

**FIVE MINUTE SERMON**  
THE REV. F. P. HICKEY, O. S. B.  
**SIXTH SUNDAY AFTER PENTECOST**

**THE COMPASSION OF CHRIST**  
(Mark VIII, 34)

We wonder, as we read this gospel, how this multitude had been drawn to our Blessed Lord; how they stayed with Him for three days, and some of them had come from afar off. What a divine attraction it must have been that made these men forget their comfort, their hunger, their weariness, to press round our Blessed Saviour, and listen to the words that fell from His divine lips!

As our Lord drew the crowds to Himself in life, so now He is constantly, by His grace, drawing the hearts of men to His service. And as then, so now, "some come from afar off" and it is for these that He shows His tenderest compassion, lest they faint on the way to their home—the Kingdom of heaven. Without His help no one can win their way to that blessed home.

Then who are those, in these days of ours, who come from afar off? Those who have not the Faith. Those who have never heard of Him, or been taught the wonders of His mercy. Prayers of others attract them; good example attracts them. The fair fame of holy Church with its unity, its progressiveness, with its crowds of faithful worshippers, attracts them. Each of us can help, each of us is bound to help, some soul to follow Christ.

Others, again, from afar off, are children of bad parents, who have not been taught the practice of their religion; who have had no good example at home shown them—the leakage of the Church, who are swept along in the torrent of godlessness, sinfulness, and riotousness of the wicked world.

Others, again, who have fallen away. Once they were innocent children of God, but neglect and carelessness crept in; they wearied of the restriction of a good life; and at last they left their Father's house, and they were seen no more at Mass or the Sacraments. Many, thank God, have not wandered thus far from God; but how few of us do not fall away to some degree! How few of us can say that we are as good and earnest as once we were—as good as we should be!

The danger of wandering far off, or a little way off, from keeping close to our Lord, and listening to Him, and obeying Him, is this. Whatever the distance may be, it is far enough, and too far, for us to find our way back of ourselves. Many think that they can return to the good life of their early days when they choose, and so put God off. But this is a sad mistake. They cannot of themselves, but only if God in His mercy draws them.

What gratitude should be ours to remember that Christ's mercy and compassion are always seeking to attract us. Patiently and in many most varied ways He is seeking us out and drawing us to Himself. But it is all His merciful doing and not our own doing. You will say, The prodigal son found his way back to his father, so why cannot I when I make up my mind?

Yes, the prodigal, happily for himself, did return, and was lovingly received by his father. But what prompted him? What gave him the impulse and the resolution "to arise and go to his father?"

What sustained him on the long, hungry journey, and enabled him to face the shame of it, to be "a hired servant" as he expected, where once he was a son? It was the memory, the sweet memory, of his loving, patient father! The poor boy never dreamed that his father, with yearning eyes, was looking for him time after time; he never dreamed of such an affectionate welcome; he only expected to be fed, to be under a roof, to be safe.

When our Blessed Lord was describing that loving father He was portraying Himself. For how many souls from afar off is the Redeemer looking this day! For some He has been waiting for years. The danger is, the longer we are away, the greater chance of forgetting the memory of our Father, of forgetting the compassion of the Sacred Heart of our Lord. If we forget His mercy, where is the power that can draw us back? If we are only beginning to slip away from fervour, let us be afraid; and pray that a loving memory of that compassion may ever live in our hearts.

Realize that kindness of Christ, and we should trust in Him more and more. See what He did, as recorded in the gospel. He worked a miracle for those who had come from afar off, lest they should faint on the way. They had followed and listened to Him, and in return, in compassion, He worked the miracle. And for us as well, if we only come humbly back, He works the miracle of miracles, and nourishes us with the Bread from heaven, lest we should faint on the journey through life. How sad when our Blessed Lord is thus longing for us, and is prepared to receive us and strengthen us, that so many are kept back from entering again into His holy service, from attendance at Mass, from frequent Holy Communion, by false shame and through human respect, for fear of what some carping neighbour may say! Oh, may the good God so strengthen us with the memory of His compassion, the con-

fidence in His mercy, that we may arise, determined never to be far from Him again; but rather to cling to Him, cherishing His words, doing His holy Will, faithful to the end!

**AS AN OUTSIDER SEES THE CHURCH**

**PROTESTANT PROFESSOR OF CHURCH HISTORY CALLS FOR BETTER UNDERSTANDING**

By Dr. Frederik Hermelink

Vienna.—Dr. Heinrich Hermelink, the Protestant Professor of Church History at Marburg University, has just published a book calling for a better understanding between Catholics and Protestants which has caused a mild sensation among intellectual leaders of Germany.

The book does not plead for unity. Professor Hermelink retaining a belief that the followers of Christianity may remain divided into several separate churches. But it does call for a mutual loving understanding and it pays high tribute to the Catholic Church and its virility in present-day Europe.

The strength of the Catholic Church, which is manifested in many different forms, is due, according to Professor Hermelink, to these three causes:

1. The unity of the Catholic Church gives its members a feeling of confraternity in religion and charity that is much stronger and more fervent than among Protestants.

2. The objective form of truth, presented in its highest supernatural development, which is the greatest power of the Catholic Church, has no parallel as an attraction in a world that has been overwhelmed by subjective experience.

3. The character of Catholic priests and monks, the authority of the teachings no less than the sanctity of their lives, has a very wholesome effect even on those outside the faith.

**CATHOLICITY AND CULTURE**  
The statements made by Dr. Hermelink are not peculiar to himself alone but have been uttered by many Protestant leaders in Europe during the past few years.

"Today," he asserts in one passage, "we must admit that far more vigorous qualities are being ascribed to Catholicity than to Protestantism by leading men of culture; philosophers, statesmen, important industrial and social leaders. More humbly even, we must admit that there is considerable significance in the fact that Protestant clergymen, at the first meeting of the high church association, found it necessary to secure ecclesiastical vestments from the Catholic Church of St. Hedwig in Berlin to show to backward Protestantism how much it has still to learn in the well defined domain of divine service."

The Protestant scholar is deeply impressed with the great spiritual development characterizing Catholicity today, including the vigor of the Catholic orders, and the extremely strong Catholic juvenile movement now being felt in Germany, Austria, Holland, Switzerland, Italy, and France. He speaks of the new eucharistic and liturgical movement, kindled by the letters of Pope Pius X., and in so doing directs a barb at numerous of his co-religionists who seek monasteries as places of abode.

"Even before and during the War, he asserts, 'the practice of Protestants seeking refuge in monasteries gained momentum. It has gone so far that with all their traditional hospitality the Benedictines are at a loss to accommodate all the strangers who apply to them for admission. On the whole the Franciscan and Benedictine Orders, rather than the Jesuits and the Dominicans, are the vogue among men of culture. But the devotional exercises, the retreats, directed by the Jesuits are said to be more and more in demand both from non-Catholic and from hitherto indifferent Catholic groups."

According to Professor Hermelink, 122 new establishments for orders for men and about 400 for orders for women, have been founded in Germany alone during the past few years.

The manner in which the Catholic Church has cultivated the juvenile movement, which the Protestant denominations have hardly touched, is emphasized in the book.

"This juvenile movement," says Dr. Hermelink, "with its romantic forms, its tendency towards group action, its use of popular medieval plays and tunes, its hymns to the Blessed Virgin and its devotions to the passion of Christ, touches the elementary powers of Catholicity. It has become a well-spring for the Catholic world."

"With regard to these new flowers of the Catholic life, it may be said that they are having a deep effect upon the cultural life of Germany. Whereas previously it was once the habit to mention occasionally a 'ghetto' of German Catholics, the culture of Catholicity is now having a deep and abiding effect. Catholicity and culture seem to go hand in hand."

**NOT UNION BUT TOLERANCE AND FELLOWSHIP**

Dr. Hermelink does not believe that a union between Catholicity and Protestantism would be possi-

ble. He speaks much of the "rigid formalism" and the "papalism" of the Catholic Church. He advances the opinion that it is not to be expected from Catholicity that its development would meet the Protestant spirit, and he decries "the autocracy of the Roman liturgy" and "the Roman canonical law." It is thus apparent that he has been unable to free himself of the influence of Luther's conception of the papacy.

To Dr. Hermelink's mind, the progress both parties should strive after is tolerance, a deeper sense of Christian fellowship, a reconciliation in spirit. He believes that a higher unity of the Christian churches, in their different forms, should be achieved. He is sincere enough to demand that Protestantism, for the sake of this tolerance, should renounce every form of struggle between the State and the Catholic Church, declaring that the religious force of Catholicity must no longer be hampered by State domination.

**SHRINKS FROM LOGIC OF FACTS**

Dr. Hermelink has stopped half way. While he admires the deep spirituality and the progress being made by Catholicity, while he appreciates its power as a magnet among the people, he stumbles over old prejudices that block a sound conclusion that should result from his acknowledgment of the facts. He longs for peace, for the brotherly understanding of the Christian denominations, but he has not the courage to follow up the chain of thought to its logical conclusion.

It remains, nevertheless, remarkable that a Protestant scholar of Professor Hermelink's type should have contributed so much to what may be regarded as an approach to a kindly discussion. The longing that there be one flock and one shepherd is filling many of the most distinguished minds of the Christian world. This is proved no less by the prayers that are offered up for unity in thousands of churches, than by the writings of such distinguished converts as Frederich van Eeden, the distinguished Dutch writer; of Jahn van Verkade, the Dutch painter; of Gertrude van Zedeschwitz, the daughter of the noted former Protestant professor of theology at the University of Erlangen, and many others.

A schism that has lasted for centuries will not be done away with in a few years. That would be contradictory to every experience of history. But the recent work of Dr. Hermelink may be yet regarded as having been one of the many contributions that prepared the ground, even as the rays of the morning sun, at the dawn of a new Christian era.

**HOW FREE IS THE PRESS?**

**OREGON EDITOR ASKS WHY 80% IGNORED OUTSTANDING ISSUE IN ELECTION**

The Portland Telegram publishes a full report of an address made by Robert W. Ruhl, editor of the Medford, Ore. Mail Tribune, at the recent conference of Oregon editors in which he called attention to the silence of most of the newspapers of the State in regard to the activities of the Ku Klux Klan. Part of the address follows:

"The most significant and sensational feature of the recent election was the Ku Klux Klan. From the time ex-Governor Olcott defied the Klan on the eve of the primary, to the time that Governor Pierce in deference to the Klan's demands, issued his memorable anti-papal bill, pledging his support to the compulsory school bill, the one outstanding news feature was the dominance of this extraordinary organization."

"And yet during all this time in at least 80% of the newspapers of Oregon there was not the slightest editorial reference to this amazing development. If a journalist from Mars had happened to have been curious concerning Oregon and had subscribed to 80% of the newspapers during the past year, and had confined himself to the editorials to gain his view of what was, and what was not, agitating the minds of the people of this State, he would not have discovered that such a thing as a Ku Klux Klan had ever existed. He would have read thrilling accounts of the rise and fall of the broccoli crop, the importance of a protective tariff on Chinese eggs, can radium cure cancer? are potatoes fattening? insect life on the upper Orinoco, the virtues of, but whether or not the Klan was a good or bad organization, whether or not invisible government, based upon religious intolerance, was desirable or undesirable, whether the Klan was a harmless joke or a serious menace—not a word."

**AMAZING AND INCREDIBLE**

"I fail to see how any newspaper man can deny that this, to say the least, a very unusual situation. In my judgment the introduction of the Ku Klux Klan in Oregon has been the most sensational, the most dramatic, the most picturesque development in Oregon politics, in the history of this State. It has been nothing short of a political revolution. The more one studies the situation the more amazing and incredible the entire performance becomes."

"And yet with these extraordinary events transpiring before our eyes,

with the main events reported more or less—usually less—in the news columns from day to day, the number of newspapers in Oregon that tried in any way to interpret these events, to bring their true significance before the people, either to mold or influence public opinion concerning them, can be counted on the fingers of one hand."

What makes this condition all the more striking is the fact that newspapers elsewhere have shown a great editorial interest in this organization. The New York World was awarded the Pulitzer prize for the greatest public service rendered by any newspaper for its campaign against the Klan. The Sacramento Bee, the Los Angeles Times, the San Francisco Examiner, the Spokesman Review (Spokane) are only a few of the many well known dailies of this coast that have taken a decided editorial stand. A number of magazines have editorially expressed themselves, many of the weeklies. Even in the Manchester Guardian, published in England, I saw, last January, an editorial commenting on the activities of the Klan in the United States, with particular reference to the conditions in Oregon. And yet in the State where this occurred, as far as a majority of the press is concerned—silent. News value in inverse proportion to distance.

"I am hereby bringing forth the Klan as an example—in my judgment a horrible example of the low estate to which the editorial department of a majority of the newspapers of this State have fallen."

**PRESS SHIRKED PLAIN DUTY**

"So I am not asking anyone to pass judgment on the Ku Klux Klan. All that I am asking is that it be granted that in the last election it was a powerful and effective organization, dominating and to a large extent controlling the political destiny of this State. If this is granted, then I maintain the Klan constituted a factor which absolutely demanded on the basis of editorial responsibility, editorial treatment."

"Hundreds of good citizens joined the Klan. One of the most frequent arguments by Klan sympathizers is, 'In attacking the Klan you are attacking some of the best citizens in your town.' This instead of being a reason against action was, it seemed to me, a reason for it. A political, super-legal, secret organization appealing only to the criminal or undesirable element could be easily controlled. If a roster of the Klan had been, as some one claimed, a mere 'Who's Who in Hoodlum,' the problem would have been simple. But it was far from that. The Klan propaganda was so cleverly arranged that, superficially at least, some of the best elements in the community were attracted. And this fact, instead of relieving the newspaper from responsibility, merely increased it."

"I do not mean to say that it was the primary obligation of all newspapers to oppose the Klan. But what I do maintain is this, that it was the primary obligation of all newspapers, with the issues as important as they were and the radical consequences for good or ill as certain, to take some editorial stand on the Klan, to be either for it or against it, and not to sit on the fence and complacently watch the procession march by."

"This ignoring of the issue was, I think, particularly inexcusable because of the peculiar nature of the appeal. We all know this, although we don't so often admit it—that on all public questions the thinking is done by a minority. The majority, the average hard working men and women, are too much concerned with their own private affairs carelessly to analyze complicated, political problems. Because of this it is the peculiar responsibility of the newspaper to interpret, and enlighten, and lead."

**THREE KINDS OF PUBLIC SCHOOLS**

By Rev. Dr. Wilhelm Baron von Capitaine  
Cologne Correspondent

The interests of Catholic children in regard to education are expected to be fairly well safeguarded as the result of an agreement that has been reached through a conference of the leaders of the Centrists, the Bavarian People's Party, the German People's Party and the Democrats. Although the compromise does not entirely satisfy Catholics, yet, it does make provision for conessional schools in which Catholic children will be taught their religion. Nothing, however, has been said of the manner in which these conessional schools will be reserved or arranged or regulated and many important questions concerning them are still to be decided. The matter has still to be acted on by the Reichstag.

There are three principle types of schools provided for in the preliminary draft of the agreement made by the party leaders. The first of these is the so-called "Gemeinschaftschule" or community school, which will give instruction upon a religious and ethical basis, but without regard to any particular faith. This seems to be a fair basis, but it is not important, as into these schools come children of all faiths and without any faith; Christians and non-Christians. The result is that the attempts to educate on a religious and ethical basis have no philosophical foundation and must be of such a mil-

and-watery type that they can have no lasting impression.

The second type of school will be for free-thinkers and will allow the widest latitude to both pupils and teachers.

The third type includes the conessional school, which will be the ideal of the German Catholics. Even those Catholic parents who do not see eye to eye with the Centrist Party have generously endorsed the conessional schools, in which the children will be instructed in their own faith and in an ethical system based upon that faith. It is true that these conessional schools have no signs over their doors proclaiming them to be Catholic elementary schools, but for Catholic children, that is what in reality they are. The scholastic curriculum and the school books must be in accord with the spirit of the faith professed by the pupils and the teachers who impart knowledge to the particular groups must instruct and educate the child in the spirit of his respective faith. In case the teachers do not so instruct and educate, they may, on protest, be transferred.

**TROPICAL CANADA, ARCTIC FOODS, INCREASING DISEASE**

Canadians sympathize with inhabitants of the tropics without realizing that Canadian summer is as hot as the tropics. This lack of realization leads us to serious errors in summer diet. We feed ourselves, for the most part, as if we lived in the arctic, upon "heating" meats, fats, starches, and sweets, while our summer foods should consist of non-starchy whole grains, milk, eggs, leafy vegetables, nuts, fruits, etc. Fats, meats, sweets, starches like white flour, refined cereals, polished rice, are called "Excess Acid" foods. Acid foods "heat the blood" or make it acid. Whole grains, milk, leafy vegetables, fruits, etc., are "Excess Alkali" foods and "cool the blood" or non-acid. Acid blood is the forerunner or cause of much disease. Alkaline blood is Nature's immunizer against disease.

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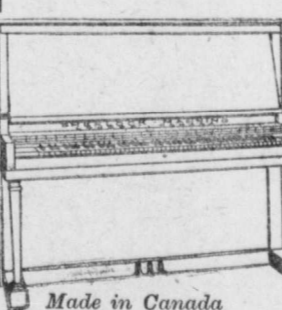
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