APRIL 27, 1912

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umphs. Galway, the "City of the Tribes," has the honor of having been the birth-place of Father Burke. He was bors on the 8th of September, 1830, and a few days later he received the name of Nicholas Anthony in baptism. He used sometimes to say laughingly, that if he lived to be old people might speak of him as "Old Nick." It was when he got the habit of St. Domine that, ac-cording to the custom of some religious got the habit of St. Dominic that, ac-cording to the custom of some religious Orders, he took the name he is so well known by, that of Thomas, after the great Aquinas, the prince of theolo-

great Aquinas, the prince of uncolor gians. His early years were, like those of most Irish boys of that period, full of frolic and escapades. Over and over again he was severely chastised, not only for his own wild deeds but very often also for those of others, which were wrongly charged to him on the principle that once a dog has a bad name you may safely suppose him guilty even though you have no proof, of the delinquencies of others. He used to tell many droll stories of those days ; amongst others how on one

March 20, 1535, and actood an expanding minimum and principle that only suppose him guitty through uppose him guitty through the stress. Using a stress of the stress o delinquencies of others. He used to teil many droll stories of those days; amongst others how on one occasion he managed with great diffi-culty to get astride a pig, which, no doubt resenting its unusual burden, ran wildly through the streets. Great was his consternation whilat in this ladie-rous position to see a priest who knew him coming in his direction. I don't re-member whether his descent from the animal's back was voluntary or other-wise. I rather think it was the latter. Another time he made quite as sensa-tional an appearance in public. In school have merited, or was supposed to have merited, punishment. Flogging was the usual form inflicted in those days. The process was peculiar and drastic. The delinquent was made to divest himself of his outer garments, so that there was scarcely any protection, as the expression was, " holsted "--upon the back of one of the older and stronger boys. The flogging was gener-ally administered with no. light hand. was that day having his store front and hall door painted. Nicholas went down town and accosted a countryman who was peddling turf; told him that his father wanted a oreel; piloted him ordered him to tumble his creel right against the hall door; then directed him to go into the office and ask " his father" for payment. The grocer came out, and to his amazement and rage saw his newly painted hall door and store front beautifully shaded with turf mould. Needless to say, Nicholas Athtony was at a safe distance, watch-ing to see whether the merchant's face was as highly colored as it had been a few hours previous, when he drew his switch across his cheek and meck. Young Nick had his inuings and won.

ding his

IffE 16." Without a murmur the obsdient priest acconded the pulpit and presched as he had been ordered. He considered it one of his best sermons. He was ordered to Ireland in 1855 to begin a work similar to that which he had so ably accomplished in Woodchest-er. It was in September, 1859, that he presched his first famous sermon. It was the opening of the Church of the Star of the Ses in Sandymount, County Dublin. In 1834 he was appointed rector of San Gemente, in Rome. In the following ser he was called upon to take up the course of sermons begun by the Cardinal, then Dr. Manning, in the Church of Sta Maria del Populo, as the latter was hastily summoned to England to the deathbed of Cardinal Wiseman. Later on he presched the Leaten Conferences of Santa Maria del Monti, and Santa Maria degli Angeli. He returned to Ireland at the end of height of his fame, he delivered an ora-tion which cosupied two hours in de-ivery in presence of some fifty theusand speciators, on the cossion of the re-moval of the remains of O'Connell to the course of school and to wer in Glas. When Dr. Leaby, O. P., Bishop of

Father Burke. "What in the name of goodness are you doing here?" asked his lordship. "Oh, my lord, I come here occasion-ally to have a smoke and a few words with the Patriarch of--" "You are joking," said Dr. McEvilly. "Let me hear you talking to His Grace." Now Father Burke was gifted with an acute musical ear, and years before

Now Father Burke was gifted with an acute musical ear, and years before he had readily acquired, through inter-course with a Chinese Dominican novice in Rome, and other Orientals, a knowl-edge of Eastern phonetics. Taking up the challenge of Dr. McEvilly, he turned towards the Eastern Bishop and ad-dressed him in what appeared to be articulate language. The Eastern turned round, looked at Father Burke, uttered some words-very probably it was,

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the quay, and he received a most en-thusiastic welcome. He lived for ten years after his return, and during that time, most of which was spent at Tallaght, near Dublin, where he is buried, his life was one of hard work and almost constant suffering. He preached often in Dublin and Cork, and in many parts of England, as well as at the dedication of Armagh Cathedral. He was some time in the middle of this decade member of a committee formed in Dublin for the purpose of presenting a testimonial to John Mitchel, who had returned to Ireland for the first time since his transportation in 1848, and having had a checkered career in the United States. The two met at dinner at the house of a mutual friend. Father Burke was very much pleased by the manner of the old rebel, who, alas, soon after was laid to rest amongst the friends of his youth. A valuable book of interest to and for circulation only among Catholics has just been issued, and will be sent free and postpaid to any reader of The Oatholic Record who has \$20 or more to The book tells of a line of business

 The state of the s after was laid to rest amongst the friends of his youth. About this time Father Burke was offered the Archbishopric of Trinidad. The same offer was made to him years before during the sitting of the Vatican Council. I have good reason to believe —indeed, I may say I am certain—that the mitre of at least one See in Ireland, and that of either Toronto or London, in Canada (I forget which one). were offered him. He pleaded his bad health, and so escaped the burden. Indeed, had he been in robust health I am sure he would have done his best to escape t e dignity, for he was accustomed to say that only a madman or a bad man would wish to be a Bishop. These are but a few of many reminis-cences, gay and sad, which I have of Father Burke. They are enly sidelights. A full, complete life, one that will do justice to the qualities of head and heart of the great orator, has yet to be writ-ten. Let us hope that some one compe-tent for the task, may undertake it at no distant date. These pages are a very humble tribute to the memory of one whom I loved and revered, and whom I

DON'T CUT OUT A VARICOSE VEIN

And now comes the crowning part of Father Burke's life, his visit to America. He was sent in 1871 to the United States as representative of the General of his Order. He expected to be absent only a few weeks, but did not return to Ireland for eighteen months. When his work as "Visitor" of the houses of his Order in the States was finished and he was about to return to Ireland, it may be truly said a crisis arose with regard. to the Irish race. James Anthony Froude, historian (?), chartered liar, and calumnistor of the Irish race had appeared upon the scene. He told the Americans that the "mere Irish" got what they deserved. He had come, he said, "to appeal to an American jury for a verdict of justification of Eag-iand's occupation of Ireland, and of her administration of the affairs of that coun-try." Froude had his lectures prepared. He had a brillint reputation. All were afraid to meet him, not that they had not a good case, but that the time was short. Father Burke was asked to take up the work. He retired for a few days to the residence of a friend, who is now an illustrious member of the American hierarchy, and there in a well stocked library prepared himself for the fray. The sequel is well known. Froude's arguments were shattered, and the cause of Ireland was vindicated. Theneeforth Father Burke's short Career in the States was that of which the most exof Ireland was vindeated. Indectors Father Burke's short career in the States was that of which the most ex-alted might be proud. A sumptuous ban-quet was given to him at Delmonico's in New York, at which all that was repreround, looked at Father Burke, uttered some words-very probably it was, "What are you saying?" then rplaysed into silence and returned to his pipe. "You are a wonderful man !" was the remark of Dr. McEvilly to Father Burke. Something similar to this happened a Something similar to this happened a

shall ever consider it a great privi-to have known. I lay this humble o ing at his grave.—"Amicus," in Ro

AU

As no chain is stronger than its weakest link, so no life is higher than its basest thought or deed.

t, Cor about the irremediable the faith that " the best that bett can be, may be, shall be, I Mrs. Honor Walab.

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good religious man that he was, he re-solved to make the sacrifice, though doubtless the temptation was strong to address the cream of American intelli-gence and worth. He did not, there-fore, wait to address Congress, but re-turned home by the first steamer. On the 7th of March, 1873, he reached Queenstown. Crowds were waiting at the quay, and he received a most en-thusiastic welcome.

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Something similar to this happened a few years previously when Father Burke was living in Dublin. He used to crack an old joke with an old Father of the community who had been in the East, and used occasionally address him in what he said was Chinese. The old Father didn't believe Father Burke knew the language, and one day, to his great pleasure, there turned up at the monastery a priest who had been for years on the Chinese mission. He was invited to dinner. "Now, my dear Father, I'll prove you are joking," said the old priest to Father Burke. What was his astonishment, however, when at the dinner Father Burke entered into conversation with the Chinese mission. was his atomismient, however, when the the dinner Father Burke entered into conversation with the Chinese mission-ary in what sounded like Chinese. After five or six minutes of what appeared like intelligible conversation to those listening, the Chinese mission-ary, turning to Father Burke said : "Father, it is evident to me that you speak the language of the educated Chinese. I am only a humble mission-ary. I mixed with the poor and unedu-cated and speak only their language." The effect was wonderful. The old priest could say nothing. Though beaten, he was, I think, unconvinced. In 1871, the year after the Vatican and was amused at what he heard as well as amazed at the gullibility of the audience. Amongst other statements of the lecturer was one that he had on more than one occoasion, "taken tes" with Plus IX., in a villa on the Tiber. That settled the matter. Father Burke saw the fellow was a mountebank and, rising from his seat, he at once denounced him as such. " My friends," he said," "I have lived amongst you for some time. I think you will believe my word. That man is an impostor. Allow me to put him a few questions in Italian and you will see he does not know a word of the language." There was great commotion. Sides were taken. At last one man cried out, "Give the long fellow (meaning Father Burke) a hearing." This appeal was granted, and the priest was invited to the plat-form. Needless to say when he put a few questions to the preacher the latter was unable to answer them. He nar-rowly escaped being lynched, and fled ignominiously from the town. Father Burke had another curious exbeaten, he was, I think, unconvinced. In 1871, the year after the Vatican Council, Father Burko was extremely busy. He preached at least seven hundred and sixty sermons at the lowest computation during that year, considering he preached some-times four times each day during the twenty-one retreats he gave. It was about this time he had

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thority which shows perhaps more than anything else what a popular idol he was with the Irish in America. He had his hair cut on one occasion by a barber in New York. That barber—shrewd business man—was selling Father thority which shows perhaps more than business man-was selling Father Burke's hair (?) long after the Reverend Father had bid good-bye to the land of

Father had bid good-bye to the land of the Stars and Stripes. Banqueting, hewever, occupied only a small portion of Father Burke's time. He preached and lectured constantly. The net proceeds of his sermons and lectures amounted to at least £40 000 —I have seen it stated it was £80,000. Of all the money his lectures and sermons in the States realized, not more than £4,000 came into the hands of his Order. The remainder of the big sum was handed over to churches, orphanages, and con-

The remainder of the big sum was handed over to churches, orphanages, and con-vents in the United States. Amongst pleasant memories he had of his visit to America were those of the meetings he had with Longfellow and Jefferson Davis, formerly President of the Confederate States during the Civil War. It was in Memphis at a private dinner that he met the latter, who hap-pened to be seated near him at table and with whom he was greatly impressed. It was Father Burke's great privilege to receive an invitation to speak on the It was Father Burke's great privilege to receive an invitation to speak on the floor of the House of Representatives. I believe only one Cathelic ecclesiastic had previously had that honor conferred upon him—Bishop O'Carroll, S. J. Par-nell also got the invitation and accepted it. Father Burke intended to appear in the House in the habit of his Order; hat it was ordined otherwise. Eng-

it. Father Burke intended to appear in the House in the habit of his Order; but it was ordained otherwise. Eng-land's faithful garrison in Ireland, many-of whom were and are what we call "Cawtholics," got a larmed at the impetus given by his lectures to the cause of Irleh nationality. A complaint was made to his superior, and he was ordered to return immediately to Europe. Before the order reached him the su-perior, who was in his last illness when he issued it, had died, and the news reached Father Burke by cablegram. Many a person might have said to him-self in like circumstances, "I am no longer bound to obey this order now that he who issued it is dead." Father Burke did not argue in this way; but,

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