## FIVE MINUTE SERMON

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

### SECOND SUNDAY AFTER EASTER

THE FOLLOWING OF CHRIST

"Leaving you an example that you should follow His steps." (I Pe. ii. 21.)

Often and often through life we find the way to heaven arduous and difficult. To persevere, bravely doing our best, we need constant help and encouragement. The best of encouragements is the example of those who have gone before us, and who have succeeded. Others have attempted, manfully succeeded, and gained the eternal prize—the Kingdom of heaven. This is the reason why devotion to the saints is such a help to us. Their example bids us take courage. They have succeeded; why should not we? But often self, timid, and irresolute draws back, fearing that such and such an example may not suit us; that we may make a mistake; and then we abandon hope and all alone hesitate to do our best.

In following, however, our Blessed Lord's footsteps, we cannot entertain these doubts and fears. For, first, He left us an example on purpose, "that we should follow His steps." His example! "Behold I come that I should do Thy will, O God" (Heb. x. 7). In trying to follow His footsteps we are not alone. It is not a mere memory of what has been done that is urging us on. For our Lord is alive, all-powerful, like a fond father watching his children learning and attempting to walk. And if we wish to follow Him we must pray and trust in Him, that He will give us the good will to attempt and the strength to persevere. "Our Lord is a powerful protector and strong stay . . . a preservation from stumbling and a help from falling; He raiseth up the soul and enlightneth the eyes, and giveth health, and life, and blessing" (Ecclus. xxiv. 19, 20). What an encouragement is this to follow our Lord, for He is faithful to reward us. What is the toil and the labor of patiently following His steps—even laden with the cross that He may send us—compared to the everlasting peace and glory? "For the reward of the Lord continueth for ever."

Our divine Lord has left us His example for the very purpose that we should follow His steps; but not for one moment must we dare to trust to ourselves, and imagine that we have the courage and strength to follow Him. There must be hope and trust in Him in our hearts, that will burst forth into prayer, and in prayer is our preservation and success. Remember St. Peter. He prayed and he walked upon the waters; losing hope and trust, he began to sink. When the Apostle saw our Blessed Lord walking on the sea, St. Peter cried, "Lord, if it be Thou, bid me come to Thee upon the waters. And He said, Come. And Peter going down out of the boat, walked upon the water to come to Jesus. And seeing the wind strong he was afraid, and when he began to sink, he cried out saying, Lord, save me. And immediately Jesus, stretching forth His hand, took hold of him and said to him, O thou of little faith, why didst thou doubt?" (Matt. xiv. 28, 31).

Let us lovingly thank our Lord that He has left us an example to encourage and to strengthen us, "to follow His steps." Let us try to learn how practically we can do this. He was poor and lived a hard life; the reputed son of a carpenter, and He helped St. Joseph at his work. He was obedient and subject to Mary and Joseph. He was charitable and kind to all around Him. And when He entered on His public life to teach the way to heaven, He was often misunderstood and calumniated. His own neighbours and kinsfolk at Nazareth were jealous of Him, and tried to kill Him. When He first spoke of the Bread of Life, His disciples murmured, and many forsook Him and walked no more with Him. The chief priests and Pharisees hated Him, and called Him a devil, and tried to stone Him to death. They plotted against Him, and incited the populace, who five days previously had hailed Him as King and Saviour, to turn against Him. "Away with Him and crucify Him!" And yet dying on the Cross He prayed for them, and offered up His life for their Redemption. It is this Blessed Saviour that we have to imitate in our own little way. We are not called upon to resist unto blood, but we are, day after day, expected to be silent when provoked, and forgiving when injured. We are told to pray for those who hate us and calumniate us. We have to be contented with our poor and hard lot in this life; and we have patiently to accept the Will of God and the sufferings and heartaches and loneliness and seeming failure of our best endeavors.

Aye, seeming failures! Yes, as the world may judge them and unkind friends around us. But they are not failures in the eyes of our good Father in heaven. If for the love of our Saviour we have thus tried to live, He has blessed every little effort, every kind thought, word, and deed; every prayer that our heart has offered, longing to be faithful and loyal.

Love transforms our life; love of Him, Whose example we are striving to follow. It is a work of tedious patience and weary perseverance. And each day's endeavor is only a step, a little step, nearer to the end. Pray "that you may walk worthy of God, in all things pleasing . . . strengthened in all patience and long-suffering with joy; giving thanks to God the Father . . . and the Son of His love, in Whom we have Redemption, the remission of sins." (Col. i. 10, 14).

## CHRISTIAN BROTHERS IN FRANCE

### GOVERNMENT TERMS NOT TOO GENEROUS BUT A GREAT GAIN

By M. Massiani

As announced by cable Catholics have received with great satisfaction the news that the French government has proposed to parliament to authorize the reconstitution of the Congregation of the Brothers of the Christian Schools in France.

The bill has just been introduced in the Chamber for examination by the Committees. It bears the signature of Messrs. Millerand, President of the Republic, Poincare, Minister of Foreign Affairs, Leon Berard, Minister of Public Instruction and Sarraut, Minister of the Colonies.

The congregation will not be authorized to reopen the numerous schools which were directed by the Brothers in France before the passage of anti-religious laws, but it will be permitted to occupy the establishments necessary for recruiting members of the Society to take charge of the schools in foreign lands.

AFTER TWENTY YEARS

Twenty years have passed since the Congregation of the Brothers of the Christian Schools ceased to exist legally in France. The law on associations passed in 1901 through the efforts of Waldeck-Rousseau had made the functioning of religious congregations in France subject to authorization by Parliament. Fifty-four congregations presented requests for authorization at that time, and the discussion of these requests was brought before Parliament in 1903. The Premier, who was then M. Combes, urged the Chamber to reject all requests en masse, and the radical majority granted his desire. Furthermore, a law passed in 1904 deprived teaching orders of the right to maintain schools in France.

Today the government does not propose to abrogate either the law of 1904 or that of 1901. Twelve members of the old congregation known as the "Institute of the Brothers of the Christian Schools" have presented a request for authorization, to found, under the title of "Missionary Institute of the Brothers of the Christian Schools" a new congregation which will carry on its work in the French colonies, protectorates, mandatory countries and foreign countries, and which will occupy in France only such establishments as are necessary for the maintenance and development of its missions abroad, and the French government is disposed to give to this Institute the authorization requested.

As a matter of fact, this has been the policy of the government with regard to several other congregations which have already received permission to reestablish themselves in France. The law of 1901 has not been repealed. The difference is that instead of refusing to grant such authorization, as in the days of Combes, the present Poincare Cabinet has actually invited Parliament to grant it.

In support of the bill concerning the Brothers of the Christian Schools, the government has pointed out the necessity of maintaining in France a sufficient number of establishments to provide novices for the mission schools.

TWO NOVITIATES RETAINED

All the novitiates of the Brothers, strange to say, were not suppressed in France. An amendment to the law of 1904 made it possible for the Congregation to keep two novitiates, for the sole purpose of recruiting novices for the missions, and a decree of the Council of State, rendered in 1909, confirmed this authorization. There are, therefore, two novitiates in France at the present time, one at Talence, near Bordeaux, and the other at Caluire, near Lyons.

Referring to these two establishments, the bill introduced by the government states: "These two novitiates cannot suffice to supply the personnel of the schools which have increased considerably in number and importance during the last twenty years.

"The Brothers of the Christian Schools had, in 1900, 515 schools outside of France. Today they have 774, in which 8,130 teachers give a French education to 193,337 children with a devotion and success which the Government of the Republic acknowledges with gratitude. The average number of French school books supplied each year to the pupils of the Congregation is about 250,000. But the shortage of personnel forces the Superior General to leave men of seventy and seventy five years of age in active service, to turn away pupils by the hundreds and even to suppress certain classes entirely, as for example, in the large and flourishing school of Kadi-Keuf, which has 1,100 pupils of various religions, barely 10% of whom are Catholics."

The French Government therefore urges Parliament to authorize the Institute of the Brothers—or Institute Saint Jean Baptiste de la Salle—to organize in France certain establishments for the service of its missionary schools,—that is to say training schools for recruits, hospitals and retreat houses for the sick, infirm and aged and stations at the ports of embarkation for its personnel and material.

The training schools will be, in addition to the novitiate proper, a scholasticate for higher studies, and a junior, or little novitiate where young boys aspiring to join the Congregation may be received as soon as they leave the primary school and given a professional training especially adapted to their missionary vocation.

SCHOOL OF HIGHER STUDIES

There will be a scholasticate for higher studies at Lille, and twelve novitiates at Paris and in different parts of France and Algeria, three homes for sick, infirm and aged Brothers, at Saint-Omer, at le Puy and at El-Birr (Algeria.)

The Congregation will rent quarters for three of these establishments. For thirteen others it will regain possession of buildings which belonged to the old Congregation of Brothers of the Christian Schools and which have been under sequestration since 1903.

The bill sets the number of novitiates which may be maintained at thirteen, and the number of boys received at 1,800, while the number of professors may not exceed 250. These figures, it is stated, may be raised later, if need be, by special decree of the Council of State.

In short, while the Brothers have not been given full liberty to open their schools in France and give a Christian education to children whose parents may desire it, at least they are benefiting by the new arrangement. Twenty years ago the Brothers were expelled from France as undesirables. Today the Government praises them as good citizens and proclaims the necessity of encouraging them and helping them to train their disciples.

## GETTING IN THROUGH THE WINDOW

London, Feb. 16.—Whether Catholics in communion with the Apostolic See of Rome should style themselves simply Catholics, or make use of the title Roman Catholics, is being debated once more in some of the journals of the Catholic press in England. There are some who see no objection to the title Roman Catholic; but the majority prefer to be styled simply Catholics.

But apart from the merits of interests of this particular controversy, it is an extraordinary fact that there are in England at the present time quite an assortment of hyphenated "Catholics," which fact is argument both for and against the prefix "Roman" to Catholic.

First amongst these hyphenates come the "Anglo-Catholics" whose Church has for its legal title the "Protestant Reformed Religion as by Law Established," and who in the United States are known as members of the Protestant Episcopal Church—nothing Catholic about either of these titles.

The "Free Catholics" are really Congregationalists, who have elected in one particular church to have a form of worship in which certain Catholic externals are in use. The "Catholic Apostolic Church," which claims to have some eighty churches and congregations in Great Britain, is neither Catholic nor Apostolic; but was founded during the last century by a Presbyterian divine named Campbell, and changed its name from the Irvingites to the more imposing but thoroughly misleading title.

There is another sect of hyphenates calling itself the "Old Roman Catholic Church." This is presided over by a personage styled the Most Rev. Bernard Mary Williams, who calls himself Archbishop in Great Britain, and who surrounds himself with a great deal of borrowed ecclesiastical pomp in an obscure country village in Gloucestershire. This does not exhaust the list of the hyphenates. There is another variety of so-called "Catholic" which flourishes at Oxford, where a person styling himself Bishop of Mercia and known as Bishop Herford presides over a select congregation. These people claim to be some kind of "Roman Catholic" and claim to possess orders derived either through the Jacobite schismatics of India or through the Continental "Old Catholics." There is besides this the congregation founded by the late "Archbishop" Mathew, who had certainly been a priest of the Catholic Church, but who was excommunicated by the Holy See for obtaining episcopal orders through some irregular and unlawful channel. And, in addition, there are one or two wandering "Bishops" who also claim to be members of the Catholic episcopate through some irregular channels.

U. S. EPISCOPALIANS TO ASSIST AT CONGRESS

(By N. C. W. C. News Service)

London, Feb. 15.—High Church Episcopalians from the United States are announced to take part in the forthcoming Anglo-Catholic Congress in London, which will meet to celebrate the ninetieth anniversary of the Oxford Movement.

"High Masses" with "Benediction of the Blessed Sacrament" form part of the program, while on one day during the congress it is announced that "High Mass" with sermons on the Oxford Movement will be held in no fewer than twenty of the London churches.

The Bishop of London has accepted nomination as President of this Congress.

## AUSTRIAN CULTURE AND PIETY

"I never appear on the stage without first making the sign of the Cross and saying a little prayer that God will bless my work."

So declares Madame Maria Jeritza, celebrated prima donna of the Metropolitan Grand Opera Company, who has had musical America at her feet since her arrival in the United States and whose concert in the national capitol was the outstanding musical event of Washington in years. Hundreds occupied standing room; hundreds were turned away.

Madame Jeritza's statement that she never goes on the stage without a prayer is perhaps an index to her whole character. In her concert here her manner was not that of an idol of the millions, it was that of a simple convent school girl.

"The most unsophisticated woman that has ever appeared in Washington" said an enthusiastic admirer from the Italian embassy as he watched with unfeigned delight and surprise the simplicity of Madame Jeritza's manner as she dropped a typically Viennese curtsey to the audience.

"How do you like her?" he said to a tall, distinguished-looking young man who stood next to him.

"Oh well enough," was the reply.

"Well enough," said the enthusiast from the Italian embassy. "Why, she's marvellous."

"I'm glad you think so. I'm her husband."

Baron Leopold de Popper, Madame Jeritza's husband, is himself a type of the outstanding Catholic of Austria. He is owner of three of the greatest Catholic newspapers in that country.

But a still larger part of the revenue of this noble woman is devoted to the alleviation of the distress of her own people. When Jeritza appeared in Washington she received close to $4,000 for an hour's work. When she goes back to Austria next summer she will receive $1 a performance for fifteen concerts in which she will engage. But it will be for her own people that she will sing and Madame Jeritza will be happy.

Madame Jeritza is a convent-bred girl;—a real convent-bred girl, not the press agented kind. Her convent training is evident in her every act. She has great devotion to the Blessed Mother and wears in her gown, close to her heart several medals of the patroness of Austria.

Shortly after she arrived in New York, a metropolitan press agent sought to achieve some cheap publicity for her by writing that she had escaped from a convent.

When Madame Jeritza heard this report, she was furious. The result was an instant denial, not however, before some of the Catholic papers of this country had republished the canard.

"I studied in the convent for many years," said Madame Jeritza. "It is true, probably like every other girl who attends a convent, that I would often have liked to run away, but this—this is infamous."

Hard work has been Madame Jeritza's road to world-wide fame and success.

"I know so many artists who will not do hard work, but it must be done if one is to succeed," says Madame Jeritza. "In Austria we have very many fine artists, some of whom now alas are poverty stricken."

Madame Jeritza wants it to be known that she is an Austrian.

"One of the Washington newspapers published that I was a Czech-Slovak," she said. "Another said I was a Bohemian. I am neither. I am Austrian, proud of my people and am much distressed for them."

## FIND EARLY JAPANESE CHRISTIANS' BOOKS

A large number of documents, books, and personal effects relating to early Christian activities in Japan, the property at one time of Prince Mitsukuni Tokugawa, has been found by Marquis Tokujun Tokugawa and will be given to the Tokyo and Mito museums. The works will be of great value to students of Christian history in Japan.

Christian things were burned and believers prosecuted during the time of Prince Mitsukuni Tokugawa who died in 1651, and the Shogun secured this collection from the things seized in all parts of the country. After using it as reference material for his "History of Great Japan," the Prince carefully stored it away in sealed cabinets in a warehouse in Mito, and there, after three hundred years' obscurity, it was recently found by the present head of the Mito Tokugawa family, Marquis Tokujun. The reason for the secret hiding place was the fear that the documents might disseminate Christian truth among people.

Among the books is a copy of the Bible written in Romaji which represents the original sound of the Japanese language. This Bible is one of only two such copies of the Scriptures, the other being owned by Baron Iwasaki. Among the personal effects are peculiar religious garments which were worn by the Japanese Christians at the time of the Amakusa rebellion.

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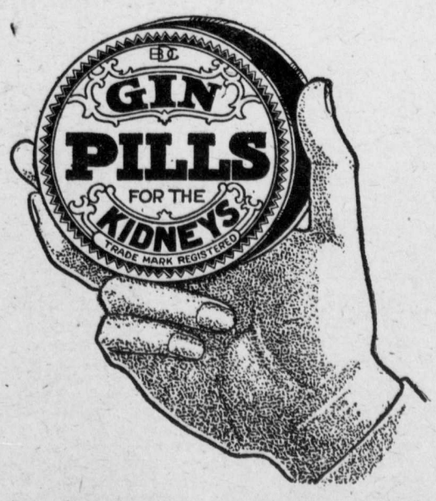


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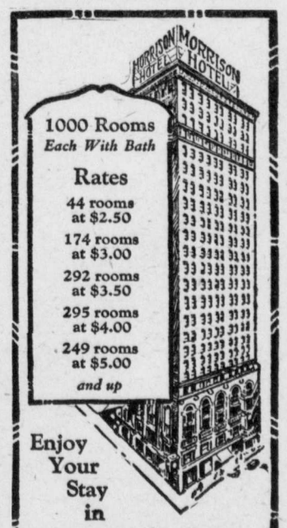


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