

FIVE MINUTE SERMON

THE REV. F. P. HICKLEY, O. S. B. FIFTH SUNDAY AFTER EASTER

NEGLECT OF WARNINGS (James 1:22)

These words should strike everybody: "Not becoming a forgetful hearer." For let us compare what we have heard, and what we have remembered to do.

THE ASCENSION

When the forty days of the Risen Saviour's tarrying with his friends had almost elapsed, leaving their nets, but this time for good and for all, the Apostles returned to the Holy City, and on an ever memorable Thursday, towards the end of May, they found themselves with the Master on Mount Olivet, on which he had manifested to them the signs of His second coming, on which he had foretold the destruction of the Temple and of the city, and at the foot of which, under the shadow of the trees of Gethsemane He had suffered the crucifixion of His soul in expiation of the sins of mankind.

He had finished the work the Father had given Him to do. He had founded His Church, He had ordained His priests, He had appointed His Vicar, and now He was about to return to His Father and to send to them the Paraclete, and the Apostles, seeing the glory of the beatific vision which overflowed His soul and transfigured His body, and themselves aglow with a joy that was the foretaste of Heaven asked Him, "Lord wilt thou at this time restore again the kingdom to Israel?"

But not for them was the perfect fulfilment of the Messianic prophecies; their mission was to be witnesses unto Him in Jerusalem, and in all Judea, and in Samaria, and even to the uttermost part of the earth.

Heaven has been nearer to earth since the day of Christ's Ascension. It is easier to lift our eyes to the home that Christ has gone to prepare for us. We know more clearly that our days in the valley of tears are numbered and that we have not here a lasting city.

MASONS JOIN HANDS WITH SOCIALISTS

EFFECTED APOSTACY AMONG THE WORKING CLASSES—CATHOLICS PLAN TO COMBAT EVIL

Vienna, March 19.—European Masonry is apparently centering its hopes for political control upon the Socialist party. This situation has been brought about by the fact that in most European countries, the old liberal parties of the bourgeoisie in which free-thinking and "enlightenment" found a shelter, have either disappeared or are doomed to political insignificance at present.

MANY LED INTO APOSTACY

In the ostensible programs of the Socialist party in Central Europe the Marxian principle that "Religion is a private matter" is still allowed to stand as a promise that the religious convictions of an individual are not to be intruded upon.

For several weeks, Socialist propaganda urging the people to abandon the Catholic Church and openly declare their non-adherence to any Church, has been increasing daily. During these few weeks it is estimated that in Vienna alone over 10,000 persons have sold themselves to this modern heathenism.

and two days later 430 more made the same declaration. In this district, which is a stronghold of Socialism, there are two Catholic parishes, the congregations being composed largely of workmen and their families. Similar losses are reported from other working class districts.

CHARITY OF CHURCH WIDESPREAD

On the surface there is no reason for this movement away from the Church. The priests live in the same poor conditions as the people. In these times of distress and sickness the Catholic nuns have become the angels of the Austrian hospitals. Bishops are at the head of great relief agencies spending, with the assistance from Catholic countries abroad, many millions of Austrian crowns for the alleviation of distress. Relief centers and charitable institutions have been organized by Catholic relief organizations in all parts of the country.

However, while there may be no surface explanation of this movement toward apostasy, the underlying causes are easily discernible. The pamphlets urging people to leave the Catholic Church which are distributed chiefly among the unemployed workmen, usually originate with well known Masonic organizations. The speakers who are flinging their calumnies against the Church at Socialist meetings and who are organizing desertions to the ranks of undenominationalism are nearly all either Freemasons or persons intimately connected with Masonic lodges.

The situation merits serious consideration. Many slack and ignorant persons are either indifferent toward the Christian religion or else steeped in prejudice against the Church, its doctrines, its priests and its institutions, because of the unremitting propaganda of the Socialist press. The methods which the clergy has been able to use so far, have not proved sufficient to combat this ignorance and prejudice. Consequently great efforts are not being made to increase the numbers of candidates for the priesthood.

The Austrian "Work of St. Canisius," founded a few years ago, provides funds for the training of priests who are unable to pay for their own training. Just now there are 450 students receiving aid from this organization and as time goes on, tribulations are being made by the Catholic people, although great numbers are themselves almost destitute and the middle classes have been completely ruined financially.

PLANS TO STEM DESERTIONS

To offer successful opposition to the spread of apostasy, it will be necessary to find methods by which the gospel can be carried to those who no longer come to church. A plan is now being discussed which calls for holding a series of popular conferences on religious science outside of the churches, modeled after similar institutions in England and America. It is also planned to extend the apostolate of the laity. All of these questions will be considered at the General Austrian Catholic Meeting which is to be held in Vienna in June.

CATHOLICS RETURN CENTRIST PARTY

By Rev. Dr. Wilhelm Baron von Caplatine Cologne, March 26.—The return to the Center Party of former members who had left it to form the Christian Peoples Party has become so marked during the past few months that the latter party can be regarded as practically a thing of the past. Particularly in the Rhineland and in the district around Aix-la-Chapelle has this drift back to the Center been noticeable.

Originally many Catholics left the Center party when, just after the Revolution they thought that

the Center was allying itself too closely with the Socialists. There was also a fear that some Centrist leaders favored a Monarchist restoration. Formation of the Christian Peoples Party was the result, but since that time the course of the Center party has been such as to restore confidence in its leadership and the need for another party is not now apparent.

3,000,000 LISTED AS CATHOLICS

NEED OF MORE CLERGY FOR FAITHFUL OF INDIA AND CEYLON

The Catholic population of India and Ceylon numbers now more than 3,000,000 souls according to the Catholic Directory of India, Burma and Ceylon for 1923, which features an excellent article by the Rev. J. C. Houpert, S. J., in which he sketches the progress of the church in the last three decades.

The growth of the clergy in the last decade is shown to have been less than that of the lay population, the increase being only 9%. In 1921 there were 3,145 priests in India and Ceylon, as compared with 2,882 in 1911. European priests, it is pointed out, have long ceased to be a majority and now represent about two-fifths of the whole.

PROSPECTS FOR THE FUTURE

Regarding the growth of the Church in India during the past forty years and the prospects for the future, Father Houpert says: "In the decade ending with 1880, the number of Catholics grew by 297,000 and that of priests by 274; whereas in the last decade the respective numbers are 337,000 and 240, and so with other decades; they are much alike."

The largest growth has been that of 431,000 and took place in the first ten years of this century, but, except for the unexpected inrush of one land and more of aborigines in one part of India, that decade would not hold the first rank, as it does.

"The growth of the Missions obeys certain laws: 1. At first there is the stimulus of novelty and conquest, the dash of pioneers; but as time goes on, initiative dies out and the reign of humdrum monotony sets in. 2. Nowadays the extensive policy, which aims at numbers, must make room for the intensive policy, which aims at quality. 3. There is besides, an automatic brake. You may baptize a fresh crowd every morning; but to make them real Catholics will take years. Unless the clergy increases faster than the faithful, all further apostolate *ipso facto* stops. Missionary progress tends to choke itself."

CLERGY LIST SHOWS SHORTAGE

"And how does it stand with us in India? One point is clear: the clergy has not even kept pace with the people, far from it. In the last sixty years the church has passed from 1,171,000 in 1860, to 2,870,000, an increase of 154 per cent. At the same time the number of clergy should have passed from 1,504 to 3,820. In 1920 it stood at 3,145 only. We face a shortage of 675 priests. Add to this that our numbers include all priests alive, the aged and the infirm, as well as those who will spend their lives in schools, colleges and seminaries, or in directing nuns. The mere practice of more frequent confession, which now grows stronger in certain quarters, calls for one priest more where up to now two sufficed."

Mission Fields Baptized and Priests Catechumens Africa.....2,511,000 2,109 China.....2,423,000 2,344 Japan.....171,000 271 Indo-China.....1,257,000 1,483

will be long before the actual deficit, as shown above, of six or seven hundred priests, shall be covered. The only solution is to double, not the number of vocations that exist already, but the number of those the vocations of whom we foster and facilitate.

Another suggestion is to fire the laity with the Apostolic spirit. One of them writes: "In the glorious task of converting India it is meet that the laymen, hitherto neglectful—and neglected by an overworked clergy—should assert themselves as also instruments of God in building up the Church. Without an active and cooperating laity the ministry of the priest is handicapped on every side."

CHRISTIAN DOCTRINE TAUGHT THROUGH CORRESPONDENCE

Helena, Mont., April 13.—The use of correspondence courses for instruction in Christian Doctrine is increasing with remarkable rapidity, according to Msgr. Victor Day, Vicar-general of the diocese of Helena. Besides extensive use in the Helena diocese, he says, the First Communion correspondence course is now in use in the following States: Oregon, Nebraska, Illinois, Arkansas, West Virginia, Idaho, Iowa, Oklahoma, California, Wisconsin, Washington, North Dakota, Colorado, Wyoming, New York, Virginia, Pennsylvania, North Carolina, Alabama, Ohio, South Dakota, Louisiana, Rhode Island, Missouri, Maryland, Minnesota, Texas and the Territory of Alaska.

The courses have also been introduced in British Columbia, Alberta, and Saskatchewan in Canada.

SCIENTIFIC POSERS

The danger to Catholic students, said Archbishop McIntyre of Birmingham, addressing the Glasgow Catholic Institute, is not from the real men of science, but from those who pose as men of science, without actually having learned any science.

That being so, said the Archbishop, what the Catholic Church wants is the truth, the whole truth, and nothing but the truth.

He urged on his hearers the need for the study of history, particularly the history of the Church. A faithful study of the history of the past, and particularly of the past of European civilization, said His Grace, will not only make the Catholic proud of belonging to the Catholic Church, but will stimulate him to make himself a more learned and better Catholic.

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CHATS WITH YOUNG MEN

MOTHER

There's an old fashioned mother, way up on a hill— She's loving and tender and true, Like Ruth, in the gloaming—when all the world's still, She's calling—yes—calling for you. I love that dear mother way up on a hill, God bless her!—she tells me of you: She's a memory to me. Ah! my eyes? Yes! They'll fill, God keep her! She's precious to you.

I once had a mother, so fond and so true A light in my long night so dear— A gleam in my gloom—my dream the night through. She left me. But still I've no fear. Ah mother! I love you—way up on God's hill— A-standing by God's sacred tree, Some day I will come—yes, I promise I will I know you are waiting for me. Why take our mothers way up to the sky— When we need them so much here below? Why should it be that mothers should die, And leave us to sorrow and woe? Why should it be that mothers should cry? Why should their eyes drip with tears? Why should they sorrow? Or why should they sigh? Oh God! Keep them still through the years.

MAY AND MARY

During the month of May from every part of the known world there will rise to the white throne of the Immaculate Queen of Heaven a grand chorus of praise and of thanksgiving in fulfillment of her own beautiful prophecy: "From henceforth all nations shall call me blessed." With sublime disdain for the vagaries of philosophers, the protests of rationalists, the aberrations of Modernists and the indignation of certain sects of Protestants, the great body of Catholics, learned and ignorant, priests and people, in the shell-sweet regions of war and the pleasant places of peace, will be united in magnifying the Mother of God and the Mother of men, because He that is mighty has done great things to her, and she who is exalted has shown loving kindness to them.

MOTHER'S DAY

It is the only commandment given on Mount Sinai with a promise attached to it—a promise of reward both eternal and temporal.—The Tablet. MAY DEVOTIONS These are the days of the May Devotions, when opportunity is offered for all of us to come as children to the feet of the Mother who understands. This is the great fact that should make us anxious publicly to pay our tribute to Mary in this her month of May—she is the one who understands, and understanding, turns our weak supplications to her into the strong pleadings for us of one who is never denied. When we consider how, day by day, we make use of her powerful pleading; that in privacy we appeal confidently for her powerful prayers for every immediate need and for assistance in our final hour, we should welcome the chance that is given us to join the public recognition of her power and the public tribute of gratitude. "Refuge of Sinners" we hail her. In May each year a testimonial is presented to this one who is our constant refuge; the one who understands why we stumble and have to seek a refuge from our sinful selves. When we contemplate how often we have sought this refuge and what calm and peace it has given us, it is inconceivable that we should not desire to have a part in this public testimonial. "Health of the Sick" we salute her. How eagerly we bear testimony to friends and to strangers of the skill of the physician who has cured us of bodily ills. We should regard ourselves as ingrates if we missed an opportunity to have part in any manifestation of public respect for him. It is not possible, therefore, that recognizing in Mary the one who has brought health to our sick souls, not merely once, but countless times, we should miss the opportunity that the Church gives us, publicly to proclaim her praises. "Queen of Peace" we call her. In days when all the world cries peace and there is no peace, what wonder that we gather publicly to raise our voices in recognition of the majesty of one who can keep us in interior peace while all around is strife and confusion. "Seat of Wisdom" is a title we give her. Surely these are times in which we desire publicly to testify to the love and maternal care of the one who guides us to wisdom when we are surrounded by folly and the futility of those who have yet to discover that the beginnings of wisdom are in the fear of the Lord. "Mirror of Justice" is another of the names by which we know her. The one need of mankind today is a proper appreciation and application of justice. To us has been given as Mother and Guide the very reflection of Eternal Justice. It is not sufficient that we should acknowledge this great gift; we must seize upon the opportunity to show how greatly we esteem it by indicating in a public manner that we recognize our obligation of gratitude. Our participation in the May Devotions will bring us many graces. But it is not for this reason alone, worthy as it may be, that we should make a resolution to share in the special services of this season. The occasion permits us to make spontaneous offering of love. We love the Blessed Mother because we know that she understands. If she understands so well, what will she think of those who, acknowledging their many obligations created in a long year of life, fail to join in the public acclaim of her unfailing maternal solicitude.

OUR BOYS AND GIRLS

THE CHRISTIAN MAY

'Tis May, 'tis May, the month of Mary, The month that we have sighed for long; And earth, so mute before and dreary, Is bursting out in smiles and song. The hedgerows thrill with anthems gay, And white lambs o'er the green fields play; And earth and heaven keep holiday. To welcome in the welcome May. The gardens chant their odorous psalter To her, the mystic Queen of Flowers, And lay with pride on Mary's altar The firstborn of the sunny showers; While censers breathe and organs play, And sin and sadness pass away, And skies are bright, and hearts are gay, For this is Mary's own sweet May. This dewy moon of buds we give her, From whom the Root of Jesse sprung— Pure as the lily by the river, Joy o'er the mourning world she flung. For as the day-star heralds day, Her rising chased the clouds away, And winter dared no longer stay When Mary dawned—the Christian May. A brighter Maytime blooms above us, With fairest flowers and richer green, Where she with mother's love will love us, Who there, as here, is crowned Queen. Ah! listen, Mary, while we pray— Ah! take us to thy home one day; Its summer ne'er shall fade away— In heaven it shall be always May! —REV. MATTHEW RUSSELL, S. J.

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HOSPITAL MOVEMENT IN THE STATES

Rev. Michael P. Bourke, director of hospitals for the diocese of Detroit, has accepted appointment as Michigan chairman for National Hospital Day, according to an announcement made by Matthew O. Foley, executive secretary of the National Hospital Day Committee. Father Bourke is widely known in hospital circles, and for years has been a prominent figure in the conventions of the Catholic Hospital Association. He was elected recently president of the Michigan State Hospital Association. The appointment of Father Bourke, together with the fact that the Rev. P. J. Mahan, S. J., of Loyola University School of Medicine, Chicago, and active vice president of the Catholic Hospital Association, is a member of the general National Hospital Day Committee, are further proof of the progressive-ness of Catholic hospitals, and of their splendid co-operation with this movement to educate the people concerning hospitals. Practically every Catholic hospital in North America will have a program on May 12, third annual National Hospital Day, and thousands of people will visit the institutions to learn in an intimate way of the varied services hospitals offer and incidentally of the vast amount of equipment, supplies and trained personnel which is necessary to assure the best possible care of the sick. Not only have Catholic hospitals taken a prominent part in the programs of past years, but they have actively directed the movement in their cities and states and provinces, through the appointment of staff members to act with the general National Hospital Day Committee.

THE ROSARY SAVES A SOUL

The following incident may serve to strengthen our resolution to say our Rosary daily. A young officer in the army, who had been careless in the practice of his duties to God, had, however, one virtue: he had bound himself by a promise to say the Rosary every day. This promise he faithfully kept for years. One day during the War, he returned to his tent utterly worn out with fatigue and immediately fell into a deep sleep. Before midnight, he awoke and remembered that he had not said his Rosary. For a while he lay still, debating which he should do. At last he said to himself: "I never broke my word to any man and I will not do so to Our Blessed Lady." He sprang up and as one after another the beads passed through his fingers, contrition for passed sins cleared his heart. By the time the Rosary was finished, he was conscious of an intense desire to go to Confession. Kneeling down, he made a solemn promise to do so, saying aloud: "I will go to Confession tomorrow morning." "And why not now?" asked a voice out of the darkness. It was that of the Army Chaplain who, through the providence of God, happened to pass by and heard the officers' words. Impressed by the coincidence, he consented and made his Confession. When the day dawned, he assisted at the chaplain's Mass and received Holy Communion. A few hours later, the troops were called out to attack and almost the first shot fired by the enemy struck the young officer and killed him on the spot. The Rosary had once more saved a soul.—Rosary Bulletin.

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HENNESSEY advertisement: 'Something More Than a Drug Store' at 87 YONGE ST., TORONTO. PHONE MAIN 4030.

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