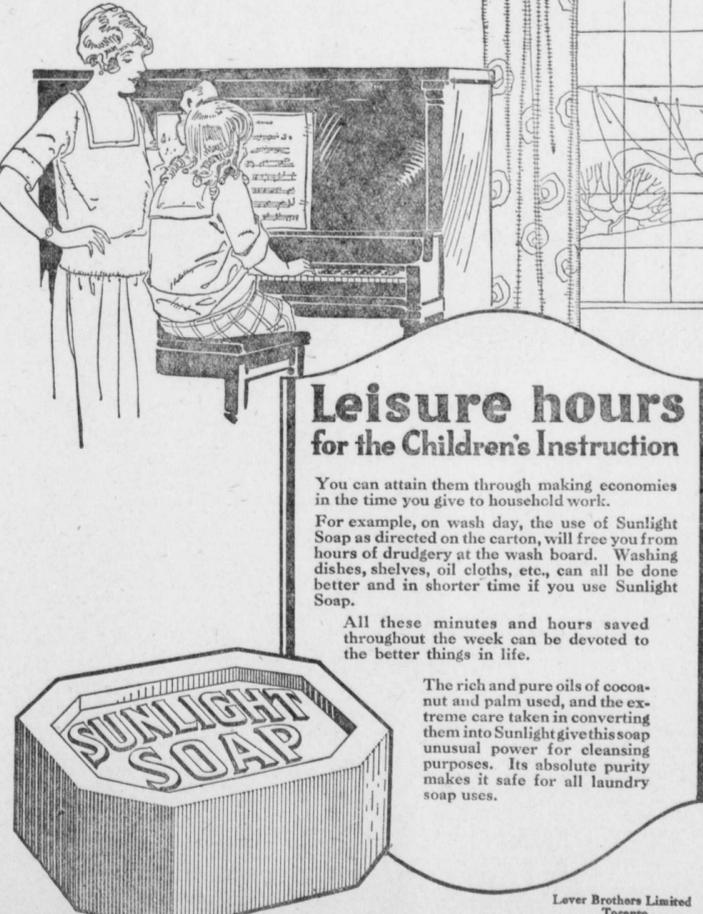


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