

ANNIVERSARIES IN MARCH.

SAINTS' FEASTS.

Month of St. Joseph.

St. Joseph's day occurs March 19, and is a day of great devotion. This month has been consecrated by the Church to the devotion of St. Joseph which has always been found among Christians in some form or the other. His duty is also to save the Christian child from the fury of the modern Herod. St. Joseph was appointed Patron and Protector of the Universal Church by Pope Pius IX. Dec. 8, 1870, at the Vatican Council. Trust him whom Jesus and Mary trusted. Pray to him whom Jesus and Mary obeyed. He is in charge of the King's possessions and can help us.

The Annunciation, March 25.

This Feast of Our Lady, March 25, commemorates the message of the Angel Gabriel to the Blessed Virgin, informing her that God had chosen her to be the Mother of Jesus. The Angel said: "Hail, full of grace, the Lord is with thee: Blessed art thou among women." He then announced his mission and the designs of God upon her. When assured that she was still to remain a virgin, her answer came: "Behold the handmaid of the Lord; be it done to me according to thy word." Immediately the great mystery of the Incarnation was effected and the Saviour of the world was conceived and made man. The Church teaches as that, in the mystery of the Incarnation, God the Son, the Second Person of the Trinity, became man, and that he became man by taking a body from the ever-Blessed Virgin, by the power of the Holy Ghost, she still remaining a Virgin, and by taking at the same time a human soul, which was created out of nothing, like the soul of any one of us. There are in Christ two distinct natures, divine and human, in one person which is divine.

Great Saints of the Month.

St. Thomas Aquinas, Doctor, March 7, 1224-1274.—Born at Belcastro, in Italy, in 1224 our saint could count as relatives such distinguished sovereigns as the Emperors Henry VI. and Frederick II. He was first placed at the famous school of Montecassino where the monks began his training. Sent to the new university at Naples, he was exposed to many dangers but avoided all. He entered the Dominican Order in 1243. He was then sent to Cologne to be instructed by the great Albertus Magnus and it was there that he became known as "the dumb ox," because of his silence which was considered a defect. His great learning has been his writings the storehouse of philosophy and theology. He is known as the Angelic Doctor, the Angel of the Schools. The beautiful office of the Blessed Sacrament, and the Hymns of Praise Christ came from his pen. He died in 1274 on his way to the council of Lyons to which he had been summoned.

St. John of God, C. March 8, 1485-1550. This founder of the Order of Charity was born in Portugal, in 1485. In early life he was a shepherd in Spain, until at 27 he entered the army and served in the wars waged by Charles the Fifth of Spain. In 1519, the Order of Charity began which has since spread over the world. He wore himself out in the service of the poor and died from fatigue in 1550.

St. Gregory the Great, Pope, March 12, 540-604. This illustrious Doctor of the Church was born in Rome, in 540. The great wealth and prominence of his parents did not prevent them from consecrating their lives to God in Holy Religion. Gregory was well trained in the sciences and arts and was appointed by the Emperor Justin, in 573 as the Governor of Rome. In 575 he entered one of the monasteries he had built and continued his studies and his austerities. He represented the Church as abbot at Constantinople and was afterwards elected Pope and ruled the Church for 14 years. During his Pontificate he did a great mission work among the Lombards, Goths and Angles. He died in 604, leaving a brilliant record for learning and charity. He is one of the great Doctors of the Church.

St. Benedict, Abbot, March 21, 480-543. Born at a time when heresy and schism were rending the seamless garment of the Church, St. Benedict was destined to raise, in defence of the Church, the strong arm of Monasticism. This on the one hand would keep burning the fires of learning, and on the other, convert to Christianity the barbaric hordes which beat the great Roman Empire to the dust, in order to build, on the ruins, the great nations of Europe. By prayer St. Benedict did all things, and in the very act of prayer he expired, March 21, 543.

St. Columba, V. March, 1380-1447. This Reformer was born in Ireland in 1380, and as a child was remarkable for his love of solitude and her practices of devotion. At the death of her parents, she entered a society of Beguines, or pious women, leading a life partly religious and partly secular. Demanding greater austerity, she entered the Penitents of the Third Order of St. Francis and began after three years of severe penance her work of reform, founding before her death several houses of "Strict Observance," as they were called. She died by her advice the Church Councils of Constance and Basle. She died in 1447.

St. Francis of Rome, W. March 9, 1384-1440. Born at Rome in 1384 St. Francis gave in childhood great indications of a vocation for the religious life. During the lifetime of her husband who was a very religious man, she founded a monastery of nuns, called Oblates, and after the death of her husband she entered the Order, 1437, and died in 1440.

St. Mathilde, Queen, Germany, March 14, 1068. This princess was daughter of a Saxon count who had great power, and was educated by her grandmother as Abbess of a Monastery. She married the son of the Duke of Saxony in 1084. In 1099 her husband was chosen King of Germany. One of her sons, Otto, was crowned King of Germany in 1125 and Emperor of Rome in 1127. The mother favored Henry, who was the younger, and in consequence she suffered

much from her children who finally did justice to her and gave her means with which to establish monasteries and asylums. She died in 1088.

HISTORICAL ANNIVERSARIES.

First Mass in Maryland, 1634.

In March, 1634, the Maryland Colonists reached Chesapeake Bay and landed on St. Clement's Island where Mass was celebrated, March 25, for the first time in that Colony. Father White in his "Story of the Journey" (Relatio Itineris) says: "This had never been done before, in this part of the world. After we had completed the sacrifice, we took upon our shoulders a great cross which we had hewn out of a tree and advancing, in order, to the appointed place, with the assistance of the Governor and his associates and the other Catholics, we erected a trophy of Christ, the Saviour humbly reciting on our bended knees, the Litany of the Sacred Cross, with great devotion." This was the founding of the "Land of the Sanctuary," as Maryland came to be called a land where all were free.

Saladin.

This famous Sultan of Egypt and Syria overthrew the short-lived Latin kingdom of Jerusalem. In 1187 he fought Guy de Lusignan, king of Jerusalem, at Tiberies, and obtained possession of the Holy City. After this, Philip Augustus of France and Richard the Lion-Hearted of England aroused great enthusiasm, and went to the rescue of the Holy Sepulchre. The result of this third crusade was the possession of Acre, notwithstanding the efforts of Saladin for its rescue. After vainly endeavoring to force a way to Jerusalem he was finally obliged to rest satisfied with leaving the Christians in possession of a strip of the coast between Tyre and Jaffa. On Saladin's entry to Jerusalem he ordered all whom he had taken as prisoners to be released at once. In his territories he established good laws which should be executed without respect of persons. Though Saladin was a usurper, there must have been some did qualities in a man who from a moderate rank of life raised himself to be the ruler of Egypt, Arabia, Syria, Mesopotamia, and the finest tracts of Asia Minor and all this in the course of fifty years. He left his vast territories amongst his seventeen sons; but his rule was everywhere of short duration.

ANNIVERSARIES IN LITERATURE AND ART.

Torquato Tasso.

Torquato Tasso, an Italian poet, was born in Naples, March 11, 1544. His father, Bernardo Tasso, was of noble rank and a poet of marked ability. Torquato received his earliest education from the Jesuits and studied in the best Italian schools. At the age of seventeen, he received high honors from the University of Padua in the four departments of ecclesiastical and civil law, theology and philosophy. He spent twelve years at the court of Alfonso II, Duke of Ferrara, as Historian of the Ducal House. In 1577, he fled from Ferrara, but returned after two years. Meeting with an unfavorable reception he inveighed bitterly against the Duke. He was arrested and confined as a madman for seven years. In 1586 his "Jerusalem Recovered" appeared and Pope Clement VIII. called him to the capital to be crowned. His health gave way and he died at the monastery of St. Onofrio, April 25, 1596.

His "Jerusalem Recovered" is one of the great epics of the world. He also wrote a pastoral drama "Aminta," and several poems of minor merit. His poems are full of strong Catholic faith. Italian regards him as superior to Virgil in grace. Lamartine calls him the "Crescent of poetry." The Italians have a saying that—

"Tasso with his sword and pen, Was superior to all men."

"Sing, sing for him, the lord of song, for him whose rushing strain In mastery o'er the spirit sweeps, like a strong wind over the main; Whose voice lives deep in burning hearts, forever there in dwell, As full-toned organs are shrined in a temple's holiest cell."

Haydn, 1732-1809.

Foremost amongst the master-musicians, must be placed the immortal name of Haydn. March 31, 1732, was the memorable day of the birth of Joseph Haydn, in a town not very far distant from Vienna. May 31, 1799, the great father of symphony and quartet breathed his last.

It was a humble, but peaceful and happy home in which he passed his childhood. Both of his parents were fond of music, and both sang. The child soon began to sing their simple songs, astonishing everyone by the correctness of his ear, and by the beauty of his voice. In his sixth year he sang with confidence several masses in the church choir, and could play a little on the piano and violin.

In musical compositions for the parlor he has never been equaled, while his oratorios, masses, or symphonies, would each alone have rendered his name immortal.

In his sixty-fifth year he wrote his great and glorious conception, "The Creation," the most popular of his works. It is the finest example of this form of composition that has ever been written. The "Creation" was soon followed by another oratorio, "The Seasons." Of the merits of these two compositions Haydn himself expressed his preference very nicely. On being congratulated after the first performance of the "Seasons," he remarked, "It is not the 'Creation'; there, angels sing and tell of God; here, only peasants talk." We are familiar with his Masses which breathe the faith which filled his heart as a devout Catholic.

Haydn gave to Germany its national melody, "God Save the Emperor."

Michael Angelo, 1475-1501.

Michael Angelo Buonarroti, better known as Michael Angelo, a great Italian artist, sculptor, architect, and poet, was born in Caprese, Tuscany, March 6, 1475. While still a young boy, he determined to become an artist, contrary to the wishes of his father. After a sharp struggle, his stubborn will overcame his father's pride of gentility, and he became apprenticed in the workshop

of one of the noted artists of the day. Before his term of apprenticeship was over, however, he began, under the patronage of the illustrious Lorenzo dei Medici, to study sculpture, to which his nature and talents were inclined. His recumbent Cupid attracted the attention of Cardinal San Giorgio, who invited him to come to Rome where he remained several years, working under five Popes. Among his masterpieces may be mentioned: in painting, Holy Family; Virgin and Child, Entombment of Christ; frescoes in Sistine chapel, including Last Judgment, the greatest single picture in the world, in which he shows more than ever the omnipotence of his artistic science, and the fiery daring of his conceptions. In sculpture, Kneeling Cupid; Virgin and Child; Virgin Lamenting the Dead Christ; Truthful David, a colossal statue; Moses and Christ. In architecture, Dome of St. Peter's. Owing to the great demands of his many patrons, many of his works remain unfinished. He had occasionally written poetry in his youth, but it was not till his sixtieth year that the springs of feeling were opened in his heart, and he shows the impetuosity of temperament and fierce desire of perfection, that he manifested in all his undertakings. He was a profound anatomist, and his mastery of the human figure in its finest details is unsurpassed by any artist. As in his face, so in the whole man and in his deeds, there is visible a vast power, with calmness and sadness. He was greatly loved and also feared. He died, in the midst of his vast schemes of new undertakings, in his ninetieth year, Feb. 18, 1564. His Catholic faith was the great inspiration of his life.

MOTTOES.

Italian, Latin and Other Sayings.

In all ages the motto has held an honored place as a family heritage. The sire in laying the foundations of a household that should live through the vicissitudes of time chose some phrase embodying his faith or principles and transmitted it to his successor. It indicated the line of duty by which family honor should be gained. The son receiving it as a precious legacy, prized it with reverence and tried to live up to its teachings. Thus it became in a sense the symbol of a noble life, serving to restrain him from passion, to stimulate his patriotism, to keep up his sense of duty and to keep constantly before his mind the dignity of his manhood and the grandeur of his destiny. From this early beginning the motto grows to a sphere of greater importance. From the family it went to the school or college, becoming in its new service the designation for some particular class of studies or intellectual aspirations. Next it rose to higher endowments when adopted for national usage. Thus we have "E pluribus unum" as the cherished motto of our Republic, while "Dien et mon Droit" is the motto of England.

Some great personages did not limit themselves to one only, but adopted others to symbolize great events in their fortunes or history. Mary, Queen of Scots, for instance, availed herself of this liberty as largely perhaps as any single individual in the pages of history. At the death of her husband, Francis, she adopted the device of the fleur-de-lis, the root only of which is sweet, and all above ground bitter, with the motto "The earth covers my sweet one." Her invincible faith was shown by the representation of an apple tree growing, and the words "With chains it increases." She gave expression to her intense maternal feelings towards her infant son by a flower with her whelps beside her, and the words "One only, but that one a lion."

One of Italy's early muses, Curzio Gonzaga, displayed several devices with appropriate mottoes typical of the tender passions. An eagle soaring towards the sun, and its feathers burning with the words "Par che ne godan gli occhi, ardan le piume." (Let his feathers burn, provided his eyes feast), bespoke his tender sentiments. Being deceived in his hopes from his lady, he took a pine tree, broken and struck by lightning, and the motto "Il mio Sperar," (my hope), which by implication means the same as Petrarch's verse:

"Alor, che fulminato e morto giaceo, Il mio sperar, che troppo alto montava."

(Then my hopes which mounted too high, lie thunderstruck and dead.)

It is interesting to notice the influence of a motto upon that great Italian Dictionary, Vocabolario della Crusca. In the fifteenth century, Cosmo dei Medici founded in Florence an academy for the advancement of art. This was supplanted a hundred years later by another. The immediate objects for deliberations by the members degenerated from the noble purpose of the original founder, and several of the disaffected seceded from the ranks and reorganized another body with the ostensible aim of cultivating the Italian language. They chose for their device a building with and assumed the title of the "Accademia della Crusca." Each member took for himself some appropriate name in the place where meetings were held; the backs of their arm-chairs were in the form of winnowing shovels and the seats represented sacks. The celebrated dictionary alluded to was the greatest achievement of this academy. The motto appended to this device is "Il pin bel fior ne coglie," which freely translated stands thus: "It separates the wheat from the chaff!"

In our own times the motto has passed into partial disuse, though there are signs of its revival especially within the classic precincts of our colleges.

Yale University, for instance, has this: "Lux et veritas," or "Light and truth." Brown University: "In Deo speramus," or "We hope in God."

Johns Hopkins University: "Veritas vos liberabit," or "Truth will free you." The most remarkable change noticeable between the modern and medieval specimens is from the romantic to the realistic. In harmony with the commercial and scientific aspects of civilization the evolution of the motto has been from the domain of chivalry or love to that of practical usefulness.

I have found several beautiful examples to support this statement from a collection composed in Latin by Professor S. Marchisio of St. Francis' College of Brooklyn. A few will suffice to reveal

the exquisite adaptability of that language for the epigrammatic character of this form of composition. Taken together they constitute an epitomized code of morality felicitously expounded. See how ultra-American this is: "Aude, audieris," or "Be daring and you will be listened to," which bespeaks the dominant trait of the progressive American. The next is ample without any explanation: "Pugnando coronabimur," or "By fighting we shall be crowned."

The beautiful thought expressed in this brief phrase—"Triumphat mens," or, as Victor Hugo would say, "Mind triumphs over matter," is peculiarly realistic at the present day.

Here is one breathing the pure faith and resignation of the devout soul: "Suspice et crede." A neat translation could be made thus: "Look upward and believe," or to use the lines of Longfellow—

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust thou returnest,
Was not spoken of the soul."

In these three little words, "Spes nos alit," is summed up a huge volume of poetry and prose. Every heart that throbs with its daily cares, dilating with the sun's rays and contracting with its obscurities, has written in its innermost depths the thoughts herein contained. Hope, the holy and magnificent sentiment of the heart, inextinguishable and exalted for ever.

The next example is apparently a negation of the one with which we commenced: "Ut spectaris late," or "To become known, conceal yourself." Instead of teaching a contrary lesson, its real purpose is to accompany and qualify the one already given.

Ambition must have its restrictions, but of what use would it be to let it start off with clipped wings?

As man advances, he appreciates his freedom and may consistently reach the highest pinnacle without ignoring the ladder mentioned by Shakespeare by which he ascended.

In the next we have a touch of the Aristotelian philosophy: "Anticitia vincentium memoria," or "memory is the bond of friendship." Our gentlest of pleasant writers, Washington Irving, tells us that no matter what distance may separate or what pains may estrange us the memory of our early friends will always survive and there will come a time when even that memory alone will be more soothing than the long past reality of which it is the mere shadow.

I will conclude with a few other mottoes from the collection of the same author which are too good to be overlooked: "Circumspice et disce," i. e. "Look around and learn." "Tu ne rege parvis," i. e. "Do not overlook trifles." "Separat mare, jungit memora," i. e. "The sea separates but memory unites us," and lastly "Per ora curram," which can find no better English translation than that of William Cullen Bryant: "A man's greatest monument is to be ever in the mouth of the people."

G. RABBITO.

Glorious Glendalough.

In last week's issue we published on our first page, a beautiful description, by C. W. Stoddard, of Glendalough. By an inadvertence we neglected to give the credit of the article to the brilliant author, and to the Ave Maria, from which publication we took it, and to which it was contributed. We also take advantage of this unintentional oversight to state that not only THE TRUE WITNESS, but many of our Catholic contemporaries, in fact the Catholic press in general, should feel greatly indebted to the Ave Maria for the many splendid and instructive articles which it is constantly giving to its numerous readers. To that charming publication we sincerely say: "Eto perpetua!"

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