

FIVE MINUTE SERMON

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

DEVOTION TO THE MOTHER OF GOD

"I love them that love Me." (Prov. viii. 17.)

There is no better safeguard for the young in their manifold temptations and dangerous occasions, than a constant devotion to Mary the Mother of God. To be of real service it must be constant. A daily prayer seeking her help and solicitude. Then when danger suddenly arises, the prayer as quickly springs to the lips supplicating our Lady's help. These occasions must be frequent in the lives of everyone. The way to heaven is beset with snares. In this world, and especially in these days, good and bad, the religious-minded and scoffer are thrown together, and we have to walk warily lest we be deceived or trapped into sin. And a living, loving devotedness to Mary is our best defence.

An example in proof of this—how our Blessed Mother guides and guards those who devoutly trust in her and perseveringly invoke her—we find in the life of St. Stanislaus of Kotska. Even as a child he was especially devoted to the Holy Rosary. When he was thirteen he and his brother were sent to Vienna to pursue their studies, and there, unfortunately, found arrangements made for them to board at the house of a Lutheran. Evil example, human respect, and fear of boldly acting up to his religion, very soon produced evil effects in his brother. And, alas! shortly afterwards Stanislaus fell ill, and daily growing worse, he anxiously prayed that a priest should be sent for. His brother was ashamed, and put him off; and when at length the household heard of his wish, the master absolutely refused to allow a priest to visit him.

How many young people, alas! have been in the same straits: servants in a non-Catholic house, apprentices, farm laborers, strangers in a town—how many have passed sad and sleepless nights, fearing to die, their poor souls indeed friendless and alone. What is left to them then, if they have not learned a good habit of prayerfulness, of turning with confidence to Jesus and Mary? We can picture to ourselves the misery of the poor blessed Stanislaus in such surroundings. His brother indifferent, perhaps sneering, the other inmates of the house callous and cruel. Then it was that his devotion to his Holy Mother came to the rescue. His prayers were so earnest, his longing for the Holy Viaticum so intense, that as he lay there alone, dying, as he thought, St. Barbara, with two Angels, appeared to him, and brought him Holy Communion. Afterwards our Blessed Lady and the Divine Infant likewise appeared. The Infant embraced him, but our Lady told him that he would not die then, but that he must give himself wholly to God, and be prepared to suffer more for Him.

After his recovery he made known to his brother his desire to consecrate himself to God's service. He was rudely told to go where he liked, and do what he liked. He set off alone to walk to Augsburg, and thence to Dillingen. His brother, perhaps, fearing his father's anger when he should hear of what had happened, procured a carriage, and with some friends followed him in pursuit. And here again the boy was miraculously protected, for he himself saw the carriage and recognized his brother, but their eyes were sealed by God so that they saw him not. As he resumed his journey next day he wished to receive Holy Communion, and by mistake entered a Lutheran church, but an Angel brought him the Blessed Sacrament to fortify him. Welcomed at Dillingen by the Fathers of the Society of Jesus, the Superior, blessed Peter Canisius, thought it well to send him to Rome to be safe from the anger and menaces of his father.

At Rome he was received by St. Francis Borgia. How pleased that great Saint must have been to welcome such a youth to the novitiate! And what a transport of joy it must have been for Stanislaus to find himself in the Holy City, to visit the basilicas, to pray at the shrines, to conjure up before his mind the Saints who have lived and died there, so that they still seemed to him to people the streets and fill the churches. Above all he loved to visit St. Mary Major, and to pray before his Mother's picture, the Madonna of St. Luke. Her name was always on his lips, the thought of her always in his heart. Noticing how his face glowed after such visits, someone said: "You seem to love our Lady very much." "Ah yes," he replied, "for is not the Mother of God my Mother too?" From his room in his Jesuit home at St. Andrea, he morning and night turned to her church on the Esquiline and asked her blessing.

"Being made perfect in a short space, he fulfilled a long time, for his soul pleased God; therefore He hastened to bring him out of the midst of iniquities. The grace of God and His mercy is with His Saint" (Wisd. iv. 13-15).

Only eighteen, and that brief life was over! Indeed, "his soul pleased God." At the beginning of August Stanislaus spoke of dying, but as he was in his usual health, he was checked for so doing by one of the fathers. But still the thought and the longing dwelt in

his soul. About the tenth of the month he prayed to St. Lawrence that he might die on the Assumption of our Blessed Lady. His prayer was heard, for he sickened and took to his bed. His prayers now were incessant, his Mother's name ever on his lips. And as he grew feebler, someone tried to take his rosary from his grasp as he could not recite it any longer, but his fingers closed on it, and he whispered: "At least, I can feel it." The last Sacraments were administered; he grew weaker and weaker, yet his eyes were bright with the look of expectation! The day of the Assumption was here, and Stanislaus was confident that he would spend that day with her in heaven. At last the vision lit up the sick chamber; our Lady had come for him! Oh, the rapture of that soul, when it realized "the Mother of God is my Mother too!"

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U. S. PUBLIC HEALTH SERVICE

PRaises CATHOLIC IDEAL OF MONOGAMOUS MARRIAGE

Washington, Sept. 25.—A pamphlet on Social Pathology issued by the United States Public Health Service cites observance of the Catholic ideal of monogamous marriage as one of the strong influences aiding in the campaign which the Public Health Service, in cooperation with the Health Departments of the various States, is carrying on against the spread of social diseases. Mentioning the international aspects of this campaign, the pamphlet also contains commendatory references to the work which has been done, in Belgium, to combat the ravages of these diseases, and gives credit for the achievements there to the influence of Queen Elizabeth of Belgium and of Cardinal Mercier.

MONOGAMOUS MARRIAGE A PROTECTION

Discussing the role which various marriage customs play in the elimination or spread of social diseases the Public Health Service's pamphlet reads:

"While monogamous marriage may have fallen short of the realization of an ideal, yet the examples of this and the enforcement of laws governing it, will diminish promiscuity of illicit sex relations. With the diminution of the latter is more forcibly carried out one of the prevalent scourges in the form of social diseases will be considerably checked. The home will be made happier and more permanent. A healthier race will be produced. And, moreover, through these constructive forces society will be benefited in the elimination of sex delinquency and illegitimacy. Divorces will be less frequent. Marriages, too, by the formation of laws will eliminate the union of disease with healthy individuals."

In its review of the work of combating social diseases abroad the pamphlet quotes with approval from an article published in Le Matin of Paris dealing with the aid given to this campaign by the Queen of the Belgians and Cardinal Mercier. The article from Le Matin recounts the change in public attitude in recent years which makes it possible today to carry on a campaign against social diseases openly and concludes with the following words:

"The Queen of Belgium and Cardinal Mercier, who gave an example of courage during the World War, come now to give a noble example during peace. And the latter is more difficult because in the time of battle military courage was found in all the big roads, while civil courage today is found but in the streets."

TRIBUTE TO BELGIUM'S CATHOLIC QUEEN

In Belgium a national league to combat the social disease menace has been formed under the presidency of Dr. A. Bayet with the patronage of the Queen, Cardinal Mercier, several members of the Cabinet and the presidents of the Senate and the Chamber of Deputies. At the last conference of the organization, Dr. Bayet, after referring to the necessity of overcoming public indifference to the ravages of social diseases, declared:

"Our country was fortunately awakened from its apathetic indifference by a call of its real duties to humanity. A voice arose which told us that we must react and give all of our energy to conquer this devastating enemy. It was the voice of our Queen. She understood with her womanly sympathy, her motherly instincts, her patriotic duty, the hidden miseries and

addicted dramas that took place in the midst of an indifferent public. She understood these sufferings, and, as soon as she had measured their extent and ravages, she shed to aid in putting an end to this unhappiness, to these silent massacres of peace, as murderous in their inexorable continuity as the great casualties of the War."

POLAND AND ITS COUNTRYSIDE

Charles Phillips, in Catholic World

When ill fortune took independence from the Pole one hundred and fifty years ago, the effects of that calamity were far-reaching. But, thanks to the Pole's sound sense, these effects were turned to good account in a thousand and one diverse and unexpected ways. The Pole, it seems, will not down. The whole story testifies to this, and there is no end to the individual cases demonstrating it. The story of Kowalowski, the Vilna student who was exiled for nationalist agitation, but who, in the years of his banishment, made of himself an Orientalist and authority on Far Eastern languages, is a good example of the rich advantages to which a Pole can put the uses of adversity.

Poland did this on a large scale following the partitions. For one thing, the loss of political functions and the tyrannical restrictions of life in contact with alien governments banished the land owning educated Pole from the cities back to the land. All the internal evidence points to the conclusion that if Poland had remained free, her industrial development would have been much more rapid than it was. But what industry lost, agriculture gained, so that Poland remains today what she has been from time immemorial, an agricultural country. Some of the largest industries she has developed rely in great part on agriculture and are a direct outgrowth of it; sugar refineries, starch factories, distilleries, breweries, etc.

The wholesale withdrawal of the Pole to the country may have had some bad effects. It might be argued that it narrowed his orbit, in the sense of world interest, taking him out of daily contact with universal progress. But the facts, strangely enough, dispute this simple deduction. His literature, his art, his science, all the products of his mind, tell a different story on this point. The truth is, the Pole never actually lost his contact with the world. The very restrictions which drove him to the land to seek some freer field of life, some more open channel for his energies than that of the city, where he was hedged in by all the daily annoyances and petty persecutions of alien government, also shut him to a great extent out of his own schools. (His own schools in fact were gradually closed altogether.) This sent him abroad. By natural inclination a student, avid for the things of the mind, he brought home from travel and the universities of Europe the best and the most liberal thought the outside world had to offer. And the progress thus made, the advantages thus gained, were applied in greatest degree to his country life, above all to his agriculture. He became a scientific agriculturist.

For this reason, the curse of absentee landlordism never put its blight on Poland, where country homes have been for generations among the real fountainheads of Polish life, radiating through the whole nation a spirit of energy, enlightenment and advancement, and of tenacious patriotism. They have been the true social centers of the country, in the broad sense of social enterprise and welfare.

If the lady of the house has made her home a school, the man of the family has made the domain a practical college of agriculture, through which the standard of farming for all the country around him has been constantly kept up and improved. This has been accomplished only by the hardest and most tireless work;

TELLS DYSEPTICS WHAT TO EAT

Avoid Indigestion, Sour Acid Stomach, Heartburn, Gas On Stomach, Etc.

Indigestion and practically all forms of stomach trouble, say medical authorities, are due nine times out of ten to an excess of hydrochloric acid in the stomach. Chronic "acid stomach" is exceedingly dangerous and sufferers should do either one of two things.

Either they can go on a limited and often disagreeable diet, avoiding foods that disagree with them, that irritate the stomach and lead to excess acid secretion or they can eat as they please in reason and make it a practice to counteract the effect of the harmful acid and prevent the formation of gas, sourness or premature fermentation by the use of a little Bismarcked Magnesia at their meals.

There is probably no better, safer or more reliable stomach antacid than Bismarcked Magnesia and it is widely used for this purpose. It has no direct action on the stomach and is not a digestant. But a teaspoonful of the powder or a couple of two grain tablets taken in a little water with the food will neutralize the excess acidity which may be present and prevent its further formation. This removes the whole cause of the trouble and the food digests naturally and healthfully without need of peppin pills or artificial digestants.

Get a few ounces of Bismarcked Magnesia from any reliable druggist. Ask for either powder or tablets. It never comes as a liquid, milk or citrate in the biscuit form is not a laxative. Try this plan and eat what you want at your next meal and see if this isn't the best advice you ever had on "what to eat."

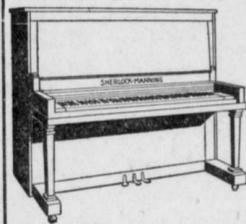
by the study and application of new methods, the introduction of new breeding stock and new machinery, by seed-testing, soil-fertilizing, and so on. Such a tradition is the personal supervision of the Polish landlord over his farm and stock that it gave rise generations ago to one of the national proverbs. "A master's eye makes a fat horse." As an actual fact, the results of

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scientific Polish farming are shown in such figures as those for 1914, which revealed the wheat and rye crop increased 250% in ten years. The pre-war average run for wheat was 40 bushels per acre; for rye, 28 bushels. The total output of Polish farms in 1912 was as follows: grain, 21,392,000 tons; potatoes, 34,469,700 tons; beets, 12,900,000 tons. The beets went 211 tons per acre,

giving Poland third place in the world's output of sugar beets.

Melancholy thoughts can be banished from the mind as an annoying sparrow can be chased from our window. It would be foolish, then, to allow them to molest us, to impair our efficiency and to diminish the joy of living.

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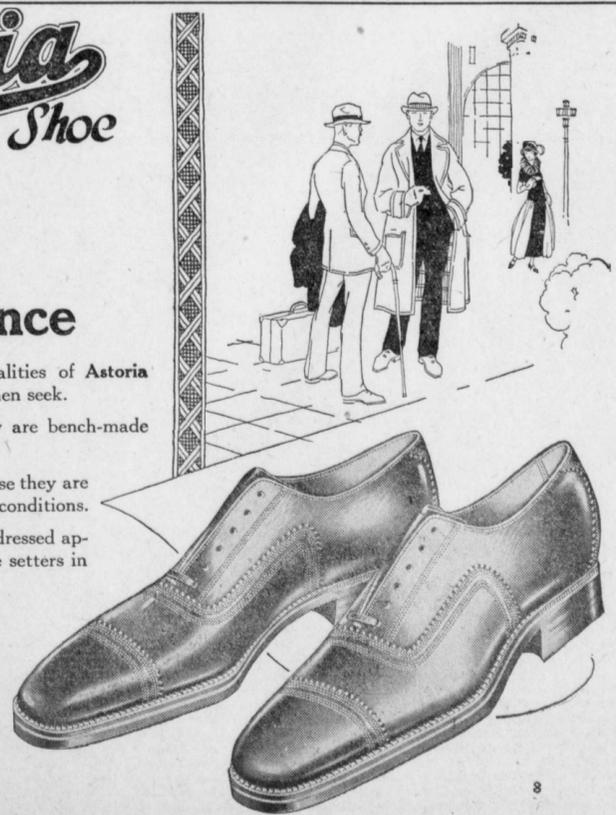
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