

CHATS WITH YOUNG MEN

SPEAK GENTLY

Speak gently, it is better far
To rule by love than fear,
Speak gently, let no harsh words
From your lips ever be heard.
The good we might do here,
Speak gently to the little child,
It's love you'll surely gain,
Teach it in accents soft and mild,
It may not long remain.
Speak gently to the young, for they
Will have enough to bear,
Pass through this life as best they
may.
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly to the poor
Let no harsh tones be heard;
They have enough they must endure
Without an unkind word.

Speak gently to the erring,
They may have toiled in vain,
Perchance unkindness made them so,
Oh! win them back again.

Speak gently, He who gave His life
To bend man's stubborn will,
When elements were in fearful
strife

To them said, "Peace, be still."

Speak gently, 'tis a little thing
Dropped in the heart's deep well,
The good, the joy which it may
bring

Eternity shall tell.

—Southern Cross

EARLY TRACES OF THE MAY DEVOTION

There is a chapter in the life of the Dominican Heinrich Suso, or Suso (d. 1368), describing the manner in which the famous mystic observed the month of May. Spiritualizing the popular custom of setting up branches or boughs of young trees as a decoration on festive occasions, he set up, we read in his life, a mystical bough on the eve of the first of May and recited special prayers each day throughout the month. Suso speaks of having had in mind also the veneration of the Sacred Cross, but this special manner in which he observed the month of May has come to be looked upon as one of the beginnings of our present day May devotions. It is rather a strange fact that it remained for the eighteenth century, otherwise so barren of religious fruit, to make of this sweet devotion to the Mother of God a fixed institution. We owe this practice, in its present form, to Italy, whence, after a renewal of the religious life had set in at the end of the Napoleonic wars, it was carried to other countries, including France.

How quickly and firmly May devotions became established in that country the distinguished Swiss convert, the historian Frederick von Hurter, (of whom the Catholic Encyclopedia says that his first volume of the life of Innocent III, written before Hurter's conversion, "caused a profound sensation in both Catholic and Protestant circles") discovered during his sojourn in Paris in 1843. One evening in May during his stay in the French capital, he decided to attend the Grand Opera. As he tells in the story of his life and conversion, Birth and Rebirth, he had someone point the way to the Opera House to him, and, setting out, he soon came to a building fronted with a pillared portico, which he took to be the institution he was looking for. Having entered, he immediately discovered that he was in a church, built in the Basileian style. Stepping out again he read the inscription above the columns: "To Our Lady of Loretto." Although he still wished to visit the Opera, he nevertheless re-entered the church, intending to at least inspect the interior. In the meantime the beadle, in uniform and staff in hand, had taken up his station at the entrance to the church. When Hurter re-entered he was asked whether he had come to attend the services or merely to view the church; the latter, he was told, was not permitted at that hour.

Hurter admits that the question puzzled him. Unversed as he was in such matters—this was about a year before his return to the fold of the Church—he asked what sort of service was to be held; the only one he thought possible was a funeral service. The beadle advised him that, the month being the month of Mary, services in honor of the Virgin were being held in all the churches of Paris, and in this particular church they would begin in half an hour. "Having learned this," Hurter writes, "the thought came to me: Your flesh and blood drew you to the Opera; another power seized upon you and led you against your will into this house at this very moment, when doubtlessly many thousands of hearts will be lifted up to our Gracious Advocate." He remained and attended the devotion, which, he says, "was elevating in every respect and which lasted two full hours."

From that evening on Hurter attended the May devotions regularly. "The very next day," he writes, "I visited the same church and found there the same number of people present, the same elevating, fascinating service." On the day following, Sunday, he found the Church of the Madeleine "equally well filled with pious persons, although his church is still larger." In St. Germain l'Auxerrois, the services on Monday were

simpler," he relates, "although they were, as far as essentials were concerned, the same as in the other churches." "These services," he continues, "only recently introduced into Germany, in Munich—and, as I have convinced myself, with an inspiring ready acceptance on the part of all ages and walks of life—have recently also been revived in the churches of Paris, where they are already generally popular and are participated in with real piety, as I have perceived wherever and whenever I have had occasion to observe them. As a matter of fact Hurter found the church first named so filled with people on the last evening in May that "far more than three thousand persons, which number it could easily accommodate, must have been present."

On first consideration it may seem strange that these attractive devotions to the Mother of God were introduced during a time when Rationalism held sway, and spread during the nineteenth century, otherwise so materialistic; yet this very fact proves that just at such times, when the world strives to pluck faith from the hearts of men, devotions and institutions, adapted to promote the religious renaissance, spontaneously flow from the depths of the religious consciousness of the people.—The Echo.

OUR BOYS AND GIRLS

SWEET MAY! THE MONTH OF MARY

Sweet May! the harbinger of good,
Whose blossomed paths portray
The heralding of Mary's love,
The graces of her way.

The promises of joy complete,
The harvest after bloom,
From Eden's fall a sure release,
New life beyond the tomb.

Sweet Rose of Sharon! Heaven's flower,
Earth's lily of the vale,
Now reigns in majesty of power,
Whose name today we hail.

Dear patrons of this sweet month,
That blossoms on our way,
Oh, guide us safely in the paths
That lead to Thee always.

—E. F. DALY

OUR LADY'S FLOWERS

How many of our boys and girls, when they look at the beautiful flowers, think of Him who gave them to us? Many of the fairest blossoms show by their names that there was a sage when the Giver of the flowers was remembered; but that was long before Chrysanthemum shows.

The lily in all lands is associated with thoughts of our Blessed Mother, whether it is the lovely Annunciation lily, the fleur-de-lis or the sweet lilies of the valley, which in some lands are thought to be our "Lady's Tears." A bunch of wild snowdrops seem prettier for the altar, if they are called "Candlemas bells." Legends tell us that flowers sprang up along the Blessed Virgin's way through life: and is it nay wonder?

The hazel tree, it is said, blossomed when Mary went to visit St. Elizabeth; and the daffodils formed a path for Gabriel when he came to the humble house of Nazareth. You all know the orchid which bears the name, "Our Lady's Slipper," and how much more graceful is that name than its other, "Mosses Flower."

The primrose has a significant name among the Germans; they call it "Frauen Schlüssel," "Our Lady's Key" because it opens the gate of spring.

In France the spearmint is "Our Lady's Mint," and the dainty blue speedwell is in England called "Mary's Rest." In Nazareth the little children call briony "Our Lady's Vine," and the holly tree is "Mary's Tree."

You are familiar with the delicate maiden-hair ferns, but do you know they are often termed "Our Lady's Tresses?"

Across the sea, the strawberry and the cherry are dedicated to the Blessed Virgin. There is a plant known as "Our Lady's Bedstraw," and there is a species of primula which has been styled "Our Lady's Candlestick," while "Our Lady's Nightcap" is a common name for the morning glory.—The Universe.

GREAT OPPORTUNITY FOR TRUE PIETY

These are the days of the May devotions, when opportunity is offered for all to come as children to the feet of the Mother who understands.

This is the great fact that should make one 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 that we give her. Surely these are times in which we desire publicly to testify to the love and material care of the one who guides us in 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 unflinching maternal solicitude?"—The Pilot.

MARY THE MODEL OF WOMANHOOD

"And if our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it
higher and truer
Than all the creed the world had
known before."

The above magnificent tribute to Mary's exalted worth and sanctifying influence, from the Protestant Longfellow's pen, has done much to endear America's favorite poet to the Catholic heart. The Blessed Virgin is in very truth the pride and the ornament of our faith, and the ideal pattern of Christian womanhood. There is everything in her that is truly lovable. She is not only a "garden in which the sinner's hand never entered to rob it of its flowers," but a conservatory where blooms the year round Heaven's choicest fragrance—the rose of love, the lily of purity, the violet of humility. She stands for all that is genuinely true and good and beautiful—a virgin not only in body, but in mind, who never sullied the pure affection of her heart by unworthy feelings. St. Ambrose, speaking of her life before her espousals, says: "There was nothing forward in her looks, bold in her words, nor unbecoming in her actions. Her carriage was not abrupt, her gait not indolent, her voice not petulant, so that her appearance was the picture of her mind and the figure of piety."

"After Our Lord Jesus Christ," says Cardinal Gibbons, "no one has ever exercised so salutary and so dominant an influence as the Blessed Virgin on society, on the family, and on the individual. The mother of Jesus exercises throughout the Christian commonwealth that hallowing influence which a good mother wields over the Christian family.

"What temple or chapel, how rude soever it may be, is not adorned with a painting or a statue of the Madonna?

"What house is not embellished with an image of Mary? What Catholic child is a stranger to her familiar face?

"The priest and the layman, the scholar and the illiterate, the prince and the peasant, the mother and the maid, acknowledge her benign sway.

"And if Christianity is so fruitful in comparison with paganism, in conjugal fidelity, in female purity, and in the respect paid to womanhood, these blessings are in no small measure due to the force of Mary's all-pervading influence and example. Ever since the Son of God chose a woman to be His mother, man looks up to woman with a homage akin to veneration."—The Missionary.

Every day is a little life; and our whole life is but a day repeated.—Bishop Hall.

Drink "SALADA" GREEN TEA

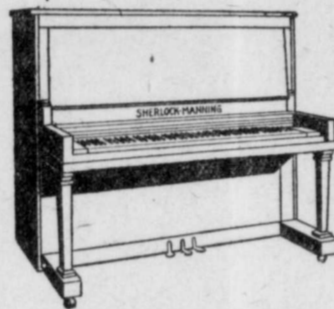
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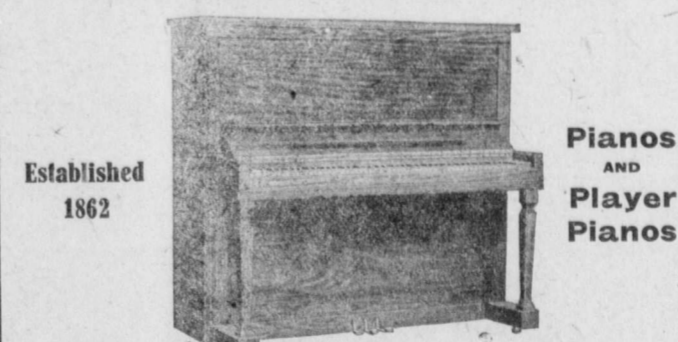
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