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A PULPIT ORATOR.

Interesting Reminiscences of Father "Tom" Burke, the Immortal Irish Dominican.

The Dublin Evening Telegram has been publishing some very interesting recollections of Father Burke, the eloquent Dominican preacher, who has been dead just ten years. The writer gives many instances of the versatility of the great Dominican, and from the article we take the following:

His gift of language was phenomenal. We have no direct authority for the statement, but it has been confidently made, that he could converse in almost every European tongue. At school we are told "he galloped through the Greek grammar." Until his fifth year he heard no language but Irish, having been sent out to nurse at Oranmore. He mentions this in one of his lectures, saying: "I remember the time when not one word of the English I now speak to you was on these lips but only the sweet old rolling Celtic tongue that my father and mother spoke before me."

Once when rallied about his brogue, which he retained always, and which gave a charm to his oratory, he said joyfully, "My father and mother have a brogue like me, but my grandfather and grandmother had no brogue, because they spoke no English." His grandfather, too, bore a pike in '93. When he went to Rome first he had to express himself in Latin, knowing no Italian; when he returned to Woodchester he could speak English only with difficulty, having in the meantime obtained a mastery of Italian, even of its idiom and slang, that in after times he utilized with ludicrous effect in one of the best of his mimetic treats. As for Latin, it is related that during his novitiate he committed to memory the "Summa" of Thomas Aquinas. To his knowledge of Irish literature we have previously borne testimony. His acquaintance with English authors was wide, deep and varied. Shakespeare and Dickens were his favorites; he could recite page after page of "Hamlet," "Macbeth," and other tragedies from memory. Dr. Magee of Carlow College was also a remarkable linguist. During a visit to Rome he was pacing the Piazza Popolo when, desiring some information, he addressed himself to a Dominican monk whom he saw near. The monk seemed stupid. He did not know Italian, he could speak very little French; of Latin he seemed ignorant; Greek he declined with a shrug. At last the monk conveyed that he was from Dublin, and Dr. Magee eagerly addressed him in English. Judge of his amazement when the response came in fluent vernacular Irish. Linguist as he was Dr. Magee was unacquainted with the tongue of his native land. Need we add that the monk was Father Burke, was playing a prank and teaching a lesson at the same time!

How did Father Burke become so unequalled an orator? We find the answer writ large in his life. From early days he loved elocution, both to listen to and to practice it. Whilst at school this passion brought him into private theatricals; it also led him to Repeal meetings. He was one of those present at O'Connell's famous meeting on the Hill of Tara. His initial platform effort was at a Repeal meeting in Galway. The expected speakers from Dublin were delayed, and young Burke was put up to fill the time. Telling the tale himself, he says he was "getting off one of his best schoolboy efforts when some unreconstructed old Repealer in the crowd cried out, 'Ah! go long out of that, Nicky Burke, or I'll tell your mother what a gaun (fool) you are making out of yourself.' Even before this his bent was in the direction of oratory. To his schoolmates he would orate, and whilst wearing a bib 'he informs us, 'I remember climbing up a platform built of barrels, and spouting freely.' In the days of his youth he would walk along the seashore with pebbles in his mouth and deliver speeches to the rocks and waves. Reminded of this by a friend, he remarked, 'Ah, I was only aping Demosthenes.' When he really began to preach he was careful to excess, and very nervous. He would talk over his intended sermons with a friend, freely accept corrections, write it out, and on delivering it would, from timidity, speak with his eyes closed. The practice of submitting his sermon beforehand to an intimate he kept up long after he made his name, but of course he abandoned the labor of writing out, and in the heyday of his success there was nothing new to his resounding voice, that his critics admired more than his mobile features and flashing eyes. In one year he delivered seven hundred sermons. Among those whom Father Burke could count as his friend and acquaintances were the Prince of Wales, to whom he acted as guide when in Rome; Longfellow, Denis Florence McCarthy, Sir Charles Gavan Duffy, Pope Pius IX., Pore Monsabre, the great French Dominican, Cardinal Wiseman, Cardinal Cullen, and, last but not least, Archbishop McHale. It is worth mentioning here that it was the present Pope, Leo XIII., then Bishop of Perugia, who conferred minor orders upon him. Longfellow, by the way, appreciated fully his sermons no less than his mimicry; and at one time Father Burke had hopes of receiving the poet into the Church. We need not dwell upon the genius of Father Burke as a vocalist. It was a rare experience to hear him sing the Mass. As for songs, his repertoire was peculiar and extensive. His taste and skill ranged from "the Pilgrim of Love" to "Barney O'Ha'e," and from "I saw

from the Beach" (which he sang as a duet with the Archbishop of Halifax) to "The Devil among the Soupers" (which he gave when requested to sing in a purely Protestant audience). He played the piano. On going to Rome one of his first purchases was a piano. Once he stood in the street of Rome entranced by a selection from Meyerbeer, and so forgot an appointment. He was as full of comic anecdotes as an egg is full of meat. He would roll out the same stories in French, in Italian, in English and in Irish. His powers of mimicry were frequently exercised, and were of marvellous extent. He would attend a classical concert, and with surprising accuracy afterwards imitate everything, from the orchestra to the prima donna. His Italian character sketches astonished all who saw and heard them. Curiously enough Pore Monsabre, the Father Burke of France, was like him in mimetic as well as in oratorical talent. Both were in Rome in 1867, and they entertained their friends together. Pore Monsabre was a ventriloquist, and did the buzzing of a bee. Father Burke could reproduce the bark of a dog and the mew of a cat. The pair produced an imitation of an Italian burletta, or opera, Father Burke being stage manager, orchestra, prima donna, prompter and property man. Denis Florence McCarthy describes the performance as "one of priceless piquancy."

Dublin, Father Burke attended the best concerts when he found it possible. Mozart upon pictures, too, Father Burke looked with pleasure. He took a keen interest in the works of the old masters in Rome; though, if we believe one tale, he was no judge of works of art. In the life referred to many practical jokes are referred to him; but he was so prone to garnish a funny story and to raise a laugh against himself that a good proportion of them may be taken *cum grano salis*. One, however, which he told himself to Sir Charles Gavan Duffy, and which is perhaps the choice of the lot, may be retold. It is in his encounter with the American Bishop. Here is Mr. Fitzpatrick's version. "An American Bishop arrived at Cork in the midst of the fuss incident to the opening of a new bridge. Traveling by rail to Dublin, desiring information with regard to the country through which he passed, and having but a few days at his disposal to see it, His Lordship addressed a solemn looking priest who sat opposite. This was Father Burke, and the opportunity for a practical joke was too tempting to resist. 'Yonder' said he, 'is the Gap of Dunloe; and to the left is the Giants Causeway with its endless pillars of basalt; Vinegar Hill rises to the right and between its base and the Sugar Loaf the waters of Lough Neagh stretch forth their broad expanse of blue.' The Bishop's eyes glistened as they followed with vivid interest the storied panorama. A sheet of water was pointed out as Killarney, and when passing a bog on which a ray of sickly sunshine fell the Bishop in reply to a polite query, was told 'Oh that is the valley lay smiling before me.' 'And these military,' said the Bishop; 'how is it that, at every station we pass, a detachment is drawn up?' Father Burke conveyed that it was to do His Lordship honor, though the real fact was that the Viceroy had been expected to open the new bridge at Cork with due pomp. 'On they went travelling from pole to pole. * * * And that structure crowning yonder hill,' said the Bishop 'pray what might that be?' 'The hill and hall of Tara.' 'Wonderfully good state of repair,' said the Bishop. 'Yes—we wish to preserve such things as memorials.' It was the work-house."—Irish Standard.

ST. HEDWIGES, DUCHESS OF POLAND.—FEAST, OCT. 17.

For the CATHOLIC RECORD.

St. Hedwige, although born in a high station, was taught by a pious mother to despise the riches and honors of this world and aspire only after the true good of heaven. When very young the child was placed in a monastery to be educated. Here her piety and application to her studies pleased her teachers the good nuns of Lutzinghen; and all too soon she was removed from their care to marry Henry, Duke of Silesia. Her heart was still in the convent with her beloved nuns, but she submitted to the will of her father and mother, who had already arranged this alliance for her.

All the duties of the married state St. Hedwige performed with the utmost fidelity. As a wife, as the mother of a family, and as the first lady in her husband's dominions she was well worthy the admiration of the kingdom. Well, however, as she instructed her children and such as she prayed and fasted to obtain for them all virtues, two of her sons went to war against each other. Henry, the elder, whose cause was a just one, was victorious; and his younger brother soon after falling sick, died repentant and fortified by all the helps of the Church in his last hour, no doubt through the prayers of his holy mother.

Our saint was a model of charity to the poor and afflicted; not content with sending them alms through her servants, she waited on them herself, visited their poor homes, tended the most loathsome diseases in the hospitals; and to those who remonstrated with her, she said: "I do this that I may hear from Christ at the last day the consoling words: 'I was sick and in prison and you visited me.'"

Although her rank and honor of her husband forced St. Hedwige to dress as became her station, she was a strict enemy to all immodesty of costume and

also to rich jewels and gay ornaments, and the same lesson she endeavored to instill into the hearts of her children.

The Duke Henry, imitated the virtues of his holy wife, and, seeing that she despised worldly display and earthly possessions, she gave her land to build a great monastery, with a revenue capable of supporting a thousand persons. One hundred of these were to be nuns, and the rest young girls. They were to be educated here, and on the completion of their studies, were to be provided with a dowry if they desired to marry, or admitted into that convent or some other, if they preferred the religious state. The convicts of the duchy were employed in this work and each crime was punished by a certain number of years' work on this new convent, which was finished 1219, being fifteen years in building.

The Duke died in 1238 and shortly after another heavy cross befell the holy woman. Her eldest, Henry, undertook a war against some barbarians. Before the battle he required every soldier to go to confession, and he, with all his troops, received Holy Communion at the Mass celebrated on the morning of the fatal day. That same evening his corpse was carried to his pious mother, who, in spite of her grief, was resigned to the holy will of God. After expressing her resignation, she uttered the following prayer: "I thank Thee, my God, for having given me such a son, who never loved and honored me, and never gave me least occasion of displeasure. To see him alive was my great joy; yet I feel a still greater pleasure in seeing him, by such a death, deserve to be united to thee in the kingdom of glory. O my God! with my whole heart I commend to Thee his dear soul!"

In 1243 God called our saint to Himself.

WORDS OF THE SAINT.

"We ought to have no other will than that of God."

"Our lives are God's."

"Arm yourself against the prosperity of the world with more diligence than against its adversities."

THE DELAWARE HOME ESCAPE!

Six girls escaped from the Girl's Industrial Home at Delaware, Ohio, last week, and the greater number were at liberty several days before being recaptured by the police. Three were returned from Columbus, and a highly sensational scene took place in the Union depot when they were placed aboard the train for Delaware. The girls cried, begged and made numberless unavailing protests, but the strong arm of the law was vigorously exercised in behalf of authority and some of them were returned to the Home. Some of them were footsore and almost entirely exhausted by their long tramp through the country while seeking to retain their freedom.

Now there is nothing to complain of in the action of the authorities. The superintendent of the Home promptly notified the police of the escape of certain girls committed to his care for purposes of reform and the police very properly apprehended and returned them as soon as possible. All this was right and just according to the laws of our State and according to the higher laws of morality and order, but, in the name of common justice, why was not the same course pursued when, under precisely similar circumstances, some children made a sensational "escape" from the Good Shepherd convent?

Why are not Catholic reformatories to which children are committed in due process of law by Catholic parents entitled to the same prompt support and protection as is unhesitatingly furnished these non-Catholic institutions? Perhaps because the A. P. A. did not find in the Delaware matter material for the display of their "protective" abilities.

If the stories of incorrigible children are to be heeded, those of the girls from Delaware would far exceed anything told by the perverted children from the Good Shepherd. Yet no mobs have gathered at Delaware, no property has been destroyed and none of the matrons have been insulted or threatened.

The daily newspapers have treated the whole occurrence with indifference; in short the shoe has been placed on the other foot and it does not pinch. The ages of the six girls are given as ranging from fifteen to eighteen years, but there was no question of following the Milligan and Goetz precedent by allowing any of them to appear before the courts and choose a guardian. But again, in this case, there was no beneficiary A. P. A. to apply on their behalf for a writ of *habeas corpus*.—Catholic Colonian.

CATHOLIC PRESS.

N. Y. Catholic Review.

The Heavens proclaim the glory of God, says the royal Palmist. And truly. For the universe is an endless psalm to the power, wisdom, and goodness of the Creator. Take, for instance, the immensity of space, and the mind of man is too limited to comprehend it. Professor Grant, in a lecture at Edinburgh, once said: "A railway train, traveling night and day at the rate of fifty miles an hour, would reach the moon in six months, the sun in 200 years, and Alpha Centauri, the nearest fixed stars, in 42,000,000 of years. A ball from a gun, travelling at the rate of 200 miles an hour, would not reach Alpha Centauri in less than 2,700,000 years!" Whereupon Professor W. Matthews comments as follows: "What do you think of that, reader? Does it not confound all your

ideas of time and space? Supposing this ball had started for Alpha Centauri at the birth of Cheops's grandfather, it would even now be only at the outset of its journey. Cheops's great-grandfather dandies Cheops's grandfather on his knee; he in turn grows up, waxes in years and is succeeded by his son, who, again, is succeeded by Cheops. Cheops comes to manhood, builds the everlasting pyramids, lives to an antediluvian age, dies, is buried; successive generations appear on the earth and pass away; empire after empire, the Babylonian, Persian, Greek, Roman, rise and fall, down to this present year of our Lord; and yet this ball, which has been rushing on all this time with inconceivable velocity, has advanced, comparatively, but a hop step skip and jump on its way to the nearest fixed star. Again, the same lecturer tells us that light, which travels from one pole of the earth to the other in about the twenty-fourth part of a second, or nearly 187,000 miles in a second—a velocity which, more than a million times swifter than a cannon ball, surpasses all comprehension—would not reach the same star in less than three years. But this is the nearest of the fixed stars. Light from some of the telescopic stars, we are told, requires 5,700 years to reach the earth, and from some of these clusters the distance is so great that light would take half a million of years to pass to the earth; so that we see objects not as they really are, but as they were, half a million of years ago. These stars might have become extinct thousands of years ago, and yet their light might still present itself to us!"

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"We ought to have no other will than that of God."

"Our lives are God's."

"Arm yourself against the prosperity of the world with more diligence than against its adversities."

Why Devonshire is Against Home Rule.

The Duke of Devonshire, who takes such a keen interest in Irish affairs, has, says *Reynolds' Newspaper*, London, a very substantial reason for doing so, altogether apart from politics or patriotism. He receives about £30,000 a year in rents from certain Irish estates confiscated (from Catholics) in former days, and, as the English habit is, appropriated by inhabitants of this country (England). A portion of the Earl of Desmond's estate, which the crown declared forfeited because the owner had sided with the people of Ireland, amounting to 42,000 acres, exclusive of other thousands of acres of mountain and bog, was given to Sir Walter Raleigh. He, when in prison, sold it for \$5000 to one Richard Boyle, ex clerk of an English judge, a man who had been convicted of forgery and horse stealing.

Boyle, true to his character, never paid more of the price than £500, and subsequently he was made Earl of Cork, with a patent of right granted to him by James I. over all these lands. Boyle married one of his children into an English aristocratic family, and in that way the Duke of Devonshire is at present the landlord over all these confiscated and appropriated Irish acres.

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 Extract of Wild Strawberry is a reliable remedy that can always be depended on to cure cholera, cholera infantum, colic, cramps, diarrhoea, dysentery, and all looseness of the bowels. It is a pure

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of Wild Strawberry

are known by the Indians to be an excellent remedy for diarrhoea, dysentery and looseness of the bowels; but medical science has placed before the public in Dr. Fowler's Ext. of Wild Strawberry a complete and effectual cure for all those distressing and often dangerous complaints so common in this changeable climate.

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Cures

summer complaints so promptly, quiets the pain so effectually and allays irritation so successfully as this unrivalled prescription of Dr. Fowler. If you are going to travel this

Summer

be sure and take a bottle with you. It overcomes safely and quickly the distressing summer complaint so often caused by change of air and water, and is also a specific against sea-sickness, and all bowel

Complaints.

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