

Our Weekly Sermon

MONKS OF THE MIDDLE AGES.

The Very Rev. P. J. Garrigan, D.D., the vice-rector of the Catholic University at Washington, D.C., was the lecturer at the Montauk Theatre, Brooklyn, before members of the Knights of Columbus. It was the fourth lecture of the fourth series of the lecture course. The subject of the lecture was "The Monks of the Middle Ages." Dr. Garrigan spoke in part as follows:

THE MIDDLE AGES

The study of the middle ages, like the rest, has become more and more general, serious, scientific and popular. Illustrious adversaries of Catholicism, like Guizot, Vulemin, in our day, Sabater, Clarke, of Edinburgh, and Eckenstein, have popularized periods, races and persons which the last century had condemned to scorn and oblivion.

The term middle ages is used to define the intermediate period between ancient and modern civilization, the period beginning with the close of the fifth century of the Christian era and ending with the fifteenth, or, as some say, the thirteenth century, during which a profound darkness followed the brilliant light that had previously radiated over the world from Rome and Athens.

IMPERIALISM DESTROYED ROME

Toward the end of the fifth century Rome met her doom—her light and her life were simultaneously extinguished. Rome, the mistress of the world, Roma Immortalis! Eternal Rome, having conquered Assyria, Persia, Greece, Macedonia, became drunk with her victories, weakened by jealousies and enfeebled through luxury and excessive wealth, was herself, like infatuated Babylon and Jerusalem, brought before the remembrance of God, conquered and beaten flat to the ground by those who were her vassals and her servants. The barbarians who conquered Rome had brought to it the germs of a newer and nobler world. They had a moral force and energy, a rude hardness and power of endurance, which the Romans had wholly lost through self-indulgence and wealth. But they had not knowledge and true civilization. They came for plunder and to destroy, and they so plundered and despoiled that the cities became a waste and the land a desert.

The interval between the fall of the Roman Empire, and its re-establishment in Charlemagne, the beginning of the ninth century, was emphatically one of revolution and rapine, of lawless passion and of brute force. Europe was given over to rapacious and bloodthirsty hordes who recognized no law, no authority, and revealed in just and violence amid the ruins and putrefaction of pagan civilization. It was one great barbaric field. No schools, no laws, no government but what came from the solitary imperishable Christian Church and the monastery. CHRISTIANITY CIVILIZED EUROPE

There were three elements struggling for the mastery in the general confusion and darkness which reigns throughout Europe from the fifth to the ninth century, the reign of Charlemagne, the seed time of new Europe, paganism, barbarism and Christianity. Pagan and barbarian influences could not of themselves save nor reconstruct society on a secure and permanent basis. The remains of Roman civilization, its laws, its literature, its art, were a help, as they are to-day, in education and in reorganization, but the barbarians did not know their use or appreciate their value, and the Roman had already failed to preserve the great social organization which he created. It was the Gospel of Christ, the message of God to man, the doctrine of the Man-God, Christianity alone that had, and still has, in itself at perfect measure, the power to enlighten and sanctify man, to recreate and save society. Guizot says on this point, "I think, then, humbly speaking, that it is not too much to aver that in the fourth and fifth centuries it was the Christian Church, with its institutions, its magistrates, its authority, which struggled so vigorously to prevent the interior dissolution of the Empire, which struggled against the barbarism, which became the great connecting link, the principle of civilization, between the Roman and the barbarian world."

THE MONASTIC ORDER

The teaching church, in those early days consisted of the Pope and in good part the monastic orders. The Pope and the monks were sowers of the seed of the true religion, the bearers of the divine message to man, who fearlessly preached the Gospel to every creature. There was no other form of religion in the Western world than that of the Apostolic Church.

THE KING'S OATH

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FIRST LESSONS OF CIVILIZATION

Modern society is indebted to the monks for the first lessons in Christian civilization—industry, arts and agriculture, and also for the preservation

tion of the classic texts, which are pecked up here and there and saved from burning schools, libraries, and devastated cities. The classics which have exercised the greatest influence on modern education, as models and masterpieces of literature, have been preserved, transmitted and transmitted to posterity by the monks of the Middle Ages. This, I think, will not be disputed by the most austere savant or classical critic, because the manuscripts themselves are found in the libraries of the monasteries even to this day, and dated from the eighth to the tenth centuries. They are, moreover, in the handwriting of the monks. The preservation of the Latin language in a new form as the language of the Church, for centuries the language of courts and of laws, must be traced to a monk of the fourth and fifth centuries, St. Jerome. This is one of the greatest achievements of the human mind, ranking in merit and importance with St. Augustine's "City of God," and greater than Dante's "Inferno," both immortal products of the Middle Ages.

THE CENTER OF ENLIGHTENMENT

The principles of Roman law and procedure were compiled in the sixth century, after the triumph of Christianity, and in the reign of Justinian, the Justinian Code, the Pandect, the Institutes of the Novellae, are the classics of the law schools of Europe and America to this day. What the monks did for Roman law and language, they did for pagan art and architecture. When the Church came out of the Catacombs and was granted legal tolerance, the genius of Christianity showed itself in the basilicas of Constantinian and Theodosian. Through the monks of the Middle Ages the seed of right education was sown, the old molds were recast and the ideas and principles began to germinate which afterward found their full expression in the splendid architectural piles that covered the face of Christian Europe.

Such were the monks in the Middle Ages. They were ages of revolution and of evolution, ages during which a doge of barbarism swept over Europe and engulfed paganism, although developed and polished for centuries by the genius and refinement of ancient Rome and Greece. In that deluge all was lost, except it was saved in the ark of the Church. The Church had survived, and was like the beacon light shining over the lurid troubled waters and beckoning all to a haven of safety. She thus fulfilled her divine mission in the world of enlightening and sanctifying men, and teaching them and governing them to the attainment of their eternal destiny. This she did by virtue of her divine commission and divine power intrusted to her by the Incarnate Son of God, and the monks of the middle ages were her ministers in the preservation and perfection of human society throughout the world to-day.

COMTE DE MUN

The French Orator scores the Association Bill.

Comte De Mun, Conservative, made a notable speech in the Chamber of Deputies during the discussion of article XIV of the Law of Associations, the purpose of which is to suppress teaching by religious orders. This provision is one of the most important of the bill, and its fate is deeply interesting to the middle class and to the aristocracy, who largely entrust the education of their children to religious establishments. The public galleries, the floor of the Chamber, and the Ministerial benches were filled with attentive listeners to a fine arraignment of the article.

Comte De Mun declared that the proposition of the article simply implied a tyrannical state monopoly of education.

"The delicate question of what doctrine should be taught to children," he said, "ought not to depend upon chance, but upon Parliamentary majorities. Otherwise we may have the God of Jules Simon during one Legislature, no God at all during the next, and the true God for the following four years by a majority vote."

"Proceeding to sketch the history of the conquest of liberty in teaching, Comte De Mun exclaimed:—M. Waldeck-Rousseau and Miller are Jacobins, and are seeking to enforce the ideas of Danton, but were the convention and even Napoleon failed, M. Waldeck-Rousseau will not succeed, even though he secures a Parliamentary majority.

"The conscience of the people will revolt against the suppression of liberty in teaching. The proposition of article XIV can never be carried out, even though it should be voted by the Chamber. We demand that parents shall not be deprived of the right to bring up their children as they wish; and the congregations are alone able to give moral education."

The speech was received by the Rightists with prolonged applause, and the debate was adjourned.

THE KING'S OATH

Committee to Revise it Appointed by the House of Lords.

In the House of Lords, Lord Salisbury has moved the appointment of a joint committee of the House of Lords and House of Commons to consider the question of what declaration on the question of religion should be required from the King on the occasion of his accession, and whether the language could be modified without diminishing its efficiency as security for the maintenance of Protestant succession.

INFLAMMATORY RHEUMATISM

—Mr. S. Ackerman, commercial traveler, Belleville, writes:—"Some years ago I used Dr. Thomas' Electric Oil for inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pains. I am now out on the road and am used to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. Thomas' Oil on hand, and I always recommend it to others, as it did so much for me."

FATHER BAKER'S JUBILEE

The Venerated Buffalo Priest Celebrates—Well known in Ontario.

Father Baker's silver jubilee celebration which took place Tuesday, 19th inst.—feast of St. Joseph, patron of the diocese—was a remarkable tribute to a remarkable man.

In 1876 St. John's Rectory was established at West Seneca on what was then farm lands, by the late Bishop Piazon, to take care of destitute boys between the ages of six and fourteen years. The institution, begun in a humble way under Rev. Thomas Hines, who was succeeded in 1882 by Rev. Nelson H. Baker, has grown to magnificent proportions. The old buildings have been replaced by massive new structures covering 300 acres, the entire property in charge of the present superintendent being worth in the neighborhood of \$2,000,000, while much more than that sum has been raised and expended by Father Baker during his nineteen years' incumbency. The latest addition in the shape of buildings cost \$100,000. The cost of maintenance is about \$80,000.

St. John's Rectory, now known as Our Lady of Victory Home, is a five-story structure of pressed brick, surmounted by a tower fourteen feet high, at the apex of which is a bronze statue of Our Lady of Victory. This building has accommodations for 1,000 and a present population of 450 boys. They are of diverse races and creeds; most of them having been street waifs.

Following is a list of contributory states and countries, showing the cosmopolitan character of the little people under Father Baker's care; Maine, North Carolina, Florida, Missouri, Colorado, Ireland, England, Scotland, France and Arabia Indians from Canada, Spaniards from Cuba, and one or two blacks are in this collection of what were formerly grouped under the common name of "city arabs."

Father Baker's task is to make a good citizen of every boy who comes to his institution, regardless of his Protestant or Catholic origin. The home is in charge of Mother Mary Agatha and Sisters of St. Joseph.

ONE OF THE GROUP

St. Joseph's Orphan Asylum, another of the West Seneca group, is a four-story brick structure containing about 100 boys between the ages of five and fourteen, and with accommodations for 500. The asylum, to which a splendid addition has just been made, is in charge of Mother Mary Marceline and twenty sisters of St. Joseph. Industrial training is conducted by the Brothers of the Holy Infancy, an order established by Bishop Limon for this special work. The Victorian, a monthly magazine containing many written articles by the inmates, is a sample of the work turned out by the boys. The printing is done on a two-cylinder press, and the fact that the Victorian has a paid-up subscription list of 5,000 reflects credit on all concerned. The industries carried on include printing, plumbing, gas-fitting, shoemaking, and carpentry.

THE JUBILEE CELEBRATION MASS

The jubilee celebration took place in Our Lady of Victory Chapel, which, like all of the other buildings, was becomingly decorated. Besides Rt. Rev. Bishop Quigley, of Buffalo, and Rt. Rev. Bishop McQuaid, of Rochester, there were present Rt. Mgr. Lynch, of Utica, Rt. Rev. Mgr. Loughlin, of Philadelphia, Rt. Rev. Mgr. Cannon, of Lockport, Very Rev. Thomas Hickey, of Rochester, and priests from every corner of Western New York. Father Baker was the celebrant of the solemn pontifical mass, Father D. Walsh, deacon, Father Eden, subdeacon, and Father McGloin, master of ceremonies. The sermon was delivered by Bishop Quigley, who eulogized Father Baker and the great work accomplished during the past twenty-five years.

VALUABLE GIFTS

The special music for the jubilee mass, by Miss Cecelia Langman and members of the choir of St. Bridget's Church, under F. W. Hicks, was a feature of the occasion. After the exercises in the chapel, Bishop McQuaid, who visited the home for the first time, was conducted through the institution, of which he spoke in terms of highest praise.

Among Father Baker's valuable presents, was a monstrance of solid silver, heavily plated with gold and set with diamonds, emeralds and other precious stones. It was presented by Our Lady of Victory Altar Society of St. Bridget's Church. This gift, valued at \$1,000, is pronounced by its makers, the W. J. Feely Company of Providence, without a peer in the United States. The following is a list of some of the gifts:—

Solid gold chalice, \$700, also by Our Lady of Victory Altar Society of St. Bridget's Church, a thabor, \$40, by the same society, set of vestments, \$400, by St. Joseph's Confraternity, music box, \$80, by the boys of St. Joseph's Asylum, sideboard, \$70, set of dishes, \$30, and benediction veil, \$50, by the Working Boys' Home; eborian \$300 by the Ladies' Aid Society; set of furniture, \$150.00, by the Children of Mary of St. Patrick's Church; china closet, \$50, by St. John's Rectory boys, cassock and cloak, \$60, by St. Joseph's Asylum; oil painting of Father Baker, \$100, by a friend, solid silver tea set, \$150, by a friend; leather rocker, \$35, by Stephen Galvin; handsome picture, "A Little Child Shall Lead Them," by William Galvin. After mass a banquet was served in the gymnasium. Rev. Father W. J. McNab of Medina acted as toastmaster. Those who responded to toasts were Bishop Quigley, "Pope Leo XIII," Bishop McQuaid, "My Trip to Rome," Mgr. Lynch and Rev. Dr. Dorney, of

Chicago. "The Jubilation," Mgr. Loughlin. "The Care of Homeless Children" Impromptu addresses were made by several others of the clergy present. Music was furnished by Kuhn's orchestra. Father Baker's reception of all these honors was characteristically modest. The keynote of his response to the encomiums showered upon him at the banquet was a disclaimer of personal credit, all of which was given to God and Our Lady of Victory. That Father Baker will live many years to continue his apostolic work is the wish and the prayer of thousands.—Union and Times.

THE LAETARE MEDAL

Mon. W. Bourke Cockran chosen this Year.

Hon. W. Bourke Cockran, orator and lawyer, has been chosen by the Faculty of the University of Notre Dame this year to receive the Laetare Medal—the highest honor that the institution can confer.

Mr. Cockran has been a devoted Catholic, giving his influence, voice and means to aid in upbuilding the Church in America. He delivered a powerful oration at Cooper's Institute, New York, in 1891, directed against the spoliation of the Propaganda. At nearly every Catholic celebration in the vicinity of New York in which laymen participate, Mr. Cockran has a prominent position. Of every grave question he is invariably found on the side that has the moral arguments in its favor. On the celebration of Archbishop Corrigan's Jubilee, in 1898, he gave a large donation to the Seminary. He is a frequent contributor to the extensive charities of the Church of St. Francis Xavier.

Mr. Cockran is the youngest of those who have received the Laetare Medal. The formal presentation will be made next month in New York by Archbishop Corrigan. The bar from which the disk is suspended is lettered "Laetare Medal," and the face of the disk bears the inscription: "Magna est veritas et praevaleret." "Truth is mighty and shall prevail." The reverse has the name of the University and the recipient. The address presented with the medal is printed and on silk, and sets forth in each instance the special reasons influencing its bestowal.

Dr. John G. Shea, historian, was the first on whom the medal was conferred. The list of subsequent names' numbers some of the most prominent Catholic laics of the United States—both men and women. Since 1883, the year in which Dr. Shea was the recipient, the following men and women have received the honor in the order named, Patrick J. Keely, architect; Eliza Allen Starr, art critic; Gen. Jno. Newton, civil engineer; Patrick V. Hickey, editor; Anna Hanson Dorsey, novelist; Wm. J. O'Shaughnessy, Daniel Dougherty, orator, Major Henry T. Brownson, soldier and scholar; Patrick Donahue, editor, Augustin Daly, theatrical manager; Gen. Wm. S. Rosecrans, soldier; Anna Sadler, author; Dr. Thomas A. Emmet, physician; Hon. Timothy Howard, jurist; Mary Gwendolen Caldwell, philanthropist; John A. Creighton, philanthropist.

W. Bourke Cockran was born in Ireland, Feb. 28, 1834. He received a good classical education in his native Isle, and then spent several years in academic work in France. In 1871 he came to America with a view to studying law. He secured a position as instructor in a preparatory school, and a few years later was appointed principal in a public school in Westchester County, N.Y. During his years of teaching he read law, and was admitted to the bar in 1878. Wishing to devote his entire time to legal practice, he resigned his position as principal of the school, and settled in New York in 1879.

From the time he was admitted to the bar, Mr. Cockran has taken an active part in politics. His magnificent physique and recognized oratorical ability won for him immediate recognition. In 1888 he was elected to Congress from the Twelfth New York District, and he was re-elected in 1890, carrying his district each time by a big majority. He was given a prominent position in the work and deliberations of the House, and was a member of the Ways and Means Committee in the Fifty-third Congress. He was acknowledged to be one of the most polished orators in the legislative body, and the galleries were filled whenever it was known that he would speak. One of his most famous efforts was his speech at the Democratic Convention held in Chicago in 1892, when he voted the opposition to Mr. Cleveland. In 1896 he supported Mr. McKinley's candidacy against Mr. Bryan, but he early took a pronounced stand against President McKinley's Philippine policy, and strenuously opposed his re-election.

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