FIVE MINUTE SERMON

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

FOURTH SUNDAY OF LENT THE TRUE MANNA, THE BREAD OF LIFE

a tradition, that, when the Messias came, He should be known and recognized by a miracle that should surpass even those of Moses, their leader and their hero. And amongst the miracles that Moses had wrought, the manna from heaven was reverenced as supreme. If we bear this in mind, we can see that the miracle of our divine Lord, in multiplying the five loaves to feed the five thousand men, was a bold and distinct challenge that they should be struck, remember, and recognize Him as the Messias. This is of a truth the prophet that

is to come into the world."

The manna had unfailingly rained down from heaven to feed the multitude in the desert for forty ears. And in this chapter of St. ohn's gospel we read how the crowd had followed our Saviour, "because they saw the miracles which He did on them that were diseased." Jesus went up into a mountain, and when He saw the multitude that followed Him, He said to Philip: "Whence shall we buy bread that these may eat?" It was out of the question to procure food on the mountain side. Our Lord had arranged the time and the place, "for He Himself knew what He would do." When hunger came upon that crowd, remembrance of the manna would be forced upon them. Ah! if they could only be fed in the

and pass on; but pause and try to realize the wonder, the excitement, the enthusiasm, when that vast multitude saw and understood what was being done, "Make the men sit down," said our Lord; then He took and blessed the five small loaves, and when He had given thanks, He distributed to them that eyes were watching and wondering.
Each man was eager to receive his share; each one fearful lest the bread should not suffice for all.
Ah! the manna their fathers had the manna the man laboriously gathered before sunrise, and only that which would suffice for the day; here the bread was of fragment remained over and above to them that had eaten. No wonder their hearts burned within them; no wonder they recognized Him as their Messias. "This is of Him King!

Him King!"

But Jesus "fled again into the mountain Himself alone." Next day they followed Him again, and were rebuked by our Lord: "You seek Me, begause you did eat of conventions, statutes, resolutions and seek Me, begause you did eat of conventions. were rebuked by our Lord: "You seek Me, because you did eat of the loaves and were filled." They sought to test Him again, whether He were the Messias: "Our fathers did eat manna in the desert," they to people who insist upon remaining answered. Alas! when our Blessed deaf, dumb and blind to their own Lord would lead them further in best welfare and reasonable happitheir faith in Him, and reveal to ness. Life, they murmured at Him because He had said: "I am the living Bread, which came down from heaven." He repeated, "I am the Bread of Life," and to show how this Bread surpassed the manna from heaven, He added, "Your fathers did eat manna in the desert and are dead—if any man shall eat of this Bread, he shall live for

ever" (v. 49, 50).
Oh! the sad ending of our Redeemer's loving endeavor to win the hearts of men. "After this many of His disciples went back and walked no more with Him." and walked no more with Him."
Alas! is not all this repeated in the lives of so many, who should know Him far better than these poor Israelites? Our faith teaches us that this Bread of Life is consecrated at every Mass and has been for wellnigh two thousand years! that it is multiplied far beyond the limits of the desert. In every land where there is a church or altar, He becomes present morning after morning, Who said, "I am the living Bread, who came down from heaven." And how is it effected? By the words of Christ spoken by an ordering priest "This is My ordained priest, "This is My dy." Not one Moses now, but thousands and thousands of priests all over the world bringing down the Bread of Life at the word of their Master—the Messias, Christ the Son of God!

And as of old, so now, many are

unwilling and murmur, and, leaving Him, perish of hunger like the poor prodigal sons that they are. And even the good, the frequent, the daily communicants, where is our enthusiasm? Where the resolve

PARISH SCHOOLS

WHAT THEY STAND FOR AND WHAT THEY SAVE

Under the title "The 'Catholic' Public School System of Maine," the Bright Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent tradition, that, when the Messias ame. He should be known and the Catholic School System of Maine," the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Educational Number of the Lewiston Evening Journal an article on the Catholic School System of Maine," the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Educational Number of the Lewiston Evening Journal an article on the Catholic Public School System of Maine," the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Educational Number of the Lewiston Evening Journal and Public School System of Maine, and the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Educational Number of the Lewiston Education and Public School System of Maine, and the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Educational Number of the Lewiston Education and Public School System of Maine, and the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Education and Public School System of Maine, and the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Education and Public School System of Maine, and the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Education and Public School System of Maine, and the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Education and Public School System of Maine, and the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the recent Education and Public School System of Maine, and the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the Right Rev. Louis S. Walsh, Bishop of Portland, contributed to the Right Rev. Louis S. Walsh, Bishop of Portland, con the Catholic schools and academies of the State of almost six columns. While much of the material has a purely local application, there are parts of the contribution which have a national significance.

For example, the very title of the article is arresting. 'It may surprise many citizens," says Bishop Walsh, "excite a few and ought to edify the multitude when facts and underlying principles are made known and understood." He then proceeds to quote Article VIII. of the Constitution of the State of Maine as follows: Maine as follows:

"'A general diffusion of the advantages of education being essential to the preservation of the rights and liberties of the people; to pro-mote this important object, the Legislature are authorized, and it shall be their duty to require the several towns to make suitable provision at their expense, for the port and maintenance of Public schools; and it shall further be their duty to encourage and suitably endow, from time to time, as the circumstances of the people may authorize, all academies, colleges and seminaries of learning within the State; provided that no donation, grant or endowment shall at any time be made by the Legislature to any literary institution now estab-lished, unless, at the time of making esert! such endowment, the Legislature of the State shall have the right to grant any further powers to alter, limit or restrain any of the powers vested in, any such literary institu-tion, as shall be judged necessary to promote the best interests thereof.'

THREE DISTINCT IDEAS

In this article there are three disthanks, He distributed to them that twere set down. Five small loaves for five thousand men! And the loaves multiplied in those divine hands. A harvest takes months to grow and fructify in the earth, but the requirement of hands. A harvest takes months to grow and fructify in the earth, but not in the hands of the Creator God Ten thousand eager Public schools, at their own expense Public schools, at their own expense

"Everybody knows that there were then only one college, Bowready for them, and they did eat and were filled, and twelve baskets of fragment remained over the bread was doin, a few academies, and the town or district schools, all fashioned on the Massachusetts the Massachusetts system, while Maine was a part of that State. All these institutions were established on a definite religious ideal.

"The founders of the State of Maine did then fix their ideals, just Him as their Messias. "This is of a truth the prophet that is to come into the world." No wonder that in their excitement they resolved "to take Him by force and make Him King!"

EDUCATION A PRIME FACTOR

"Education was to be one of the primary factors to all the above named ends, as it had been in all

After quoting Washington on the necessity of religion and morality as the indispensable supports of polit-ical prosperity and explaining that education, consequently, ought to safeguard and upbuild both, the Bishop continues: "Schools and colleges were in ex-

istence long before these words were spoken or written and they were all founded, maintained and endowed chiefly for the two aims mentioned, the other branches of knowledge and all mental development, however important and exalted in themselves, being in one sense secondary and means to the same end, to know, love and serve

"Many of our so-called modern

Bay, simply to make up for the negligence of parents and to protect themselves, but never for a moment thought to interfere with the natural and Divine right and duty of parents to educate their children according to their own ideas, these ideas were consistent with good citizenship.

render of themselves to Him, His service and His love.

If you are suffering from a bad man's injustice, forgive him, lest there should be two bad men.—St. Augustine.

at home, on a rail fence or in a garden.

"If ever the ignorance and malice of the present day majority of voters in Oregon, guided and abetted by the K. K. K. and the Scottish Rite of Masonry, shall spread beyond the borders of that on the part of government agencies all expleasant all explanations.

Bisurance would be particularly objectionable, inasmuch as Catholics are usually discriminated against in government is entirely in the hands of the Schismatics.

Complaints of flagrant injustice on the part of government agencies.

ignoble crowd, the 'Dark Age' of tyranny and despotism will spread with the same black clouds over the land of the free and the home of the

closes some figures in regard to his own city of Portland.

SAVING TO CITY AND STATE

"In Portland," he says, "there are 3,200 pupils in the Catholic elementary and high schools, for which the city does not pay one cent toward education, water, light, heat,

"To construct proper school houses for these pupils, it would cost Portland, on the very lowest calculation,

'To educate them at \$50 per pupil per year would cost \$160,000 each year. Add to this latter sum the interest on the building investment, or \$80,700 each year, and the Catholic people of Portland save the city

of Portland \$190,700 this year.

"More than this, Portland gets from the State funds a per capita amount for every child of school age in the city, and all the pupils in the Catholic schools in the city are counted.

"It may be about \$7 per child : hence from these 3,200 pupils, Port-land receives \$22,400 which the school authorities spend upon other children, hence the magnificent sum of \$213,100 in the treasury of Portland, which by law, equity and even common honesty should be paid out for the education of the children in the Public Catholic Schools of Port-

in the Catholic Schools of Lewiston is about the same as in Portland, hence the same facts and figures and

conclusions apply to Lewiston.
"In Biddeford the number of pupils is more than 2,000, hence the same facts and figures, coming to about two-thirds of the same amount

"If that be the story for Portland. Lewiston and Biddeford, anyone may easily compute the amount for

the State at large.
"If the amount is \$213,100 for 3,200 pupils and there are 20,000 pupils in the Catholic schools, or about 6½ times 3,200, multiply the total for Portland by 61 and the cities and towns of the State of Maine are saved each year the wonderful sum of \$1,385,150."

JUGOSLAVS UNJUST

TO CATHOLIC CROATS AND SLOVENES

For ten years the question of a Concordat between Serbia and the Vatican has been agitated and with State at the close of the Great War when several millions of Catholics were added to the population subject to the Belgrade government, the need for such an agreement was prought forward more vigrouply. brought forward more vigorously. At the present time, however, it seems that the dominant Serbian element in Jugo-Slavia is determined to prevent the consummation of such a Concordat although keeping up a pretense of being anxious

to continue negotiations. In the memorandum adopted by the Catholic Bishops of Jugo-Slavia at their last annual meeting and directed to the government we read: "The foundation of our reunited country filled us with great satisfaction and enthusiasm. We thought then that everyone would thought then that everyone would be filled with a brotherly spirit, that all would enjoy the same rights, the Serbs as well as the Croats and the Slovenes. Particularly, we hoped that the Catholic Church would never have reason for complaint about disregard for the result of the complaint about disregard for her rights, or because her freedom or activity had been jeopardized. That was promised to us, but things have turned out differently."

The history of the negotiations between the Belgrade government and the Vatican has been a series of disappointments. Now, the Jugoslav envoys have returned from Rome, apparently, without baying accomplished anything. Indeed, a consideration of the claims which they put forward in their negotiations, raises serious doubts as to whether or not they ever really desired that the negotiations should

"Many of our so-called modern educators seem to forget or ignore all these clear fountains of superior wisdom and nevertheless foolishly expect the living waters thereof to flow over our glorious land, when the lakes are low and the wells are dry.

"The States established schools, even in old Puritan Massachusetts Bay, simply to make up for the negligence of parents and to protect themselves, but never for a moment are understood to be strongly are understood to be strongly opposed on principle to both of these proposals. It is asserted that the elimination of Latin as the language of the Church would tend to detach the Jugo-Slav Catholics from Rome by cutting them off from the liturgy of the Roman Church. This our enthusiasm? Where the resolve to make Him sole King of our hearts? The good Lord is longing for that. He is drawing us, helping us, winning us to do that. Let nothing henceforth keep our hearts back from entire and zealous surrender of themselves to Him, His service and His love.

A FACT OFTEN OVERLOOKED

"In fact, to this day, there is not a law in any State of our country, obliging parents to send their children to any school, public or private, if they see fit to teach their own children or have them taught at home, on a rail fence or in a garden.

"If ever the ignorance and religions to the Roman Church. This would cause a strong tendency toward the formation of a national church, it is believed. The proposal for the appointment of Bishops by the civil government is in plain opposition to the new code of canon law. In Jugo-Slavia such a practice would be particularly objectionable, inasmuch as Catholics are usually

in dealing with the Catholic Church have increased in number during the past year. The economic condition of the Church in Jugo-Slavia is such brave."

In order to demonstrate the economic aspects of the problem projected by bigots who would close all but State schools, Bishop Walsh discloses some figures in regard to his closes some figures in regard to his covered by the first of Portland. erty, particularly forest lands. A large part of the capital of the higher clergy was naturally absorbed by the War loans of the Austro-Hungarian Empire and since the Empire fell these securities

have become valueless.

Even so, however, the Church might have been able to recover, because of her landed estates if it had not been for the sweeping and unjust character of the agrarian reform program instituted by the Belgrade government. The Archdiocese of Zegreb has lost practically all of its property, the land having been distributed among the peasants at a small annual rent to be paid to the clergy. As a matter of fact, the peasants are paying nothing for most of the property that was taken in this manner, nor

is the government.
It has been demonstrated that there is a wide discrimination in the treatment accorded the Catholic and treatment accorded the Catholic and the Orthodox clergy. Archbishop Baner of Zagreb, acting in the name of all the Bishops of Jugo-Slavia, has declared that the Orthodox clergy receive six times what is paid to the Catholic clergy and the proceeds of Catholic clergy. and the proceeds of Catholic property are thus diverted to support the Orthodox Church which has lost none of its landed property This discrimination is particularly noticeable in the 1928-24 budget.

In Croatia and Slovenia, according to official statistics, persons of Orthodox faith constitute 25 of the population, but in reality they number no more than 19%. In spite of this fact, however, the budget increases the payments to the Orthodox clergy by 338,745 dinars, while the payments to the Catholic clergy are increased only by 364,862 dinars. In other words, the Catholic clergy representing four-fifths of the population receive an increase that exceeds the increase of the Orthodox clergy by only 26,117

dinars.

There is a great bitterness among There is a great bitterness among the Catholics of Jugo-Slavia because of these discriminations against their religion on the part of the government. They fought for national unity and declare themselves willing to make any necessary sacrifice to preserve the nations preservity and greatered by prosperity and greatness, but they are determined at the same time to defend their faith and to oppose the policy of the government which is trying to Serbianize them and turn them away from the Catholic Church.

PERMANENT PEACE

Years ago the report went round that Cardinal Newman was a disappointed man, and that it was possible that he might return to Anglicanism. This brought from the great Cardinal the following declaration addressed to the Globe newspaper:

"I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold and ever have held that her Sovereign Pontiff is the center of unity and the Vicar of Christ; I have ever had and still have an unclouded faith in her creed in all its articles, a supreme satishappiness. . . . I do thereby profess ex animo, with an absolute internal assent and consent, that Protestantism is the dreariest of possible religions; that the thought of the Anglican service makes me shiver and the thought of the 39

Articles makes me shudder.

"Return to the Church of England! No! 'The net is broken and we are delivered.' I should be a consummate fool (to use a mild form) if, in my old age, I left 'the land flowing with milk and honey for the city of confusion and the house of bondage.'"

A tender conscience is an inestimable blessing—that is a conscience not only quick to discern what is evil, but instantly to shun it as the eyelid closes itself against a mote.

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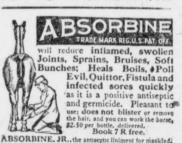
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"The Sample Alone Healed Me

i had been a sufferer from facial occums for about
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ten years. I wanter from facial occums for about
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