WORK OF THE MONKS.

Their Great Labors to Advance Civilization.

They Laid the Foundation of Modern European Society, and Yet the Medieval Monastics Are the Subject of Caricature By Protestants.

The story is old but it can bear repetition, for if the truth be assailed thirty times a day, why should it not be allowed to parry the blows just as often?

That so-called free governments should be conspicuous in the exhibition of a rancorous hatred of institutions to which the modern world owes the essential feature of its civilization is, indeed, a saddening puzzle and furnishes an instructive instance of the ingratitude and inconsistency of the human heart. We know it often happens that men hate with the utmost bitterness those who have most befriended them, and that the memory of services rendered us by those we have learned to dislike serves to whet the edge of our aversion and steels our heart against those to whom reason alone, apart from the better'instincts of our nature, should bind us with bonds of love. Monks, and monastic institutions generally, stand in this relation to many modern governments, and are assailed with a fury proportioned to the nature and extent of the services they have conferred on their persecutors. When France ordered the doors of religious houses to be closed. she proved herself recreant to her most glorious traditions and turned down that leaf of her national history that glows with the purest light. When Mexican anti-clericals howled for the suppression of convents and monasteries they endeavored to tear from the annals of their country the golden page on which are inscribed the names of tho heroic sons of St. Francis, who first planted the tree of Christian civilizathe land of the Aztecs and watered it with their blood, they endeavored to blot out the memory of those gentle deeds and that exalted piety which made the name of Father Juniper, a name to conjure with among the Pueblos of the southwest. And so with the restless and

revolutionary republics, both great and small, of Central and South Every turbulent ruler there, who has ousted his predecessor by the machete, the garrote or the bayonet, signalizes his advent to power by fulminating pronounciamentos against monks and nuns and all manner of religious institutions. These fanatics of a miscalled liberalism are the true reactionaries of the age, for they would plunge the world back into the darkness of paganism and extinguish the beneficent rays of that lamp which the blessed hand of a Bernard, a Dominic and a Benedict, lovingly trimmed for the enlightenment of humanity. They would substitute the rule of the bayonet for the law of the gospel, and would gladly see the altars of Corinth rebuilt on the ruins of Christian temples. This deep-rooted hostility to religious bodies sprang into existence at the very inception of Protestantism, for Luther's revolt began with his own defection from the Augustinian order and culminated for him with the theft of a nun from the religious roof that had sheltered her. And ever since Protestant literature and art have largely called on their resources for the purpose of caricaturing and misrepresenting the man of medieval times. The German artist invariably exhibits him as the finished type of a bonvivant, gross, sensual and fat, while to-day, some of the most fascinating lines and most beautiful verses of Scott represent him in the guise of a Friar Tuck, or Marmion's blithesome Brother John. And it is from these sources that the prevailing impression concerning the monk of the Middle Ages is received. Yet nothing could not only be farther from the truth as attested by history, but nothing could more conclusively prove the base ingratitude of the world to a class of men whose services to humanity and civilization have never been equalled and cannot be surpassed. Let us endeavor to correct that myopism which will not let the light of a given period fall full on our mental retina, but endeavors to adjust the image to its own defects.

Let us do justice to a remote epoch in human history by viewing its events in the light which shone upon them at the time and not by the light which illumithe West first made their appearance the state of Europe was simply chaotic. The fierce children of the North had covered the fertile plains at Southern Europe and had dashed to pieces the last remnants of Roman civilization. Rapine and pillage had been their watchwords and their own heel pressed upon the necks of the conquered nations, which imperial degeneracy had made an easy prey to ruthless ravage

The church stood appalled at the horrible spectacle presented to her view, and had she been a mere human institution, she would have abandoned as hopeless the task of winning over those unspeakable savages to the gentle sway of the gospel and diffusing among them the light and blessings of civilization. But her arm was divinely nerved and Providence made the early monks of the West, those individual apostles who trooped forth from the walls of Monte Casino, the instrument by which she was to accomplish her superhuman tuste and the second

Inspired by the heroic spirit of their former Banedick they spread them-

selves over the face of the land, carry ing peace and light, and comfort in their wake. Patient, gentle, persistent and industrious, they bore with them everywhere the glad tidings of the gospel and at last subdued the iron heart that beat in the breast of the Goth, the Visgoth. and the Vandal. They penetrated the gloomy forests of Germany, scaled the Leights of the Black Mountains, and settled in the swampy wastes of Suabia, Wherever they went peace and plenty smiled and the waste places of the land bloomed like gardens of the South. Waving cornfields appeared wh we the monarch of the forest had lifted his stately head for ages and peaceful flocks grazed over illimitable stretches of rich meadowland which the untiring hand of the monk had reclaimed from desert and swamp. They erected extensive buildings beneath whose hospital roof the unfortunate thousands of a bloody and turbulent period found rest and shelter. And these thousands formed the nucleus of thriving communities that grew up under the shadow of the monastery and devoted their lives to the peaceful pursuits of agriculture and the industrial arts. At last the sword of the roving soldier of fortune was converted into the pruning hook of the husbandman, for whom the word home began to possess a meaning.

Thus was laid the foundation of modern European society and thus were made the first beginnings of those free towns and hamlets which became so many foci of civilization for the surrounding country, And that these blessings were dispensed at the hands of monks and nuns we have ample testimony from numerous and impartial writers, both Catholic and Protestant. Kenelm Digby, a Catholic, vouches for the fact in that noble monument of his | gal. pen. Mores Catholici or Ages of Faith, as does Mantland, a Protestant, in his History of the Middle Ages.

The perusal of those pages cannot but convince us that Europe would have remained in a condition of semibarbarism for an indefinite period had not the enlightened zeal, the patient industry and ardent charity of the medieval monk played their part and played it well on the stage of the medieval world. And yet the modern world goes on traducing their memory and persecuting their successors, crying out as of old, Away with them, give us rather the Barrabbas of agnosticism indifferentism and unbelief.—Review.

A Headless Church.

An incident which has happened in the colony of British Columbia illustrates very clearly the necessity of having a head for a church, whether that head be Pope, king or parliament. It seems that the rector of an Anglican with his diocesan concerning the ablutions in the administration of the sacrament, and the end of it was that the rector preached a mutinous sermon, likening himself to Wicliffe and the whole noble army of martyrs, and the bishop replied by withdrawing the rector's license. It seems that the rector has no way of appealing against this decree. Canterbury, and the British Parliament, and the Law Courts, are closed to him, as much as the doors of the Vatican itself. There is not, in fact, a single clergyman of any of these | They say; voluntary Anglican churches who may not have any day placed over him a bishop whose doctrine and practice are totally at variance with his own, and who may not, sooner or later, turn him out of his living. There is absolutely no security, either in spiritual or temporal matters, and the only thing which prevents the various Anglican bodies from splitting into a hundred fragments is, that as a rule the bishops recognize the necessity of allowing their clergy to believe and to do that which seems good in their own eyes.

The Pilgrim at Lourdes.

He raises his eyes and they rest upon the statue which recalls the apparition; all around is gloomy and barren; a few scanty branches force their way through the fissures of the rocks: here and there a bunch of wild flowers bloom. The eve rises higher, higher still, past the tapering steeple of the cathedral and the sound of its joyous bells. Higher still, above the mountains, whose snowy summits are lost in the clouds. Still he is not satisfied, but tries to pierce the misty clouds, to follow the rays of the setting sun, to discover the route which the Virgin took when she returned to heaven. Faith nates the present. When the monks of has wings, and from the earth on which choristers of the chapel forthwith inwhere all his pains shall be forgotten, all his desires fulfilled, all his affections immortalized. This vision of heaven is nowhere so clear as where the memory

of the little Bernardette lingers; nowhere does heaven seem so close to our horizon as here, nor the end of our sacrifices so certain."—Translated from self. "Le Triomphe de Lourdes."

Beware of evil thoughts. They have done great mischief in the world. Bad thoughts come first, bad words follow. and bad deeds finish the process. Watch against them, strive agaist them, pray against them. They prepare the way for the enemy of souls.

There is such a thing as a faulty excess of humility. If a man does not take notice of that excellency and perfection that is in himself, how can he be thankful to God, who is the author of all excellency and perfection? Nav. if a man hath too mean an opinion of himself, it will render him unserviceable both to God and man.

"THE GOLDEN ROSE."

Ceremonies That Attend Its Bestowal By the Pope.

Two Envoys Carry the Gift to Its Destina tion - Etiquette of the Presentation. Archduchess Margaret Elizabeth of Aus tria to be Honored This Year.

Among the ceremonies which the Pope has announced in his programme for the ensuing year, writes a London correspondent, it is said that he proposes to confer the "Golden Rose" on the Archduchess Margaret Elizabeth, the niece of the Emperor of Austria, who lately wedded Prince Louis Albert, heir presumptive to the crown of Wurtemberg. She was before her marriage the Ab bess of the secular convent of Hradchin, near Prague, a dignity which does not entail the pronouncing of any binding by Constantine and weighing 150 vows or sever the inhabitants of the convent from the outer world for any must also be there undisturbed. This longer period than they choose.

The Pontifical distinction of the Golden Rose is conferred at intervals of generally one year upon queen or princess who has best merited the approval of the Holy See for services rendered to opening what nobody had beheld since the Church by pious deeds or virtuous | the time of Segius II.—the grave of St. of regret to the Queen of Italy-an ancient Catholic -that she was not so went down and by the light of a torch honored, and there is little doubt that beheld the cross and inscription. it has pained the Pope to withhold this mark of great esteem from one for whom he has sincere personal regard, and that he deplores the reasons of state and political exigencies that prevent him from presenting Queen Marguierete with the Golden Rose. The last recipient was the Queen of Portu-

Pius IX. once said that the "rose best behaved during the year. Although often talked about, the Golden Rose is variously described as an order, a ribbon or a brevet. It is virtually neither. It consists of a costly present made by the Holy See. The total expenses it entails are calculated at no less than £2,000, not a small sum for a sovereign whose budget is chiefly supplied by the Peter's-pence.

The jeweler's shop, whence the "rose" comes, has for more than 300 years stood in the shadow of the Basilica of St. Peter. The maker receives 20,000 lire for his artistic work, which, considering its excellence, is not exorbitant. The stem of the rose is of massive gold and measures forty inches in height. The chalice of the flower is of delicate mosaic, on which is chased the name of the reigning Pontiff, the date of the presentation, and the titles of the rechurch in Vancouver had a dispute cipient. The golden leaves of the rose are powdered with dust to imitate the early morning new. The whole is enclosed in a magnificent white satin case studed with silver rosebuds.

The etiquette of presentation decrees the Pope's gift should be carried by two papal ambassadors to its destination; they are selected from the oldest and most illustrious Roman nobility, and receive 15,000 lire each for traveling expenses.

The statutes of the ceremonial presentation are very curious and explicit.

That a court carriage garlanded with white roses, natural or artifical, shall await the Pope's envoys at the station of arrival.

2. In the courtyard of the palace, as they enter it, the troops shall present arms and the drums beat.

3. The elder of the envoys, who has brought in the white case on his head, shall deposit it in the saloon appointed | on a table covered with a white linen

4. The court will immediately resort to the chapel of the palace and hear a solemn mass, the Metropolitan bishop officiating. At the close of the service the queen or princess honored by the gift of the Golden Rose shall take her place under a dias erected in the state apartment, having the bishop at her side. The younger envoy then proceeds to read aloud a letter from the Pope, while his colleague, after waving the rose aloft three times, delivers it into the bishop's hands.

The queen, falling on her knees before the prelate, bends low, and the emblem is placed by him upon her heart while he says: Ecca Roa Mystica Donum Sanctissimi Patris. To which she makes response, Deo Gratias. The man groans he salutes his true country, tone the Te Deum. At the termination of the anthem, the king advancing in his turn, invests both ambassadors with the insignia of the national order and the ceremony is over.

When Queen Isabella, being then stillon the throne of Spain, received the Golden Rose from Pius IX., she was struggles, our losses, and our voluntary compelled to perform this last act her-

The ambassadors generally carry back to the Vatican an autograph letter of the queen or princess and her portrait in a rich, golden frame, embossed with roses. The Pontifical letter read by the envoys enumerates at full length the virtues and merits that have entitled the recipient to so high a favor.

No Good Is Lost.

The good which a holy, self-denying man does in life is scattered here and there in little fragments of blessing; kindness to a child, a glance of pity, a sympathizing word, an answering smile. The great things he is called uron to do make but a little part of the

real value of his life, even though ne does several notable things. But not a fragment is lost. As the Divine Master told His disciples to gather up all the pieces left from the miraculous repast in the wilderness, so He will not let moral and spiritual food be wasted, but His own kind hands will gather together our little acts of self-sacrifice and make of them one complete and beautiful offering, worthy of His acceptance. "Inasmuch as ye have done it unto one of the least of these, My brethren ve hand done it unto Mo."

The Grave of St. Peter. Signor Lanciana, after weighing all the circumstances of the time, including the barbaric invasions, is of the belief that the first bishop of the Catholic Church was buried beneath where now rises the great dome reared by Michael Angelo, and that his body still remains there. Over the golden lid of the coffin was placed a cross of pure gold given pounds. If the cross is there, the body he regards as the decisive test, and he then reminds us that in 1594, while the floor was being leveled above the confessional, the ground gave way and Gaicomo della Porta "saw through the example. It has always been a source | Peter and upon it the golden cross of Constantine." Pope Clement VIII. also

The Model Listener.

The model listner knows when laugh, and how to do it. He will not "roar" just before the point, or half an hour after it; he will not "sniggle" all through the pathetic passages, or 'scream" when everything comes right in the end and every body "lives happily ever afterwards." No; his nice discrimination and inborn appreciation of was the good mark given by the Pope the eternal fitness of things render him to the royal princess who had been incapable of such a really brutal want of taste as conduct like this would denote. He will laugh at the right time, and will laugh in the right way; and how to do this is a secret that none but the model listener can ever master. Others may strive to unravel the mystery, but they will always strive in vain; the best and the oldest of them, after a lifetime of earnest effort, will meet with but a partial success. But to the model listener all these hard things come by nature, and therefore is he one of the greatest curiosities the world contains.

Backbiters.

There are men who never have a good word to say of anybody. No matter how noble and of good repute a man may be, these backbiters will continue to say something to his disparagement. They do not often speak directly against a good man, but by implication and innuendo seek to besmirch a fair and honorable reputation. Such men are a blight and bane to society. Of ill repute themselves, they would drag others down to the same low level. The sight of an honest, trustworthy, highminded citizen is sufficient to give them a bad attack of the spleen, which they seek to remedy by inventing stories derogatory to good character.

Sin has many tools, but a lie is a handle that fits them all The man who works where he is and as he is and makes the most of his pres-

ent opportunities is always the man that accomplishes most. It is daily life that tests us, that shows the manner of men we are. It is not our prayers, it is not our profession;

but it is the tone of daily intercourse and conduct that decides how we stand, The perception of the comic is a tie of sympathy with other men, a pledge open before the vision; aspirations, in of sanity, and a protection from those perverse tendencies and gloomy insanities in which fine intellects sometimes

lose themselves.—Emerson. "Not the brilliancy of success," wrote Von Moltke on his 80th birthday, "but the purities of our endeavors and faithful perseverance in duty, even when the result is scarcely visible, will decide as to the value of a man's life."

If we had lost our own chief good, other people's good would remain, and that is worth trying for. Some can be happy. I seemed to see that more clearly than ever when I was most wretched. I can hardly think how I could have borne the trouble if that feeling had not come to me to make strength.-George Eliot.

Anything that will bring the people of the world together will do good. There is everywhere too much mistrust and coldness and staying apart. In member of the Church Missionary Sogeneral assemblages people are made to know themselves and each other. In party, now on its way to Uganda, ancrowds where men mingle the conceit | nouncing the discovery of the remains is taken out of the conceited, and the of the murdered Bishop Hannington. timid are encouraged. In union there | Information having been received that is strength. The enemy passes between pickets posted too far apart.

have nothing to tell me about God; who treat the transient as the only real, and dismiss the eternal as a negation and a dream; who pretend to lift the veil from nature and show us that there is no one there: who see on the brow of heaven no trace of thought, and in the beauty of a saint only the working of a vital chemistry, and in the historical development of humanity a mere frondescence from the circulating sap of civilization; when, without once appealing to my faith, they account for everything except the clinging faith itself; this little residual exception spoils all their work; and, in proportion to their success in bewildering my understanding, plunges me into the mood of enthusiasin as un escape from an empty desprin - Martineaux.

GREGORY'S CALENDAR.

Protestant Countries Long Resisted Its Adoption.

The Julian Calendar Still in Use in Russia How the Pope Remedied the Error of Cæsar-The Vindication of Father Curley's Computations.

Julius Caesar in the year 708 of Rome, caused the civil calendar which had fallen into confusion, to be reformed by dividing the year into twelve months, each month with the same number of days as at present, and providing that an additional day be given to February in every fourth year, in order that the natural year, which was believed to be three hundred and sixty-five days and six hours in length, might keep even pace with the legal year. But as the real excess of time taken in the solar revolution over three hundred and sixty-five days does not amount to six hours, but only five hours and fortynine minutes (nearly) it was the inevi table consequence of the disregard of this fact that an addition of nearly forty-four minutes every leap-year should again in the course of time make the natural and civic years disagree.

The accumulated error caused the difference of a day in about one hundred and thirty-four years; thus the vernal equinox, which in the year of the Council of Nice (325) fell as it ought to fall, on March 21st, in 1581 occurred ten days earlier. But as Easter ought to be kept on the Sunday after the first full moon following the vernal equinox, it is obvious that, with so serious a difference between the real equinox and the equinox of the calendar, Easter might easily be kept a month too late; the Paschal full moon might have orcurred on some day between March 11th | oath; but he should also at the same (the date of the real equinox) and March 21st, but he disregarded it in favor of the next full moon, which fell after the equinox of the calendar.

Gregory XIII., consulting with men of science, effectually remedied the evil, and provided against its recurrence. He ordered that the days between October 4 and Occober 15 of the present year (1582) should be suppressed, and that beginning with 1700, three out of every four centesimal leap years-1700, 1800, 1900, but not 2000—should be omitted, so that these years should have only 365, not 366 days. This change, having originated in Rome, was long resisted in Protestant countries, and in English speaking countries not adopted till 1751 by which time the accumulated error amounted to eleven days; these days were suppressed between September 20 and 30, 1751. In Russia the Julian calendar is still adhered to, with the result that their computation of time is now twelve days in arrears of the rest of Europe.

It was a Catholic priest, Rev. John Curley, who first discovered by calcula tion the exact meridian of the Washington observatory. As England treated Pope Gregory's calculations, so did the Protestant universities dispute Father Curley. A few years ago they were compelled to admit he was right and they were wrong. Yet there are folks alive who tell you that the church is an enemy to science.

Leo's Mighty Task.

The world of men is changing; it is an age of science; an age of vast material development; an age of political liberty, of social uplifting of the masses. Old forms of social existence and of governments are breaking up; new intellectual horizons, reaching far beyond the brightest dreams of other times. definite, but potent, toward higher planes of existence and most complete broadening out of the individual, thril souls. Progress is the watchwordprogress at all costs and at all hazardsperish what may of ancient things perish, a thoughtless humanity does not fear to repeat, society or church, i society or church obstruct the way The church never changes in her first constitution or in her principles. The mighty task of Leo is to maintain the unchangeable church amid a changing humanity, and to convince humanity that the principles of the unchangeable church are the cardinal points around which in its evolutions humanity itself must turn, under penalty of emerging, in spite of its holiest and best aspirations, into chaos and death.

Discovery of Bishop Hannington's Skull. A letter has been received from a the bishop's body had been buried somewhere near Busoga-Mumia, its When I commune with those who chief was asked to allow a search to be made for the grave. When this had been reluctantly given, operations began at the supposed spot of burial. After some time an old ammunition box with a tin lining was dug up. It was found to contain a skull, some rib bones and a large pair of boots, which has been identified as belonging to the murdered man. The bones "will form a precious endowment of historical interest for that Uganda cathedral which may become the Westminster Abbey of barbarian Afaica."

We should tremble for our salvation when we remember that Judas lived among the apostles, that he conversed with Jesus Christ, by Whom he was chosen that he heard all His Divine words, and yet he was damned.

THE CHRISTIAN'S OATH.

Its Sacred Character Should Ever Be Held in Remembrance.

The Name of God ought ever to be held in benediction. It may also be invoked in the interest of man to sanctify his affirmation and to guarantee his promises. Such is the nature of an oath. God permits us to use His Name in that respect in the service of truth. He has forbidden us to dissipate it in frivolous uses; above all he has forbidden us to profane it in associating it with lies. The Gospel indeed almost seemed to condemn all sorts of oaths. But, taken in their absolute sense, the words of the Sermon on the Mount had the character of a counsel, not of a prophet. It was necessary to restore the respect for truth in establishing the affirmation, the simple negation: Yea, yea; nay, nay. In effect an oath, even a legitimate oath, recalled an evil of which it was the remedy; an ideal morality would be a universal sincerity which would render all swearing useless. But since the evil existed the remedy was a salutary one. An oath places the word of man under Divine pledge—great and noble origin of an institution which society has never been able to do without, especially in the exercise of the right and duty of judging and punishment.

However, now-a-days there are many who would take away from the oath its religious character. An absurd pretension, for to take away the Divine guarantee is to leave the word of man at its bare value, that is to say, to take away the character of the oath altogether. Vainly do they invoke the rights of conscience and of sincerity. The atheist, they contend, cannot swear by the Name of God in Whose existence he does not believe. Well, what then? Let him renounce taking the time renounce giving testimony where an oath is required, for the word oath is but the French form of an old Roman word called sacramentum. An oath without the element of religion in it is a sacrament which is no longer sacred.

The Cross of Christ.

The preaching of the Cross, the imitation of the Passion, the life of sacrifice, the principle of heroism, is not merely the Church's inheritance, but gives her her gloriousinspiration and constitutes her undying force. Outside of the Catholic Church the doctrine of the Cross has faded into a vague tradition. There are many who profess to believe in the Son of God, but the mystery of His Cross and Passion has become for them a sentimental abstraction or a cold philosophy. Oh, that those whose hearts can still be stirred by the contemplation of the most wondrous tragedy the world has ever witnessed, might come to learn that there exists on earth a kingdom of souls in which Jesus Christ is loved and worshipped and imitated with a passionate devotion unknown to them in their forlorn isolation! The life of Christ is the life of His Church, but it is a life purchased by suffering and death. He is risen and is with her still; and as He died and rose again, so she dies with Him continually, and rises into a life new and immortal. See! in this nineteenth century she has risen again before your very eyes! Death had no dominion over her.-Rev. James Kent Stone, C.P. COMING LATE TO CHURCH.

Great Good is Lost by Those Who Are

Tardy at Mass. In most instances there is absolutely no excuse for coming late to church. People are not hurried or pressed by other affairs on Sunday. If they reach the church five or ten minutes after the services have begun it is wholly because of an unreasonable fear of spending too much time in the house of God. Else, why the studious care which people take of leaving the house only with sufficient margin of time to reach the church? Why do they display so much precaution lest they be too early? They are not gingerly about coming some minutes "before the play begins" at places of amusement. They waste ten times the time thus "lost" otherwise during the day. But is the time that a christian spends in church just before the service begins really "lost?" The expected answer is: By no means.

A sterling Catholic has expressed the opinion that five minutes reflection and self-communion before the priest comes to the altar is productive of the best spiritual results. A practice of reaching the church five minutes before the services have begun and in spending the time in strictly, religious reflectionspowerfully assisted by the associations of the place-has always prepared an excellent disposition for assisting at the sacred ceremony that ensues. This Catholic feels that it is a difficult thing to come off the crowded street, sometimes hurried, and often occupied with worldly thoughts, and then to kneel down with the proper disposition before the Sacrifice of the Mass. The five minutes of preparation before "church begins" has, he thinks, doubled the spiritual advantage to him of the half hour or hour that ensues.

Christ's Footsteps.

If the way along which we are urged to move scems sometimes hard to our feet, let us evermore press on, recollecting that because it is the path of Jesus, leading to His earthly Cross and His heavenly crown, therefore it is unspeakably better to us. with all its thorns and stones, than that broad way of selfish sloth and pleasure whereon we walked awhile towards the city of destruction. - Canon Jelf.