

FIVE MINUTE SERMON

BY THE REV. F. P. HICKLEY, O. S. B.

TWENTY-THIRD SUNDAY AFTER PENTECOST

THE HOLY VIATICUM

"Come lay Thy hand upon her, and she shall be safe." (Matt. ix. 15)

There is one thing that should be the constant theme of our prayers: the one thing above all to be desired. A good life must be crowned by a holy death. And we have confidence in this, that our Blessed Lord will graciously hear our prayers.

Thou hast given him his heart's desire; and has not withholden from him the will of his lips" (Ps. xx. 2).

We have such a perfect model before us in this day's gospel in the ruler, who besought our Blessed Lord to come to his daughter, who was at the point of death. His faith, his earnest entreaty is pictured before us three times over, as St. Matthew, Mark, and Luke each give us an account of this miracle that was granted to the father's desire and prayer.

Our Saviour was so touched that at once, to allay the father's fears, He said, "Fear not, only believe, and she shall be safe. And Jesus rising up, followed him with His disciples."

A delay occurred through the weight that touched the hem of Christ's garment, and our Lord speaking to her. The father's fears redoubled, and friends hastened to meet him, saying: "Thy daughter is dead; why dost thou trouble the Master any further? But Jesus... said, Fear not, only believe."

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ZIONIST CONGRESS

SHOWED JEWISH HOME MOVEMENT IN DANGER OF FAILING

By Dr. Frederick Funder

Vienna, September 8.—Results of the Thirteenth International Zionist Congress, recently held at Carlsbad, confirm the predictions made two years ago that the weakness in the Zionist movement lies in the fact that it is only to a very small extent religious and to a very great extent political.

Although there was great enthusiasm in the Zionist camp when England obtained the Palestine mandate after the well-known Balfour statement, there have been many disappointments since that time.

Statistics given out at the Carlsbad meeting—heralded as the "Jewish World's Parliament"—were not encouraging from the Zionist point of view. The last official census taken in Palestine shows a total population of 757,182 persons of whom only 88,794 were Jews.

During 1922 Jewish immigration to Palestine totalled 7,844, showing that the immigration quota of 10,000 yearly, fixed by the British Government, has not been reached. For 1923, it was indicated, immigration has been proceeding even more slowly than during 1922.

At the end of 1920 the land owned by Jews in Palestine was only 22,500 hectares in extent, while today it amounts to 100,000 hectares. Even this is not considered very encouraging, however. As Dr. Chaim Weizmann, the leader of Zionism, said at the Carlsbad Congress: "If we don't do more, we shall need sixty years more to reach our aim."

Debate at the Congress at Carlsbad centered around an attempt to bring about an agreement with resolutions adopted by American Zionists in Baltimore several months ago at a meeting attended by Dr. Weizmann. These resolutions called for cooperation with non-Zionist Jewish organizations. There was passionate opposition to the American proposals, although eventually a compromise was effected.

The Congress was the scene of frequent and violent disagreements. More than once opposing delegates threatened to come to blows and several speakers were howled down and had to be protected by their friends and supporters. Even the Zionist newspapers reporting the meeting mention the "terror" displayed by the Socialist opposition known as Poale Zion. Also the Mirachi, the orthodox religious minority of the Congress, were subjected to terrific attacks when they complained that there was too little of the religious element in the Jewish colonization of Palestine.

Meir Berlin, delegate from New York, complained because the decrees of the Congress regarding observance of the Sabbath are not carried out in Palestine.

"If we don't pay attention to the Torah we ought at least to bear in mind the decrees of our Congress," he said.

Delegate Kaplanski, leader of the Poale Zionists, made a passionate attack upon the Mirachi, accusing them of being "positively anti-social, clerical, and reactionary."

From time to time adherents of the various factions attacked each other with shouts and insults. Confusion reached its climax when Rabbi Sobbersohn, of Canada, rebuked the opposition party, saying: "No distortions will help you; as long as you eat 'trefe' (impurely) in 'Erez Israel' (home of Israel) there will be no Jewish Palestine."

At this accusation the uproar became so great that the speaker could not continue his remarks.

Little gratitude to the British Government for its interest and sympathy in the Zionist movement was expressed at Carlsbad. Delegate Glucksohn, from Palestine, summed up the situation as follows:

"Step by step the government puts difficulties in our way. It does not give us any land. Even the Jewish legionaries who fought for England can obtain land only, after long delays—when they get it, it is in the desert where there is no water. The Government looks out

only for the Arabs, but not for us. Mayors appointed by the government are exclusively Arabs. Jewish employees in the government service are rare."

Dr. Weizmann exerted all his influence in defense of the policy of the British Government in Palestine. It is not true, he said, that the leaders of the Zionist movement have frittered away the principles of Zionism out of a spirit of complacency toward England. He complained that financial support for Jewish colonization schemes in Palestine is not forthcoming on the proper scale. As an illustration, he said, while he had raised \$250,000 in Chicago for Jewish colonization purposes with great difficulty, the same Jewish community could raise \$2,500,000 in one day for the erection of a synagogue or a hospital.

Dr. Gottlieb, the delegate from Poland, answering questions from the opposition with regard to the possibility that England might change her policy as outlined by Sir Arthur Balfour, declared that such an occurrence would be "the most terrific pogrom ever experienced by our people." At the same time, he pointed out that while there was no reason for anticipating such action by England, the insignificant results achieved by the Zionist organization so far has a bearing on the question.

"We also are hampered by the indifference of the Jewish multitude," he said.

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INDIAN MAIDEN HONORED

Auriesville, N. Y., Sept. 15.—Thousands of pilgrims from New York and many surrounding States gathered here last Sunday for the unveiling of the monument to Kateri Tekakwitha, the saintly Indian maiden whose heroic virtues have made her a center of constantly increasing devotion at Auriesville.

The Right Rev. Edmund F. Gibbons, Bishop of Albany, who has been entrusted with the task of beginning active work on the process for the beatification of this "Lily of the Mohawks," presided at the unveiling exercises. Four Masses were said to accommodate the great throng of pilgrims, the first being celebrated by Bishop Gibbons, the second by the Rev. John J. Wynne, S. J., the third by the Rev. Francis Breen, S. J., and the fourth by Father Repetti.

THE UNVEILING

The unveiling of the statue took place in the early afternoon. Two New York girls, attired in the robes in which Kateri is represented in one of the paintings done by Chaucetierre, drew back the veil and revealed the statue, which is the gift of Miss Frances Lucey, of Troy. Kateri is represented in the characteristic dress of the daughter of a chief, looking in vision toward Canada, the northern land of her adoption.

The unveiling appropriately followed the celebration, at Laprairie, on the banks of the St. Lawrence, on Saturday, of the 250th anniversary of the foundation of the village in which Kateri Tekakwitha died. Father Wynne explained that the statue was a civic monument as, until the Church pronounced on the virtues of Kateri Tekakwitha, she may not be venerated in public, but he expressed the hope that it would be "an inspiration to all who pass by to know God as He is, to serve Him by obeying His law, and to spread about the aroma of virtue, which will grow in fragrance as the years go on."

FATHER WYNNE'S ADDRESS

In part, his address was as follows: "Is it not an extraordinary thing that we should come together here to unveil a statue of an Indian girl who was born here in 1656, two hundred and sixty-seven years ago, who lived at Caughnawaga, near Ponda, and on the hills above that town from her tenth to her twentieth year, and who spent the last four years of her life at the Indian Settlement on the east bank of the St. Lawrence, known then as Laprairie, of which the 250th anniversary was celebrated only yesterday?"

"Is it not strange that we should know anything about this young girl, the daughter of a Mohawk chief and a captive Algonquin mother?"

"Practically alone of all her people, Tekakwitha is known not only by her name and origin, but in the manner of her life, in her conduct, in her character, and by the extraordinary things that she accomplished for the missionaries and her race."

"That was an extraordinary act of self-exile when, in company of her brother-in-law and a companion, pursued by her uncle, she walked from here to Saratoga, beyond what is now Plattsburg and Rouse's Point, until she arrived at the haven of her hopes, Laprairie, and settled down at last in that melting pot of twenty-three tribes."

"I am sending you a treasure," wrote the man who had baptized her 'Guard it well.' "A treasure it was beyond all price. For fifty years missionaries had labored, and struggled, and suffered, and died, all with indifferent success. That fifty years was rewarded with the advent of Kateri. Faithful as the Indians were at the Christian reservation of Laprairie, now Caughnawaga, on the St. Lawrence, they became fervent when she appeared amongst them. Here was heroic virtue in one of their own. Here was this shy maiden, frail and delicate in body, but sturdy and resolute in soul, at everyone's service and with God as her thought supreme. Missionaries might preach and protest and give example. What the Indians needed was the leadership of one of their own, and here it was where least it was to be expected, in the wise counsellor or strong warrior, but in what the Indians at their best admired most, the woman of character, rising as a star in splendor above them all."

REVERED BY HER PEOPLE

"The belief in Catherine's virtue led her people to imitate to such an excess that the missionaries had to check them. They were elated with a divine elation to think that one of themselves had so overcome the vicious tendencies of nature as to prove they all could do it. There was the harvest of the missionaries after fifty years' sowing in patient labor, tears and blood. And this harvest has never failed. Over there in that Reservation of Caughnawaga of nearly 3,000 Indians the Faith has never failed."

"How proud we are, though not of their blood, to pay our tribute to this 'flower of the Mohawks.'"

A NOBLE TRIBUTE TO BLESSED VIRGIN

Michelangelo, whose frescoes in the Sistine chapel are the wonder of the world, was eminent as a painter, a sculptor and an architect. In St. Peter's, Rome, may be seen his Pieta, a marble group representing the Blessed Virgin with the body of the dead Saviour on her knees.

The critics of the time objected to the youthful appearance of the Mother, but he defended it on the ground that it afforded an additional proof of her pure and spotless character.

"You forget," he said to one critic, "that Our Lady was an Immaculate Virgin; sin never having had dominion over her the beauty of her youth could never fade."

Michelangelo has inscribed his name on the girdle of the Virgin; it is said to be the only work on which he ever did so.

When one has arrived so far in serving God that everything else seems but child's play; if he has reached the truth indeed.—St. Teresa.

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