

CHATS WITH YOUNG MEN

THE SHRINE OF MARY

I remember a lonely chapel
With a tender claim upon me;
It was built for the sailor's only,
And they call it the Star of the Sea.

And the murmuring chant of the
Vespers
Seems caught up by the wailing
breeze;
And the throb of the organ is
echoed
By the rush of the silver seas.

And the votive hearts and the
anchors
Tell of danger and peril past;
Of the hope deferred and the wait-
ing
And the comfort that came at last.

I, too, had a perilous venture
On a stormy and treacherous main,
And I, too, was pleading to Mary
From the depths of a heart in
pain.

It was not a life in peril;
O God, it was far, far more!
And the whirlpool of hell's tempta-
tions
Lay between the wreck and the
shore.

Thick mists hid the light of the
beacon,
And the voices of warning were
dumb;
So I knelt by the altar of Mary,
And told her, her hour was come.

For she waits till earth's aid for-
sakes us,
Till we know our own efforts are
vain;
And we wait, in our faithless blind-
ness,
Till no chance but her prayers re-
main.

And now in that seaside chapel,
By that humble village shrine,
Hangs a heart of silver, that tells
her
Of the love and the gladness of
mine.

—ADELAIDE A. PROCTOR

O'CONNELL'S RULE OF LIFE

- 1st. To avoid any wilful occasion of temptation.
- 2nd. To appeal to God, and to invoke the holy Virgin and the saints in all real temptations.
- 3rd. To say the Acts of Faith, Hope and Charity every day.
- 4th. To repeat as often as may be a shorter form.
- 5th. To say daily, at least, and as often as may be, a fervent Act of Contrition.
- 6th. To begin every day with an unlimited offering of myself totally to my crucified Redeemer; and to conjure Him by all His infinite merits and divine charity to take me under His direction and control in all things.
- 7th. To meditate for at least half-an-hour every day if possible—longer if God pleases.
- 8th. To fly to thy patronage, etc., and St. Bernard's prayer to the Virgin, as often as convenient daily.
- 9th. Ejaculations, invocations of the Blessed Virgin, Guardian Angel, and the Saints, as often daily as may be.
- 10th. To pray daily to God. His blessed Mother and the Saints, for a happy death—and as often as may be.
- 11th. To avoid most carefully small faults and venial sins, even the smallest.
- 12th. To aim at pleasing God in all my daily actions and to be influenced by love of God in all, rather than hope or fear.

MYSTICAL ROSE

Mary is very appropriately represented under the symbol of a rose. For as the rose is the queen of flowers, so the Blessed Virgin is the Queen of the Angels and Saints, who may be called the flowers of God's creation. Oh, how gracefully buds the rose on the thorny stem, conspicuous by its bright color, and spreading its sweet and pleasing odor!

It is not improbably thought that in the neighborhood of Jericho the rose reaches its greatest beauty and perfection.

As the rose springs from a thorny stem, and yet has in itself no prickles, but is all smooth and fair, and pleasing to the eye, so our Blessed Lady, although sprung from a race infected by original sin, was smooth and fair by grace, and free from the thorns of guilt. St. John Damascene sees in the thorns with which the stem of the rose is covered a figure of the Jewish people. "O Rose," he exclaims, "sprung from the thorns, that is, from the Jews, thou hast spread abroad thy heavenly odor!"

Of this heavenly Rose, Sedulius wrote elegantly. We translate his Latin verse:

"As on a thorny stem the rose buds sweet and fair,
Not knowing how to wound, its origin ignores;
So from Eve's sinful race comes Mary, Virgin rare,
Who, pure and innocent, man's former lot restores.

St. Bernard, in the same sense, making a comparison between Mary and Eve, says: "Eve was a thorn, Mary a rose. Eve proved herself a thorn by the wounds she inflicted, Mary a rose by assuaging our evils. Eve was a thorn, attaching death to all; Mary a rose, restoring to us our happy lot."

The pleasing color and sweet smell of the rose represent the virtues of the Mother of God. It

is true that the beauty of the king's daughter is within. This beauty consists in the innocence of the mind and the devotion of the heart; and without these qualities there is no true beauty. But although her beauty is within, she is also, as the Psalmist says, adorned exteriorly with a variety of ornaments. The veil of her modesty and humility cannot entirely hide her virtues, for they shine with so bright a lustre that they cannot remain unnoticed or unseen. Now, if all her virtues were truly admirable and sublime, first and foremost among them is her burning love, represented by the red hue of the rose. Whether we consider her charity with regard to God, or to her neighbor, we shall immediately be convinced of the truth of the words of St. Bernard, that after the charity of Jesus Christ, there is none greater than that of Mary; there is no created love which can ever equal hers.

The love which she bore Jesus caused her to become the Queen of Martyrs, symbolized by the red color of the queen of flowers; her love toward us prompted her to make the sacrifice of her own most dear Son in our behalf.

Who does not find in the sweet odor of the rose, which gives it a claim to the title of queen of our gardens, a figure of the heavenly perfume of virtue, which is the delight of innocent hearts? And who has not perceived the fragrant odor of Mary, the Mystical Rose? Who has not been drawn to her, attracted by its sweetness? Mary, indeed, draws us to her by the odor of her virtues and admirable qualities, and attaches us to her by inexhaustible mercy and kindness. By the special power which is found in true devotion to her, she spreads a sweet perfume over the precepts and counsels of the Gospel, and makes the rugged path of virtue and duty appear to us less difficult, yea, even agreeable.—The Monitor.

OUR BOYS AND GIRLS

MOTHER'S CORNER

In the ruddiest glow of the western light,
She sits in her favorite nook;
The dear hands busy, the dear face
clothed
With its tender mother-love.
The smile that softens the quiet
mouth
No evil pang embitters,
And the sunlight touches the fingers
deft,
Till the thimble gleams and glitters.
Oh, the tranquil moon of the mother-
life
That sways our human tide;
How the household good and the
household ill
In her slender hands abide!
'Tis a little ripple of broken toys,
Or the wreck of a strong existence;
'Tis a timid yearning of childish
mouths,
Or a deep cry in the distance.
'Tis the clinging clasp of a baby's
hand,
Or the kiss of a new-made bride;
Or the groping wail the last white
one
Who turned to the wall and died.
Little or great, she meets them all,
With the seal of her trust upon
her;
And the sobs are stilled, and the
tears are dried,
In the light of the mother's corner.
Alas! for the homes where the
bride must wait,
And the strong man cry in vain;
Where the sick one turns to the
vacant chair,
And dies in his unsoothed pain.
No tender touch from the quiet
lips,
No balm for the heart-pierced
mourner;
O Christ! by the cottage of
Nazareth!
Despoil not our mother's corner!

THE MONTH OF MAY

May, the month of the full glory of flower and field, has been fittingly chosen as the month of her who is the full glory of the human race, Mary, Queen of Heaven and earth. Sleeping nature seems to awake and don her brightest garments in honor of Mary. The whole earth rejoices. The smiling fields put on their richest mantle of green, the laughing waters of the wimpling brooks dance and play under the touch of Spring's magic fingers, the air is filled with the music of rustling leaves, and laden with the sweet scent of many blossoms. This is nature's tribute to Mary.

What is going on in the order of nature is taking place also in the order of grace. Catholic hearts in Maytime pay special honor to the Mother of God. It is her month. To us Mary is God's Mother and our mother. We kneel at Mary's knee because it is the throne of God. She is the mirror through which we see reflected the Justice of God. She is the ladder by which we hope to climb to the throne of God, and the gateway through which we must pass into Heaven. She is our strength in weakness, our comfort in affliction, our refuge in sin, the cause of our joy, our help, our hope and our treasure.

The warm love of Mary is as old as the faith. It glows at all times in the hearts of Mary's children. But in May, the month of Mary, it blazes forth more ardently than ever.

"The world is governed by its ideals, and seldom has there been one which has exercised a more profound, and a more salutary influence," said the non-Catholic

historian Lecky, than the "conception of the Blessed Virgin." And he added, "All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization."

Father Lockington in his precious little volume on "The Soul of Ireland" has a golden chapter on the Month of May in Ireland, which shows how this ideal has been sustained in Catholic countries, and which gives us an inspiring model for our observance of the month of May. "On the opening day of the month," he writes, "all rise early to finish daily work, and then they set off to 'make the rounds' at holy well or shrine of Our Lady. To 'make the rounds' means a pilgrimage to a holy well, the recital of rosaries, the giving of alms. This goes on from sunrise to sunset of the first day, and is a fitting introduction to the month.

"During the month all who can begin each day with Mass and Communion, and end it with Benediction of the Most Blessed Sacrament. On Sundays in every village and town Mary's children with banner or statue, walk in procession, singing hymns of praise to her. Every Irish home has its May altar. Joyous bands of children strip the fields and hedgerows of daisies and primroses and snow white May blossoms, and the banks of rivers and brooks of violets. Water lilies are gathered from the ponds to adorn it. Each night the family rosary is said before it, and the whole family turns in faith to Mary Mother. The best form of the grandparent with wrinkled hands, but youthful soul, counting her lip-worn rosaries, kneels beside the little child, whose face shines with the wondrous light that tells of an untarnished soul, as with tiny hands clasped, she looks in innocence at the Mother of Innocence. There is no place in these hearts for fear when they look to their Mydeen Dhealish, their Darling Virgin, the Guiding Wand of Virgins, to save the world. Daughters of God crowd round their Mother, look up with love and confidence for protection and guidance, and they are not disappointed. The wealth of spiritual love that wells up in Irish hearts, love rooted in Heaven and matured in reverence keeps all earthly love pure and good. Woman's spiritual worth is understood. Mary stands ever by her side, and she is held in deep reverence."

This high ideal of womanhood has kept Ireland faithful and strong. It will do the same for our own dear country, if we will only foster it. Mary has been designated by the Church as Patroness of the United States. Through decades she has guarded the faith of the Catholic father and mother. The earliest pioneers named settlement and river in her name. The first women to come to these shores came under her protection and labored in her name. Under her inspiration thousands of devoted souls have consecrated their lives to her service, and dotted hillside with churches and institutions in her honor.

The earth cannot show a higher or more beautiful ideal than that presented by the Church for our admiration and as the object of our devotion during the month of May. Let Catholic hearts respond to the sweet suggestiveness of this month, pay their meed of honor and devotion to God's Mother, and She in her turn will prove a Mother indeed to us.—The Pilot.

GERMAN CATHOLICS AND PEDAGOGY

By Rev. Dr. Wilhelm Baron von Capitaine

An association known as the "Union for the Promotion of Scientific Pedagogy" has been established for the purpose of insuring the continuation of Catholic education in Germany. The Unions of Catholic Men and Women Teachers of Germany cooperated in the formation of the new organization.

Plans adopted by the new Union contemplate the establishment of an "Institute of Scientific Pedagogy" the ultimate aim of which will be to organize a comprehensive Catholic science of education. The Institute is to be designed to guide the efforts and ideals of Catholic educators and to promote scientific methods of education based on Catholic ideals as a contribution to the work of national reconstruction and moral uplift. Temporary headquarters for the Union have been established and its literature says that inquiries concerning its work may be addressed to "Lehrer Wilhelm Kratz," Muenster i. W., Melcherstrasse 41.

PRISON REFORM NEEDED

Dublin, April 13.—Signor Mussolini has adopted many of the improvements made by America in prison life. In Ireland and in Britain, however, the prison system is much the same as it was fifty or one hundred years ago. Little or nothing is done in the direction of preparing the prisoners to lead better lives. Punishment appears to be the be-all and end-all of the system.

In Dublin the St. Vincent de Paul Society looks after discharged Catholic prisoners and helps the families of prisoners.

In their report for last year the Prisoners' Aid Committee of the Society observes that its visitors were painfully impressed by the number of cases of men from twenty-three to forty-three years of

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age who received long sentences of penal servitude during 1922. The peculiar feature in nearly every case was that the men was married, with families ranging from eight children to one child.

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