

You'll Have To Do Better.

A little bit of frost broke up a good many novenas yesterday in Brownson and Carroll. The number of Holy Communions in the basement chapel was only 202, and at least 15% of the communicants were from other chapels. If that's all the fortitude you can show for the novena for exams the going doesn't look so good.

Speaking of Statistics...

it was pretty hard to tell towards the end of last week whether there was a cotillion or a football game, or anything in particular disturbing the spiritual order of things. That is to say, it was difficult if you confined your scrutiny to four halls which are afflicted with sophomores. The halls and their statistics for Holy Communion last Friday and Saturday mornings are:

	Fri	Sat
Sophomore.....	50	50
St. Edward's..	30	32
Morrissey.....	71	72
Lyons.....	58	58

The two chapels that showed an appreciable increase Saturday morning were Badin Hall and the basement chapel. Badin's 64 was probably a record for the hall; the basement chapel's increase of 110 reminded one of St. Luke's enumeration of the congregation to which St. Peter preached on the first Christian Pentecost: "Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers from Rome"-- especially strangers from Rome.

Discouragement.

The following item is reprinted from the Bulletin of April 5 last:

Discouragement is one of the most effective weapons of the devil, and there is a strange paradox in its effectiveness with college men. Youth is buoyant and hopeful, and forgets readily enough; college men are normally courageous and love a good fight; Catholic college men are trained in the supernatural virtue of hope, and have no end of experience with the Mercy of God -- and yet they fall for this age-old trick of Satan, and are prone to give up the fight when they fall.

It works this way: A young man with high ideals encounters a situation that proves too much for him and falls into sin. The higher his ideals, the more he hates himself for his weakness. If the devil can discourage him he has him in his power. If he calls himself a big bum and believes it, he will not fight as he knows he should.

The remorse that follows sin is nature's rebellion against it; it is not in itself supernatural, and it may even crowd out supernatural sorrow (for which it is often mistaken). Remorse may be as extravagant as sin itself, and may do as much harm to the soul; in the case of Judas it was the final impelling motive to despair and suicide. True sorrow for sin, based on a supernatural motive, has no trace of discouragement in it; it is based on hope, the "hope to obtain pardon for sins, the increase of grace, and life everlasting."

Spiritual self-doctoring generally prescribes large doses of discouragement; were it not for the buoyancy of youth it would lead to despair. The wise man goes to a physician when he gets sick.

Prayers.

Wm. J. Donelan, '29, reports that his father is very ill. Five special intentions. George J. Wash asks for prayers for a very sick friend.