

FIVE MINUTE SERMON

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

SUNDAY AFTER THE ASCENSION

THE HOLY SPIRIT

"When the Paraclete cometh... the Spirit of Truth." John xv, 26. Our Blessed Lord, before He departed and left His disciples, consoled them by telling them of the Paraclete, Whom He would send them. He knew how they would grieve at His departure; and how they would miss Him, Who had been to them strength and solace and inspiration. So He tells them that He would send another Paraclete—Comforter. It would be for Him—the Holy Spirit of God, the third Person of the Blessed Trinity—to teach them, to warn them, to defend them from evil. Recall His words: "I will ask the Father and He shall give you another Paraclete that He may abide with you for ever" (John xiv, 16). "When He, the Spirit of Truth, is come, He will teach you all truth" (John xvi, 13). "The Paraclete, the Holy Ghost, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John xiv, 26).

We see that our Lord's promise was not only meant for the disciples then present, but for all His disciples until the end of time—that He may abide with you for ever. Yes, for each soul of man has need of the Spirit of Truth, that we may keep His commandments and abide in His love. We need the Holy Spirit because of our own nature we are weak and ignorant and sinful. Self, self-seeking would soon become our guide, our master, and ultimately our ruin, if not checked and made subservient to the Holy Spirit. We need likewise the Holy Spirit to counteract the false standards, the allurements, the seductions of the world. We have to live in the world, yet we have to endeavor to keep ourselves unspotted from the world. We need the Spirit of Truth finally and most emphatically, "that we may be able to stand against the deceits of the devil. For our wrestling is... against the spirits of wickedness, wherefore, take unto you the armor of God that you may be able to resist in the evil day, and to stand in all things perfect... with the sword of the Spirit, which is the Word of God" (Eph. vi, 11-17). We are often warned in the Scripture about the evil one, "lest we fall into the snares of the devil," as St. Paul says (1 Tim. iii, 7).

From the dangers from ourselves, the world, the spirits of evil, the most plainly the absolute necessity of receiving, obeying, and being guided by the Spirit of Truth. With the help of God, let us try to realize what the presence of the Holy Ghost is to our souls—His power, His holy gifts, and the effects of His presence. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you," says St. Paul (1 Cor. iii, 16).

The Spirit of God, that other Paraclete, as our Blessed Lord called Him, is given to us in order to inspire our souls with noble aspirations and courage to endeavor to fulfill them. "To us God hath revealed them by His Holy Spirit... that we may know the things that are given to us by God" (1 Cor. ii, 10, 12). It is He Who teaches us to believe, to pray, to endure. The Spirit not only teaches us, but with His divine power enables us to fulfill our duties. "The Spirit also helps our infirmity. For we know not what we should pray for as we ought, but the Spirit Himself asketh for us" (Rom. vii, 26).

Thus the Spirit works within our soul, and the first effect is the holy fear of God. That holy fear is "the beginning of the fulness of wisdom." It is not a servile fear, but a fear that makes us feel and appreciate the presence of God, that we are "partakers of the Spirit of God" (Heb. vi, 4). A fear it is that makes us anxious about God, to remember that His all-seeing eye is upon us, to long and try to please Him in all we do.

And the second effect speedily develops from this reverential fear into the love of God, which is called piety. Piety is that disposition of heart that turns to God as our Father; and makes us look upon the Son of God, our blessed Redeemer, as our Friend! or our Brother! "Because you are sons, God hath sent the Spirit of His Son into your hearts" (Gal. iv, 6). This piety is the power that makes us adhere to God, and strive to give our whole heart to Him.

Peace is the third effect; that peace which the world cannot give. A peace in spite of our life being a warfare! A warfare against self, the world, and the evil one. This is the blessed peace of a soul that believes and trusts that it is cared for and loved and protected by its God, and is striving to be faithful to Him.

But we must not be content that the Holy Spirit has taught all this, and that we know it and believe it. To know the Truth is not all. To know the blessed effects that the indwelling of the Spirit would work in our hearts is not sufficient. Besides knowing, we must be led by the Spirit, we must walk by the Spirit; and to do this we must day after day most carefully, patiently, lovingly, cherish the Spirit of God within us.

CATHOLIC TRAINING

POPE'S STIRRING ALLOCATION TO FRIENDS OF CATHOLIC UNIVERSITY AT MILAN

The Holy Father recently received in audience the society known as "Friends of the Catholic University of the Sacred Heart" of Milan. After sentiments of filial homage were expressed to His Holiness, the Holy Father delivered a beautiful allocation to the members as follows:

POPE'S ALLOCATION "That which your presence announces to us, that which, in the magnificent comments uttered by His Eminence, is so beautiful, so high and holy in its significance, awakens in us very great pleasure. We thank you, Most Eminent Lord Cardinal, and those who have prepared and procured this pleasure for us.

"We thank you, most dear sons, with sentiments of profound, true and paternal recognition for what you have accomplished in these days, which we call the University Days of the Sacred Heart, that the preparation and your work have been so beneficent, so filled with results and successes. We thank all, and count on you to convey the expression of Our satisfaction and gratitude to all who have cooperated in such noble works.

"Our thanksgiving goes especially to the Reverend parish priests on whom we always count so largely and on whom we depend for the faithful fulfillment of these works. It goes also to the single heads of Catholic action, masculine and feminine, who have so well competed in good works; to all members of the committee who have taken such great interest and have made themselves such efficacious propagators of them.

"It is not alone because it treats of the Catholic University of Milan, that it is dear to us, even by title, since we may call it local as being the object of Our first cares continuing during the brief time in which the Hand of God left us to exercise the pastoral ministry; it is not alone because the University can call itself a part, not only of Milan, but of all Italy, and even of the entire Catholic world; nor because it carries a title dear to every faithful heart, universal and yet particularly near to Him who is Vicar, although unworthy, yet Vicar of that Blessed Jesus Whose Most Sacred Heart all the world adores and loves. Not only for these separate reasons is Our Heart filled with satisfaction and gratitude. There is yet another reason grander, higher, more substantial and universally interesting.

SIGNIFICANCE OF TITLE "It is called the 'Catholic University of the Sacred Heart.' Now we believe that all understand the intense significance in these words. All, even the most humble woman have given offerings with confused feelings, without being fully aware of the significance of that which was asked, but feeling that these offerings were above all a grand act of adoration, of religion in the sense higher and grander than mere words.

"In the Old Testament it is a poor woman who gives to God the title and the prate that is so highly significant when one speaks of the Catholic University of the Sacred Heart, 'Lord God of Science.' So through her lips God Who is called the God of sanctity, of the family, of armies, desires to be called the God of Science. It is as if all the sciences reunited before God in an act of adoration.

"Now this act of adoration has a significance more than ever necessary today, in an epoch in which all, even those who are less familiar with science, work for the progress of science.

SCIENCE AND FAITH "A great thing is science, but not science pure and simple,—science united to faith, science in the service of faith, science in homage before faith, science illumined by faith and by it receiving its light, and never deviating in fatal errors.

"This concept of science, the concept expressed by the formula 'Catholic University of the Sacred Heart' has all the significance and valor of an apology. Many raise the demand: How can science and faith stand together? How is it possible for them to harmonize? The one is allied to reason, and the other to the authority of God and of those who teach in the Name of God. Are, then, science and faith able to stand together?

Behold the response of facts, and behold likewise the apologia: University of science, in the Name of the Sacred Heart! Behold the response that is more synthetic and more practically eloquent.

"Some seek to be good Christians and at the same time good citizens, to join the Christian life and the life of society as it is today. Your life, beloved sons, your conversation responds to this demand, because with the deeds of your life you respond: A thing is as we make it.

"Well: in the same manner the Catholic University of the Sacred Heart responds to the request as to the agreement of science and faith. It demonstrates to all the harmony of faith and of science. It shows how Science exalts faith, how faith

illuminates science and how science places its modest lights at the service of faith.

SERVICE TO RELIGION

It is, therefore, a true and proper service rendered to our holy Religion that you render to the University of the Sacred Heart a precious service and one furnished at the most opportune moment. Today more than ever there is felt the need of organization. Your work responds precisely to this need, a work grand and glorious and radiant with splendid promise. Behold what the University of the Sacred Heart brings to this work of organization—a most precious contribution. Where in fact, is there greater need for solid organization? Even the number has its importance; as when in organization, the single energies as well as general must be reinforced and multiplied. But the number is not all nor is it the most important thing. The number makes the mass, and this makes the force. But to no profit unless someone conduct and guide. And when he who guides is inspired and illumined, then there will be wise and prudent directions which must conduce to a good end.

"The Catholic University of the Sacred Heart at Milan, and as at Milan it should be in every other place, will always have the most high results, that of forming the greater state of all who are organized in Catholic action. Each one of you therefore, can understand what an important and precious thing it is to cooperate in assisting such an institution.

SCIENCE A NECESSITY

"Another reflection still which your presence suggests to us, and also your work: Never as in our days has science become such a necessity of life. Neither the industries, agriculture, the arts, commerce, can produce those things of which they are capable without science. Without science, without high scientific direction there is no intense contemporaneous life. Science has found new methods, new ways in which to fructify the treasures of nature and the forces of humanity.

"It is necessary even that faith and religion avail themselves of all the treasures and helps of science. These treasures and these lights have no other effect than to demonstrate truth and beauty more evidently. None other was the sense of what Tertullian said, that our faith sighed for but one thing, not to be condemned without being known.

"And if religion and our faith have their more beautiful and efficacious expression in charity, that charity which the Sacred Heart of Jesus represents to us in a manner so eloquent and so sublime, therefore charity likewise should draw all possible advantage from science. This correspondence is in fact at the root of the one and the other, since He Who is the Lord of science is also Charity Itself.—God is charity. In the Old Testament He tells us that not alone he is happy who does good, but he who does good with intelligence, giving to right and left; that he is blessed who has intelligent charity, the charity illumined by that intimate light of which science is so great a part.

A HOLY WORK

"But we do not desire to yield to the temptation, that your attention renders stronger, of describing all the thoughts which your presence inspires in us and the reason of their birth in the heart. More willingly we turn to the first thoughts of gratitude and we repeat the words of pleasure to you who have so well conceived and fulfilled a holy work, engendering a success so beautiful and beneficent. You appeared at first to the number of 300, and today, the knowledge that this number is doubled excites us sentiments of indescribable joy. Thus we rejoice not so much over your offerings as in the number of those who offer, even the least, according to your means. It is not the quantity which renders a gift precious but the gracious affection of him who gives, that affection of which friendship is the most complete expression. When we see such good works multiplied so largely, when we see souls penetrated with the thought of the Catholic University then we are able to repeat together with you the traditional augury of the university, and to repeat it with every trust that it will become reality: 'Vivat, crescat, floreat!'

"And with this wish, may Our benediction descend upon you, that Benediction which you come to ask of your common Father, and may it be the recompense for the good you have done, and your presence gives the happy certainty of it—you propose yet to do. May it descend upon your families and on what you hold most dear, on your little ones and your aged. May it descend on each one of you and remain with you forever. Amen."—The Pilot.

GERMAN CENTRISTS PROTEST

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, April 2.—A demonstration against any political division of German territory was the feature of the convention of the Centrist party held at Hagen in Westphalia. Leaders of the party from all parts of Germany, including several members of the federal ministry, executives of the various German states, and political party leaders, were present.

At the conclusion of a speech by the former Chancellor Fehrenbach in which he declared that no division of German territory will be tolerated, the entire convention rose and, lifting up their right hands, the delegates took an oath of fidelity to the German nation.

GLOBE CIRCLING MISSIONARY

TELLS OF BENGAL FIELD

By Rev. Michael A. Mathia, C. S. C., S. T. D.

Dacca, the metropolis of Eastern Bengal, and the headquarters for the French, Canadian and American missionaries of Holy Cross, cooperating in the task of evangelizing nearly twenty million Hindus, Moslems and Buddhists, in a quaint, quiet old city, which has plainly seen better days.

A century or two ago it was the residential city of the Mohammedan Nawabs who ruled Eastern Bengal under the great Moghul emperors. The crumbling ruins of their fortresses still stand on the outskirts of the city as reminders of its departed glory, as also do the mosques built for the worship of the Mohammedan armies. The palace of the Nawabs is an impressive building on the river-front, and still occupies, although the Nawabs of today have no political power under British rule, yet they do exercise a religious leadership over the large Mohammedan population of the province.

AMERICANS ACTIVE

Not far from the Nawab's palace stands the modest cathedral church of Bishop LeGrand and the white-washed walls of St. Gregory's School, where the Bishop makes his home, and where I have enjoyed true missionary hospitality during my trips to and from Dacca during the past three months. Brother Louis, C. S. C., gratefully remembered by many pupils in New Orleans and Portland, Oregon, is entering upon his second year at St. Gregory's School, where he has had a busy time of teaching, nursing, organizing glee clubs, and doing a hundred and one other things to be found only in a busy mission school.

Brother had his boys in line to extend a genuine American greeting when Father Delaney and I descended from our "taxi" at St. Gregory's, and their cheers had the real Notre Dame ring to them.

It is to Dacca that the new missionaries report upon their arrival in East Bengal, and here that the campaigns of the little army of Christ in this part of India are mapped out.

VARIETY OF MISSION FIELD

The mission of the Holy Cross Fathers stretches from the Ganges for nearly six hundred miles southward along the east shore of the Bay of Bengal. It includes West Burma as well as East Bengal, and the wild hill tribes of northeastern Burma, as well as the cultured Hindus and Buddhists of the jungles and coasts. The missionary who is stationed among the Garos, in the north, must deal with a simple people who but a few decades back were head-hunters, like the Moros of the Philippines, and who still live to some extent in leafy houses built high among the trees.

Very different are the problems of the missionary who lives among the marshlands of lower Bengal, where the land is flooded for months at a time, whilst the people live on hillocks or in boats, and their new crop of rice grows up through the muddy waters. Strikingly different, again, is the work of the missionary stationed in centers like Barisal, Chittagong, or Dacca, which are small cities, with a Catholic population largely made up of Anglo-Indian or Portuguese railroad workers, artisans, and other familiar types of city-dwellers.

The Bengal Mission, with its long extent and its twenty millions of people, embraces these widely differing types of missionary situations, and, of course, equally different languages, social customs, and religions. Dacca itself and the surrounding district are heavily Mohammedan, but with dense areas where Hinduism is the dominating religion. Burma is overwhelmingly Buddhist. The hill tribes in both Bengal and Burma are mainly Animists, with a borrowing of religious conceptions from their Hindu and Buddhist neighbors. Variety in its most perplexing form is thus the keynote of the Mission.

OHIO BIBLE READING MEASURE KILLED

Columbus, O., April 9.—A bill recently introduced in the Ohio legislature by Representative Buchanan to make the reading of the Bible a part of the Public school course in Ohio has been killed in committee. Representative Buchanan says he does not think that he will go over the head of the committee and ask the entire membership to authorize its presentation in the House.

This measure was the cause of considerable stir throughout the entire State, especially in the larger cities where it had generally been endorsed by Protestant ministers.

In Cleveland the proposed bill was debated by a representative of

the evangelical bodies and a Jewish rabbi.

The Cleveland School Teachers' Federation, which had considered the bill, voted against its being made a part of the curriculum of the Public reading the Federation proposes that the schools put a premium on good conduct through a course in ethics. It is now only scholarship that is rewarded, according to this group of teachers.

A CATHOLIC COLLEGE IN MOROCCO

A Catholic college is to be opened at Rabat, Morocco, as the result of an agreement between Marshal Lyautey, Resident General of France, and Msgr. Dane, Superior of the Franciscans and Delegate Apostolic of the Holy See in the Cherifian Empire. Marshal Lyautey, who made a trip to Paris a short time ago, presented an urgent request to Cardinal Dubois for the foundation of a Catholic institution of higher education, suggesting that a mission of priests be formed especially for this purpose.

The Marshal pointed out that the Franciscans were too few in numbers and too much absorbed by parochial duties to take charge of such an institution and that it was necessary to appeal to the clergy of the Metropolis. The Cardinal expressed himself as extremely glad to accede to the request of Marshal Lyautey and the Apostolic Delegate. He transmitted to the clergy the request received and several priests have already left for Rabat, under the direction of Abbe de Villele, chaplain of the Buffon Lycee of Paris.

On the other hand, a private society has been formed at Rabat, and has obtained capital and placed at the disposal of the priest a large villa in which the resident Catholic College will be installed. Forty students have already registered.

Rabat already has a national Lycee with a Catholic chaplain, and the general curriculum has always been above criticism. But many parents, colonists, officers and functionaries find that in a school where Christians and Mussulmans, French students and students of many other nationalities mingle, the presence of a single chaplain is not sufficient to guarantee strong religious training and complete moral discipline. Many parents were thus forced to separate themselves from their children or else to return with them to the metropolis in order to be sure that their education would not be neglected.

In arranging for the foundation of a Catholic school, Msgr. Dane and Marshal Lyautey were inspired by the idea of conciliating the material interests of the parents of Catholic students with their concern for the moral and religious welfare of their children, while at the same time rendering a service of the highest order to Morocco, which has developed so rapidly in the past few years. Under the new arrangement, Catholic students who continue to follow the courses of the national lycee, will take their meals and spend their recreation periods at the Catholic college, in a Catholic atmosphere.

The new school will be known as the "Ecole Charles de Foucauld" in memory of the great explorer who, after becoming a religious and a missionary, was the apostle of the nomad tribes of the Sahara where he labored with heroic devotion until on December 1, 1916, he died a martyr's death at the hands of desert bandits.

It is a wonderful tribute to the labor accomplished by Charles de Foucauld and the pioneers of Christian civilization to realize that a Catholic college is to be opened in the year 1928 in the land where, fifteen years ago no Christian dared to venture alone, under pain of certain death.

EVERYBODY ON EVOLUTION

Robert I. Gannon, S. J., in Catholic World

Mesopotamia of nine thousand years ago revealed a settled and mature civic life, and Egypt a record so old that Professor Mahaffy could call the era of the Pyramids "the veritable autumn of civilization." The quaternary man even in Gaul and Britain, far from the cradle of the race, is proven to have been an intelligent hunter, a family man, more, an artist of no mean ability. In fact the Cro-Magnon man, to whom modern evolutionists assign the generous age of 25,000 years, was, according to R. S. Lull, of Yale, "the most perfect man

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physically that has come within our knowledge," and his "psychic development was fully in accord with his magnificent physique." President Angell, of Yale, after admitting that he is sure of nothing with regard to the intelligence of prehistoric man, confesses that "since the period of historic records, there is no convincing evidence of marked development in human intelligence despite the enormous advance made in the paraphernalia of civilization." And Professor Conklin, of Princeton, says frankly that "the intellectual evolution of the race" (he assumes that there was such a thing) "practically stopped 20,000 years ago," i. e., before the earliest time of which we know anything, and that whatever social evolution there is today "crab-like moves forwards, backwards, and sideways."

Now, therefore, we may ask whether there is not some explanation for this strange fact. Why should man alone, of all creation, when placed, so to speak, in actu primo proximo to further progress, further perfection, sink, morally and intellectually, as often as he rises? Admit the freedom of the will and the answer follows logically; deny it and sit staring at a riddle.

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