FATHER BURKE.

SERMON ON "CHRISTIAN PURITY."

The Very Rev. Thomas N. Burke, O.P., preached at the Cathedral, North Parish, Cork, on Sunday, Feb. 4, in aid of the Magdalen Asylum, under the care of the Sisters of Charity. There was an extremely large congregation, the cathedral being left even without standing room for one more than those who filled it. The Bishop presided, and all the most prominent Catholics in the city were pre-

The Very Rev. Preacher took the following for

"Who is weak, and I am not weak? Who is

Dearly beloved brethren, these words, spoken by the inspired Apostle, express the whole mind of the Catholic Church of Jesus Christ. He who founded her gave into her charge the souls of all men; and whenever a single solitary soul is weakened or injured the heart of the Church burns with indignation and with love. And, now I sak you, first of all to consider that in founding that Church which was to be on the one hand the immaculate, unfailing spouse of the Lambfof God, dowered with the rich treasury of his divine truth, and enriched with all His sacramental graces; in founding that Church which was on the other hand, to be the mother and the saviour of all races of men, Christ our Lord and God established upon this earth a divine societythat is to say, an organized association of men for a special purpose, for special objects and aims, and also with an especial motive to impel them to action. For, dearly beloved, every society into which men form themselves-whether it be great or small -is based upon certain principles which guide it, which point out to it the end for which it was associated and constituted, and certain impulses or motives which impel it to action. Thus, for instance, every State or kingdom upon this earth is guided by certain principles-political, social, commercial, and otherwise, and it is also impelled by certain strong motives. But, because the Church of God is a divine society, therefore the principles that guide her must be divine, and the motive that impels her to action must be equally divine.

words, there must we find the play of Faith and Love. I have come a long distance to speak in the midst of you, children of the Holy Church of Godto speak under the sanction and under the blessing of the venerated prelate, whom years of association have only taught you to esteem and love more and more every day in which you know him better. I am come to speak to you in this great Catholic city, as ruled and governed by the Sisters of Charityby an association of Irish ladies, children of the soil daughters of our blood, the very best and the highest, the purest, the holiest that Ircland's Catholic blood can produce. And I am come to speak to you of the action of those nuns, consecrated to God, who have brought into the cloister the precious pearl of unstained and unsullied innocence, and of high estate, and recovering through the slow and

Catholic Church developed here, and how do her raise her. I suppose you will admit that my case when? by whom? 500 ministers petitioned the motives manifest themselves to us?

It is strong with regard to those poor penitents as | English Parliament to have confession established. It is a significant fact, well worthy of our attention, the importance that the Catholic Church alone attaches to the virtue of holy purity. You know that there are many virtues indorsed by the law of God. Some of these are intellectual others are moral. You know that the Church of God commands us to believe all her teaching, because she is a divinely appointed teacher. You know that the Church of God not only commands all men to believe what she teaches, but it comes home to who walks in the public places with trailing every man among t us that it is his own individual robes, with outstretched neck in an unholy and and personal concern, and says, "my son, you must examine your conscience frequently and carefully, you must lay your sins, your infirmities, your imperfections at the feet of my priests; you must ing to you for a Magdalen, in the first days of her approach and feed your souls with the body and sin, walking proudly through the streets. Oh, no; blood of my Divine Lord and Saviour, and Founder, I am not speaking for her in the days when she Jesus Christ; you must fast and abstain, you must forgive your enemics, you must be upright, honest as the sun in heaven in your relations with your neighbor." These, and such like precepts, the tears have watered His feet; tears are upon her Church gives us; but prominent amongst all those face: they are, as St. Augustine says, "the last precepts is the Church's command to all of us, and it is:—"My son, you must keep your voice of God is heard, "Oh, woman, thou art all fair soul and body in immaculate purity by the now for I have cleansed thee." She stands in all sacramental blessing." She seals that purity and seal of Christian marriage, she exalts that purity in its virginal form by the glory of consecration, she admits within her sanctuary, to minister for whom I appeal to you to-day, and say will at her altars, only the eyes that have never looked you not open to her a home and a house upon evil, the hands that have never been tainted, where she may weep day after day, where the feet that have never trodden in the paths of she may count her tears as they flow and send iniquity; she demands from every one of her up to Heaven a glorious tribute—the sighs ministers the searching and crucial question—Is and aspirations of a broken and repentant heart, there a virgin soul in a virgin body? and if not she bids them stand aside, save themselves in some other walk of life, but dare not to enter the sanctuary. Within the Catholic Church holy purity is preached, holy purity is illustrated, holy purity is exalted; and in the words of her inspired Scripture she tells us this vtrtue, which is highest on earth, is also highest in heaven. * * Such is the holy purity, in the teaching, in the traditions, and in the practices of the Catholic Church. Outside the Catholic Church,—without wishing to say an offensive word,—I am bound to say that outside the Catholic Church that purity in its highest form has no place whatever in the teachings of any body calling themselves Christians. In its highest form of consecrated virginity it has been dethroned and uncrowned, and the usurper has taken the place once occupied by virgins within the sanctuary of the living God. And why is cises." You will be blessed by those prayers, and this esteem of the Church for holy purity? you will know it not. The evil going about in the sanctuary of the living God. And why is cises." You will be blessed by those prayers, and this esteem of the Church for holy purity? you will know it not. The evil going about in the Why the peculiar love that she as well as her God dark will turn away from your house, like the Dehas for those who preserve this beautiful lily of divine efflorescence within them? Why? Because God is purity, because God is essential your charity. And when that final day will come, purity, because there is nothing material in God— and you will go trembling before your God, all purity, because there is nothing material in Goda pure spirit, pure action, essential action. And. therefore, whatever approaches by immateriality, as virginity in its highest form does, to God, in the same proportion does that thing become holy and God-like, and most pleasing to the heart and eye of the Most High. Why, asks St. Jerome, was St. was sanctified by the prayers of those for whom I John the only one of the Twelve Apostles who was now call upon you to preserve a home and a allowed to lay his head upon the bosom of God at shelter. the Last Supper? You are all familiar with this portion of the Scripture, for it is illustrated in pane

honored of all. . . What is there so fallen as the fallen woman; what depth so low as that to which she sinks; what corruption so ineffable as that with which she is clothed? Other sinners go down to the nether hell for their sin, but she of whom I speak is the very impersonation of sin. The sight of her is sin; the touch of her is ineffable corruption; the breath from her lips is destruction. They gathered their garments and fled from her sight, and said, 'Oh, touch me not for thou art a sinner.'" The depth to which she falls is so low that no human or angelic eye can follow her; none but the all-seeing eye of the merciful God can penetrate to such a deep abyss. The corruption that is upon her is such that we cannot speak of it, cannot think of it, and this is one of the difficulties I have in speaking here to you to-day. The very subject on which I speak is one on which the human mind must not think of, which Christian lips must not speak, because it is too bad, too terrible; scandalized, and I am not on fire?"—St. Paul, 2d and the apostle said, "Let it be not so much as that, after this cruel deception no modern prophet Corinthians.

The control of the contr which grown men and women must be as careful as little children. It is one against the very sight, the very nature of which the parent must watch the child as God watches over us all. For all times, for all occasions, whatever else must be shut out, this must be shut out, this must be expelled-whatever else may form the subject of conversation that sin must not be named. While the angels in Heaven look up to the Highest Glory from their luminous thrones in Heaven; when on earth the lion leaves his den and the tiger goes forth to seek his prey, then is seen abroad the greatest of devils, the angel of sin, the apostle of iniquity! What hand that is not divine may touch her? The world is wise enough to say, "Oh, woman, whose crime is beyond all, you must depart it and this is because she is beyond the remedial hand of any human being. Therefore, it is Christ alone that can do it. Christ alone can touch her with a vivifying, purifying hand—Christ alone, and through His Church. And, most sublime of all, the Church believes in the capability of such ainner for salvation; the Church knows that she can once more become pure and holy. . . Now, the Catholic religion is pre-eminently an intellectual religion. You know that nothing is more common

at this day of ours than to accuse us Catholics of

being an unintellectual people; nothing is more common than to say the Church is afraid of education, that the Church shuts out from her children whatever she can of science and history. Wherever, therefore, my beloved, we find the Catholic Church in existence and in action wherever the face of that God who made her the depository we find her standing a living real thing, exercising of learning, as her history shows. When, therefore, her own influence over the minds and over the we meet to consider any one point of our divine souls of men, and at the same time propelling her faith, or our religion, my beloved brethren, we can children to action, there of necessity must we find always rest that faith, that practice, that point of an illustration of the Church's motives—in other religion, upon an intellectual basis. Having considered the question from that point of faith we now consider from the point of charity. I lay down one principle first of all—that nothing could come to longing to God as the power of forgiving sin. The the people of this city having so urgent a demand, not only upon your charity, but upon your large and munificent charity, as the case of the poor penitent woman. Why? Because there is no form of human misery can come before you so utterly and to speak of one of the greatest charities that destitute, so utterly helpless, so utterly miserable in manifestations. This fact is proved by experience exists in the midst of you; the Magdalen Asylum, every sense of the word, as that of the poor Mag- in everyday life. We often hear of criminals being dalen who comes to you for aid. An orphan finds forced by conscience to confess. Confession elicits a home but who will take her in? The child who our pity and commiseration. Our civil courts weeps the first tears of sorrow over a father's and mother's graves may find a pious Christian who, knowledges his guilt and expresses his sorrow without difficulty or shame, may adopt that child into her family. But who will take the fallen one? his crime and pleads not guilty. Sin is an act of Where is she to go, tell me? Point out a refuge pride, and confession an act of humility. He then for her. Oh, there is no refuge! There is no hand virginal hearts-the action of these nuns towards to touch her without being defiled, no voice to save the other pale of society, towards the poorest, the her, no house to shelter her. By the more most wretched, the most degraded, the most help- elements of human society she is driven back into most wretched, the most degraded, the most help-less and miserable of those upon whom the eye of the streets again, back into the hell from which man may rest—namely, the woman fallen from her she has struggled. Everything is passing away from her; she is there the last miserable creature tedious labors of repentance, the glorious position in the shipwreck, with not even a spar or a plank which she once held before God. And surely, approaching this great subject, this great restorative labor of the Church of God in the midst of her labor of the Church of the children and of her people,-I am justified in ask- and holiest be stretched out to her. No human car ing myself the question, and to that question inviting | can listen to her, so sinful is she. Only the high- | his affirmation. They looked upon confession as a your consideration: How are the principles of the est can condescend to her; only the purest can divine institution. If finvented, can you tell me long as I speak of their destitution; but I told you It is easy to destroy a thing, but mighty difficult also that I would put forward this charity on an- to put it up. If you ask the Catholic priest what other ground-namely the very excellence of it and the goodness of the object to which I allude. The woman is fallen, her beauty, her glory is gone! I grant you that, and yet I tell you it is because of the intrinsic excellence, because of the grandeur of those for whom I appeal; that I am here. I am not come here to speak to you for mercy for the woman powerful beauty, scattering her glances around her more fatal than the glances of Judith when she captivated the eye of Holoferues. I am not speaking to you for a Magdalen, in the first days of her was sparkling in gems and fine raiment, when like But how can I speak of such a one—not the sinner but the Magdalen; not Mary the personation of sin, but Mary pure as an angel of God? Of her do I speak. For you engaged in the daily business and the daily pleasures of life, oh, dearly beloved, how seldom do your thoughts go up to God! But there in the corner of your city, there are souls spending day after day and night after night under a cloud, which has passed away before the eyes of God, but not before the eyes of man. God has now forgotten all things in his great love, but the great shadow is there, and under that shadow the work is done-tears are shed, bitter memories are called up, and prayers are poured forth in gratitude. "Oh, God, Thou didst bring me back from the ways of hell. I thank Thee and the holy and unfallen

The collection made after the sermon, together with the donation sent in by those who could not and statuary before you. • • • The answer is attend, amounted to £213, a sum consideraly in -he was the only one of the twelve who was a excess of the usual annual collection for this virgin, and, therefore, he was the most loved and charity.

stroying Angel among the Israelites, when upon

the lintel of your doors, there is the countersign of

that I can say to you is,—using the language of Scripture,—you will be astonished at the sudden-

ness of your unexpected salvation; that the bright-

ness of your crown, the greatness of your glory, is

due to the fact that your life, which was careless,

PASTORAL TOUR.

To the Editor of the TRUE WITHESS.

PONTIAC Co., March 1st. 1817. Dear Sir,-On the 15th of February, His Lordship J. T. Duhamel left Ottawa, accompanied by the Rev. Dr. O'Connor, on a pastoral tour through the Upper Ottawa parishes. The reception His Lordship was met with in Bristol, Portage du Fort, Calumet Island, Franktown, Coulonge and La Passe, was truly grand and quite expressive of the inward love and high veneration which every Catholio entertains for his first Pastor. Sadly disappointed must have been the weather prophets, who had succeeded in charming the winds, silencing the storms, keeping back the snow; till the Bishop would commence his visit, when they saw the sun rising more and more valiant each successive day, no wind issuing out of "hollow caverns" no cloud darkening the blue horizon. It is to be expected fall and the winds blow whenever God is pleased to do so.

Never did a larger crowd accompany His Lordship than on this occasion, every church seemed too small to accommodate the multitude of pious and devoted faithful. His Lordship preached twice a day in French during his visit, and heard confession besides, and Father O'Connor spoke in English. It is needless to mention that the Rev. Dr. O'Connor acquitted himself of this function in a most creditable manner. He did in English what His Lordship did in French, instructed and moved his audience.

His lecture "on Coviession" which he delivered in Franktown Church the 25th Feb. for the benefit of Father Mathew Temperance Society, deserves especial praise. After having paid the members of Father Mathew Temperanco Society of Franktown a well deserved compliment for their noble efforts in promoting Christian sobriety, he then said that the subject he had selected to lecture on was "Confession." He proved that the Catholic doctrine, was not unscriptural, nor unnatural, nor immoral as the enemies of the Church have asserted It is not unscriptural for the Bible makes especial mention of it. He quoted St. Mathew and St. John whose words on this question are as plain as words can be. He said that Jesus had, as son of man, exercised the power of forgiving sin, the expression he blasphemeth, so often repeated by our enemies, is not modern. It was said eighteen hundred years ago, Jesus was the Son of God, all power was given to him—would he communicate the same to his apostles? Most certainly, for there is no im-possibility on the part of God, no obstacle on the part of man-every word is possible with God-no obstacle on the part of man. Did not Josue stop the sun? Did not Moses separate the waters of the Red Sea? Did not some prophets heal the sick and raise the dead to life? These are prerogatives bepriests of the old law remitted sin, as recorded in the Book of Leviticus, ch. v. ii. Why could not the priests of the new law.

Confession is not unnatural, it is, he continued natural to the mind to seek a relief from guilt by make a difference between the criminal who actherefor, and the criminal who persists in denying explained the necessary conditions of scramental confession. Sorrow must accompany it.

What must be that sorrow? Supernatural universal. Confession is not immoral. Ask those who often

go to confession. Who are they that give them-selves up to all kinds of immoralities and crimes? Persons who do not go to confession.

Do you reprove the medical profession because it obliges its members to become acquainted with (Established 1859.) every kind of diseases. He then read some quotations from Voltaire, Leibnitz, Neville in support of THE LORETTO CONVENT. inglish Parliament to have confess to put it up. If you ask the Catholic priest what is the hardest thing? Confession, he will answer. Therefore, no priest could have invented it.

The eloquent lecturer, having kept his audience spell-bound nearly two hours, concluded by stating that confession was truly divine; that no human

power could abolish it. Thanking you for the space occupied in the

columns of your paper,
I remain, dear Sir, Yours truly,
H. Will.

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Toronto, March 1, 1872

PROVINCE OF QUEREC, SUPERIOR COURT. District of Montreal No. 841.

Dame Janet McAdam, of the City and District of Montreal, wife of Daniel Munro, of the same place, Plumber and Trader, and judicially authorized a ester en justice. Plaintiff.

The said Daniel Munro, Defendant.

An action en separation de corps et de biens has been instituted in this cause. GILMAN & HOLTON.

Attorneys for Plaintiff.

Montreal, 8 February, 1877.

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The twentieth day of January, one thousand

eight hundred and seventy-seven. PRESENT:

The Honorable Mr. JUSTICE PAPINEAU. No. 1871.

Jean Baptiste Amedee Mongenais, grocer, of the village of Rigaud, in the district of Montreal, doing business as such at Montreal, District of Montreal, under the name, style and firm of " Dufresne & Mongenais,"

PLAINTIFF.

Dame Mary Cassidy, of the City of Montreal, widow of the late Myles Murphy, in his lifetime of the said City of Montreal, wood and coal merchant, and with whom she was commune en biens, and Myles Murphy, of the City of New York, in the State of New York, one of the United States of America, Police Officer, and Thomas O'Rourke, of the City of Montreal, laborer, and Edward Murphy, of the City of Montreal, laborer, and Demeselle Anne Murphy, of the said City of Montreal, fille mojeure et usante de ses droits and Edward Murphy, of the City, County and State of New York, one of the United States of America, and Thomas Murphy, of Tarrytown, Courty of Westchester, in the State of New York, one of the United States of America, and Michael J. Murphy, of Yonkers, County of Westchester, in the State of New York, one of the United States of America.

DEFENDANTS.

IT IS ORDERED, on the motion of Messrs Pagnuelo & Major Counsels for the Plaintiff in as much as it appears by the return of R. Lessard, one of the sworn Bailiffs of this Court, on the writ of sammons in this cause issued, written, that the Defendants, Myles Murphy, Edward Murphy, Thomas Murphy, & Michael G. Murphy has left their domicile in the Province of Quebec in Canada, and cannot be found in the district of Montreal that the said Defendants by an advertisement to be twice inserted in the English language, in the newspaper of the City of Montreal, called The TRUE WITNESS and twice in the French language, in the newspaper of the said city, called Le Nouveau Monde be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendants to appear and to answer to such demand within the period aforsaid, the said Plaintiff will be permitted to proceed to trial and judgment as in a cause by default.

(By the Court.) HUBERT, HONEY & GENDRON. P.S.C.

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