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THE TRUE WITNESS AND CATHOLIC CHRONICLE

THE ST. PATRICK'S CROSS.

Come, raise me up, alannah! Lift me up a little more, And let the sunshine touch my, bed and stream upon the floor; Draw back the curtain farther yet— let enter every ray And make the place look cheerful, child, for this is Patrick's Day.

Once more I bid it welcome - 'tis the last for me, I fear,
I've had a long, long journey, but the end is drawing near;
Thank God, I've seen my share of years, but somehow, child, today,
My heart grows warm and youthful, and my thoughts are far a way

and my thoughts are far away.

You know my old brown chest, as-thore; go now and lift the lid And bring me what you'll find there, in the bottom corner hid,

A little colored pasteboard cross -

tis faded, quaint and old, And yet I prize it dearer far than if 'twere solid gold.

Long years ago I carried it, across

the rolling sea, And Time, with all its changes, has not stolen it from me, Just as you read the other day — and I believe it true, That enjumenter was mander. God's

That ev'rywhere we wander God's cross will follow, too.

And there are twined around it child, what you can't under

stand; Old memories of other days — of youth and native land; As dry and withered rose leaves

speak of summers past and gone So life's bright early spring time in this little cross lives on.

It tells me of the first time that I wore it long ago, Pianed here upon my shoulder, ah!

but sure you'll never know How grand I felt that morning, with cross and ribbon green Ged and country bonded together,]

was prouder than a queen

How light and gay my spirits, we children climbed the hill a

To seek for four-leaved shamrocks whilst the dew was sparkling

still, Whilst the blackbird sung his welcome-the primrose showed her face.

And violets were nodding from each cosy hiding place.

My little cross, around you, oh,

how many mem'ries cling! how many mem ries cling! **Old** times, old scenes, old faces to my mind this day you hring; Come, pin it on my shoulder, child, in spite of age and pain, For Ireland and St. Patrick let me

wear it once again.

The weight of years may go and come, but my soul will ever pray May God be with the good old land,

and bless her honored Day, And around the Cross entwined, may

her shamrocks e'er be met. That as she bore the burden she may share the triumph yet.

-E. A. SUTTON.

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, recently, before members of the Knights of Columbus. It was the fourth lecture of the fourth series of the lyceum course. The subject of the lecture was "The Monks of the Middle Ages." Dr. Garrigan spoke in part as follows :

The study of the middle ages, like

pagan civilization. It was one great battlefield. No schools, no laws, no government but what came from the solitary imperishable Chris-It was tian Church and the monastery.

There were three elements strug-gling for the mastery in the general confusion and darkness which reign-ed throughout Europe from the fifth to the ninth century, the reign of Charlemagne, the seed time of new Europe, barbarism, paganism and Oristianity. Pagan and barbarian influences could not of themselves save nor reconstruct society on a secure and permanent basis. The re-mains of Roman civilization, its laws, its literature, its art, were a help, as they are to-day, in educa-tion and in reorganization; but the tion and in reorganization; but the barbarian did not know their us 3 01

barbarian did not know their use or appreciate their value, and the Ro-man 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, Chris-tianity alone that had, and still has, in itself, a perfect measure, the power to enlighten and sanctify man, to recreate and save society. Guizot says on this point: "I think, then, humanly speaking, that it is not too much to aver that in the fourth and fifth centuries it was the Christian Church, with its insti-tutions, its magistrates, its author the Christian Church, with its insti-tutions, its magistrates, its author-ity, which struggled so vigorously to prevent the interior dissolution of the Empire, which struggled against the barbarian, it was this Church, I say, that became the great connecting link, the principle of civilization, between the Roman and the barbarian world.

The teaching church in those ear-ly days consisted of the Papacy and in good part the monastic orders. The Papacy and the monks were sowers of divine truth in the field of the world, the bearers of the divine transport to more who fearlossly 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 word "monk" is from Greek word "monos" (alone, the Greek word "monos" (alone, sin-gle), which expresses the idea of Eastern monasticism, and which has been applied less appropriately in more modern times to the four great orders of the church. Indeed, the monastic life, from the days of Ben-edict, had never a contemplative nor solitary character; on the contrary, it was social and active, it formed a nucleus of intellectual develop-ment, and served as an instrument for the fermentation and propaga-tion of ideas. The distinctive charac tion of ideas. The distinctive characteristic which shines from the society of monastic creations in exist ty of monastic creations in exist-ence is moral force, that strength which is a cardinal virtue, which overcomes the world like courage and sacrifice. 'I do not hesitate to affirm,'' says Montalembert, '' that the true monks of the great ages of the Church were the representative of manhood under its most pure, emergetic and intellectual forms of manhood, protesting against all manhood, protesting against vulgarity and baseness, and demning themselves to greater and

Modern society is indebted to the onks for the first lessons in monks for the first lessons in Chris-tian civilization—industry, arts and agriculture, and also for the preser-vation of the classic texts, which are picked up here and there and saved from burning schools, libraries and devastated cities. The classics which have exercized the greatest influence on modern education, as models and masterpicees of literature, have been preserved, transcribed and transmit-ted to posterity by the monks of ted to posterity by the monks of the Middle Ages. This, I think, will not be disputed by the most austered savant or classical critic, because

nore sustained efforts than are de-

nanded by any worldly career.

dle Ages were her ministers in the preservation of European civiliza-tion, as her hierarchy is in the pre-servation and perfection of human society throughout the world today.

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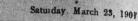
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No. 438. Dame Marjory B. Mowatt, of the Town of Westmount, in the District of Mon-treal, wife of Charles R. McDowell, of the same place, Merchant, *Plaintif*;

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LADIES' AUXILIARY to the An-cient Order of Hibernians, Division No. 1.— Meets in St. Patrick's Hall, 92 St. Alexander Street, of Hall, 92 St. Alexander Street, or the first Sunday, at 4 p.m., and third Thursday, at 8 p.m., of each month. President, Sarah Allen: Vice-President, Strain Mack; Financial Secretary, Min McMahan; troasur-er, Mary O'Brien; Recording Secr-tary, Lizzie Howlatt, 383 Welling-ton street. Application forms cas-be had from members, or at the hall before meetings.

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The following in His Holiness Leo pen of "Vox Urbis respondent of the man's Journal" :-

Twenty-three ye 1878-one of the in the history of concluded. Many their shoulders disappointment with made known, and the newspapers wh paring a likely lis cardinals in order cardinals in order the biography of or were left in the telegraph flashed choice of the concl an Cardinal **Pecci**, ch, then Archbish now one of the th vivors of that mo told some of his return from Rome elected a splendid was afraid he wou

was afraid he would ed to the Eternal the new occupant of was a fragile old m The Cardinal's fe

The Cardinal's fe far from being jus score of years laten was talking of the ity of Lee XIII. D fow years **almost** - (raised His Holiness-in the list of long average length of a ing the last ninete been about six year been about six year

less than a dozen l for more than a sec five of these have c cld of the twen their Papacy as L to-day. There was man of the Colonna elected the ninety-e Feb. 9, 772, and d Day, 795. He was tre's, side by side Great, under an ep fection: and reverence composed by Alcuin Charlemagne. ive of these have cr

A thousand years the election of Adrig fore his reign was su tion by that of anot VI. who ascended i ter as the two hun seventh Pope on Fel occupied it until Au dud in exile, but his forted to Rome an Feter's where Can statue of him now a fession. Then began the longest Pontifica-tory of the Papacy. Pius VII-Napoleon's two hundred and fif on March 1, 1800 stormy yoyage as pi

stormy voyage as pi of Peter died on Aug too, was buried in S XII.. Pius VIII. and occupied the Apostol the next twenty-one

ineteenth century.

When Pius IX. beca

sixty-second

the rest, has become more and more general, serious, scientific and popu-lar. Illustrious adversaries of Cath-olicism, like Guizot, Villemain, in our day, Sabatier, Clarke, of Edin-burgh, and Eckenstein, have popu-larized periods, races and person-ages which the last century had con-demned to scorn and oblivion. The term middle ages is used to define the intermediate period be-tween ancient and modern civiliza-

define the intermediate period be-tween ancient and modern civiliza-tion, the period beginning with the close of the fifth century of the Christian era and ending with the Afteenth, or, as some say, the thir-teenth century. during which a pro-found darkness followed the bril-liant light that had previously radi-ated over the world from Rome and Athens.

Toward the end of the fifth cen-tury Rome met her doom-her light and her life were simultaneously ex-tinguished. Rome, the mistress of the world! Roma Immortalis! Eterand her hie were simultaneously ex-tinguished. Rome, the mistress of the world! Roma Immortalis! Eter-mal Rome! having conquered Assy-ria, Persia, Greece, Macedonia, be-came drunk with her victories, weak-ened by jealougies and enfeebled through luxury and excessive wealth, was herself, like iniquitous Babylon and Jerusalem, brought be-fore the remembrance of God, con-quered and beaten fint to the ground by those who were her vas-sals and her servants. The barba-rians who conquered Rome had brought to it the germs of a newer and nobler world. They had a moral force and energy, a rude hardihood and power of endurance, which the Bons had wholly lost through self-indugence and wealth. But they had not knowledge, nor true civiliz-ation. They came for plunder and to despoil, and they so plundered and thespoile that the cities became a waste and the land a desert. The interval between the fall of the Roman Empire and its re-estab-lishment in Charlemagne, the begin-ning of the ninth century. was em-phatically one of revolution and ra-pine. of inwless passion and of brute force. Europe was given over to rapacious and bloodthirsty hordes who recognized no law, no author-tiv and reveled in lust and violence amid the runs and putrefaction of

savant or classical critic, because the manuscripts themselves are found in the libraries of the monas-teries even to this day, and dated from the eighth to the tenth cen-turies. They are, however, in the handwriting of the monks. The pre-servation 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 trac-ed to a monk of the fourth and fifth ed 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

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