

FATHER TOM BURKE.

A Few Reminiscences of the Great Irish Dominican.

The personality of few preachers has been so pervading and so lasting as that of Father Tom Burke, the great Irish Dominican. A Father Burke sermon is bound to be interesting. An ever-fresh charm clings about the details of his life. He is forever cropping out in "reminiscences."

The writer goes back to the childhood of the famous Dominican and tells of one of his boyish pranks for which he received most punishment. His mother took him into a room, and, locking the door, knelt down and repeated the prayer, "Direct, O Lord, our actions," etc., after which she administered a sound thrashing. In after years Father Burke said: "When I saw my mother enter the room, make the sign of the cross, and solemnly invoke the Holy Ghost to direct her, I could expect no mercy."

It was not until 1859, four years after his ordination, that he delivered the sermon which made him famous. The occasion was the opening of a new organ at St. Mary's, Sandymount. A popular Dominican was asked to occupy the pulpit, but at the last moment was unable to attend, and the parish priest, a French priest, stepped in. He had prepared, however, to provide a substitute, and on the appointed Sunday morning a tall, unattractive young man appeared with a singularly vacant and stupid expression of countenance, which the preacher assumed through a great deal of saying, "I never got such a hearing as that one directed by the Holy Spirit, and I have never forgotten it."

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Father Burke was a great actor, in the best sense. He once delivered a series of Lenten sermons in Rome, and the church was half filled at every one of them by people who could not understand a word the preacher was saying, but who were impressed by his wonderful grace and power of action. He was such a master of the difficult art of expression and gesture, that on one occasion, for the amusement of his friends, he undertook to preach a sensational sermon without saying a word. As a schoolboy, whenever he got a copy of French he employed his vacant moments in endeavoring to work his features into the form of some caricature which adorned its pages. Afterwards, when in Rome, he spent hours with a friend in the Vatican, imitating, for sheer amusement, the poses of the great statues in the galleries. Once while walking in London he was struck with a cornice of Temple Bar. He studied it closely and on his return home, with the aid of a stick, produced a perfect imitation of it. An ecclesiastical architect was so much struck with his grotesqueness that he offered Father Burke great inducements to give him a great Gothic church in decoration in London. The Dominican laughed at the spectacle of a caricature of himself gazing down at him from the capital of a column. "I wish to be a pillar of the Church," he said, "you want to make me only a grinning gargoye."

His popularity as a preacher was so great that, as an Irish cab-driver expressed it, when Father Tom preached, sure the church was full within and without.

A ludicrous incident occurred at Kilbarney Cathedral in the presence of Lord Kenmare and all the local magnates. Father Burke was preaching for the Presentation Brothers' school, and his sermon reached an unusual length. The Brothers, anxious for a good collection, began rattling the tin plates as the preacher to stop; the Bishop, Dr. Moriarty, frowned from his throne, and the noise ceased. The portly prior advanced from his stall and took up his position in front of the pulpit, in the full view of all present except the preacher who was then expatiating on the pale, ascetic. He pictured the emaciated frame bearing evidence of his fastings and vigils. He was surprised to find the audience smiling. He tried to be more impressive, and again reverted to the mortified and over-worked monk. The audience could hardly contain their merriment. There in front of them was the rotund figure, the broad, jolly face of the prior, beaming like a full moon, visible to all but the preacher, and fully enjoying the beautiful description of the ascetic monk. Greatly disconcerted, the preacher concluded as quickly as he could, and it is but right to mention that the collection did not disappoint the fraternity.

The sketch does not include many "bon mots" of Father Burke. Two or three, however, are worth recalling. A friend of his, Father Towers, was a person of imposing rotundity of form. Both traveling together by train, an American tourist, pointing to an object of archaeological interest, inquired what it was. "That is one of the round towers of Ireland," replied Burke; "and here is another," said he, pointing to his companion.

An exquisite to whom he had been introduced described his mother as being so delicate that she was obliged to live on jelly and champagne. "I have a mother," said Burke, "who lives on snuff and aspirations."

A severe operation was about to be performed on Burke for the cure of an internal cancer. When the surgeon reached the seat of the disease it was suggested that his confessor should be sent for. "It is not necessary," was

the reply; "he has known my interior for years. Besides there is an axiom in theology, 'Ecclesia non judicabit de interioribus'."

It must not be supposed, concludes the writer in the Columbian, that Father Burke's merits as a preacher were overlooked by his superiors, though he lived and died a simple friar. Bishops and Archbishops were offered to him in vain. It was his ambition to be a preacher and nothing else. He refused to have his name put forward for the Bishopric of Galway, his native town. When requested to become coadjutor Archbishop of the port of Spain, with jurisdiction over the West Indian islands, his reply was: "I would prefer Irish soil to a Turkish bath." During the Vatican Council an effort was made to persuade him to accept the coadjutor Archbishopric of San Francisco, but in vain. That the celebrated preacher remained to the end of his days neither more nor less than the most insignificant member of his order is due entirely to his own wish.

THE EXILE OF THE MONKS.

But the great trouble came when the community had to decide whether the great organ was to be left or taken. It seemed such a crime to touch it—such a sacrilege to leave it. These mournful days, Brother Hilarión, the blind organist, could scarcely be torn away from the beloved instrument. He wept with it, cried with it, prayed with it, as his fingers passed listlessly over the ivory keys. At last, it was decided that it should remain. Who knows? God is more powerful than man; and perhaps the day would come when the exiles would come back, and the echoes would awake once more to their beautiful chant, and the spirit of the organ would return, and speak at the freetholding demand of human flingers! But everything else should go with the monks, or be destroyed. And so, all that lonely Eve of St. John, the monks were busy, carrying down to the wharf the great organ, and the monks were placed in the ship's boats, and piling, as Savonarola did on the square of Florence, the rejected books, picture-frames, etc., which could not be taken. These were to be consumed by fire at the moment of the monks' embarkation. It was quite understood that one of the monks was to remain, to meet the Government officials, and to stay in some dim hope that the community would return in happier days of resumption of their beloved home. From "The Monks of Trabolgan," by Rev. P. A. Sheehan, Author of "My New Curate," in December Donahoe's.

NON-CATHOLIC AND CATHOLIC SUNDAY-SCHOOLS.

The daily papers make a great fuss about the millionaire Roskoff, who teaches in the Sunday school. It is a fact that non-Catholics are all fully alive to the vast importance of an efficient system of Sunday-school instruction; and Catholics might well learn from them that the position of Sunday-school teacher is a dignity worth aspiring to. It is a lamentable fact that pastors of Catholic churches experience no little difficulty in persuading a few young ladies and gentlemen—generally men of letters and gentlemen—of the profound system of dogma and morals contained in that wonderful summary of revealed truth called the Catechism. In non-Catholic congregations every member takes an interest in the Sunday-school. They regard it as an honor to be in some way, however remotely, instrumental in promoting the good work. If their services are not required as teachers, they do not for that reason consider all avenues closed against them. There is much besides teaching to be done. The children are being trained in the knowledge of the God of love and mercy, of Him who when on earth was especially attracted by the innocence and simplicity of childhood; and yet this knowledge, being of an abstruse and attractive to the untutored minds of children. Besides the explanations which are necessary to make it intelligible to the little ones, it should be the study of all those connected with the school to make it as cheerful and attractive as possible. Our Protestant friends are not inconsiderable to the duty thus laid upon them; but if they are not required as teachers, they will at least contribute toward the purchase of Sunday school papers and library books, as well as charts, designs and flowers to adorn the room and render it more inviting.

If we compare Catholic apathy to non-Catholic zeal in this matter, we may well stand astounded. Catholic parents of the wealthier class think it an obligation to send their children to our Sunday schools, and pastors find the greatest difficulty in securing punctual attendance. Parents should take a deeper interest in the Sunday schools not merely such as would cause them to procure the attendance of their children and their study of the lesson at home, but rather such as, along with these, would prompt them to act as teachers, which their age and presumptive experience in dealing with the young must have fitted them to discharge with greater satisfaction and profit than could be expected from the inexperienced. If, as has been truly said, the Sunday school is the very cornerstone of religion, let us make it not be done to render it efficient. The public schools, in which the majority of Catholic children in this city are educated, are in their very essence purely secular, and where there is any display of religion it consists in the reading of the Protestant Bible. In other countries, especially in Ireland, the faith and morals of the children are guarded with the triple shield of home influences, religious education and well-managed Sunday schools. Here unfortunately, the two former protective agencies are, in most cases, wanting, and hence arises the importance of making the Sunday school as efficient and as popular as possible.

This is an age of incredulity. Catholic influence has become weakened, and Christianity in its broadest sense is fast giving way to infidelity. The sphere in which children now move, from an early age, especially in such cities as New York and Brooklyn, so different from that in which they moved half a century or more ago—the ignorance, indifference and bad example of many parents; the size of our parishes as compared with the number of priests to minister to the spiritual necessities of the people; the migration of a large portion of our laboring population, and a variety of other causes, make our efficient Sunday school not only much to be desired, but absolutely necessary, if our children are to be instructed in a proper manner and permitted to swell the ranks of infidelity.—American Herald.

THE VAGARIES OF ETHICAL CULTURE.

One of the organs of ethical culture discusses with all the impetuosity of irelligion the question of the coming man's religion. Our contemporary recognizes the power of the religious element in man by declaring "that if by miracles you could eradicate every theological idea from every mind, in thirty days men would begin to reconstruct religion." The writer goes further, and acknowledges that even the religion of the future should be something like our organization, since such a portion of our race will need to present a united front to the enemies of human welfare." He criticizes the creeds of the world with bitterness, and yet not in the spirit of hatred, since the new religion is to be an evolution from them, and not a revolution against them. "The coming man" will practice the "honesty of all men," and his religion will be without theology, without God and without prayer. The conception of it is doubtless set forth in this passage: "What is it to have religion? It is to fall in love with your duty. It is to stand by what is right, whether it brings loss or gain. It is to befriend the friendless. It is to love human welfare. It is to be an aristocrat; in outward form, an aristocrat; in the heart, a democrat; to require little and bestow much. It is to be such a person and do such things that, if every one in the world were to be and to do the same, all would be well." Such is the dream of the professors of ethical culture, but, like all other dreams it is, has no foundation; it is a bosh.—American Herald.

PROTESTANT TESTIMONY.

In an article by Rev. Andrew Gray, D. D., in the diocese of Springfield, an Episcopalian paper, striking testimony is given of the winning power of reverence—the reverence that the Catholic Church teaches, practices and insists upon in all her ceremonies. On the point the gentleman says: "I verily believe that the protestant body, as a whole, is without intending it, are by outward irreverence, training hundreds of their young people for the Church of Rome. Irreverence, in outward form, is one of the weak features of Protestantism; while, on the other hand, with all her corruptions in doctrine, and her most unscriptural and modern polity, Rome's stronghold is her reverence; especially so in this country. And so when young people (who all through their life have been accustomed to habits and practices which are far from being reverent) happen some day to go into the Church of Rome to a wedding or a funeral, and see the reverent habits, customs and demeanor of the worshippers there, they are struck at the propriety and fitness of such outward expressions of reverence in the House of God, they are often captivated, and become an easy prey to Rome."

The demon is ever abroad, seeking whom he may devour. Mary, also, is ever seeking whom she may save.—St. Bernard.

ARCHDIOCESE OF ST. BONIFACE.

Notre Dame de Lourdes, Mass. Sunday last, the Feast of the Immaculate Conception of the Blessed Virgin Mary, was grandly observed in the Cathedral of St. Boniface, which has charge of this parish. It was also the Patronal Feast of the Archdiocese. The Rev. Father Laurent, C. R. I. C., assisted by a Deacon and Subdeacon. Our Protestant friends are not inconsiderable to the duty thus laid upon them; but if they are not required as teachers, they will at least contribute toward the purchase of Sunday school papers and library books, as well as charts, designs and flowers to adorn the room and render it more inviting.

ARCHDIOCESE OF KINGSTON.

Very Rev. Dean Murray bids farewell to His Congregation. Trenton Advocate, Dec. 12. On Sunday last after High Mass the Very Rev. Dean Murray, who has been for many years pastor of the Holy Trinity Church, Trenton, was accompanied by his family to the depot to bid farewell to his congregation. He was accompanied by his family to the depot to bid farewell to his congregation. He was accompanied by his family to the depot to bid farewell to his congregation.

well-filled purse in gold pieces and the following address: To the Very Rev. Dean Murray.

Rev. and Dear Father: Your parishioners have learned with deep regret of your early departure from the parishes of Trenton and Camden. We have labored so zealously for the welfare of your flock. We cannot but ardently desire your removal from the scene of your labor to another parish in the diocese; but we are pleased to learn on your own account that you will be so, at least, a larger and better parish.

We feel deeply our loss, for we cannot but remember the cheerful and helpful manner in which you have discharged the sacred duties of your priestly office, nor can we forget the many instances of your sanctity of your daily life, nor the good example you have ever shown us. We would especially thank you for your untiring labors in reducing the debt of the parish and in the establishing of the League of the Sacred Heart, the Trenton Society, and the St. Vincent de Paul Society, and your generosity to the poor, your zeal for education, your care for the young and old, and your fidelity to all your congregations.

We sincerely hope that kind providence will address to you and guide his people, will continue to bless and prosper you in your new sphere of activity, and that you will do so, your high character and worth and that your people will ever be proud to have you as their pastor. We would desire, on behalf of the congregation, to present you with this purse, which we beg you to accept, not for its value, but as an evidence of our good will and as a mark of our attachment. In conclusion, we earnestly pray that the same providence which has blessed you in your former parishes may continue to do so both spiritually and temporally in your new sphere of activity, and that you may long be spared to you and the people to whom you will minister, and all life's days may be happy and fruitful, and all life's days may be happy and fruitful, and all life's days may be happy and fruitful.

FOR SALE AT THE CATHOLIC RECORD OFFICE.

MARTYRS OF THE COLISEUM.

By Rev. A. J. O'Reilly, Miss. A.P. 50 Cents. We have a supply of this fascinating and thrillingly interesting and instructive work, which will send a copy to any of the readers of the CATHOLIC RECORD on receipt of 50 cents. It is richly illustrated and contains the history of the Martyrs of the Coliseum, which was published in 1874, and on 27th April of the same year it received the hearty recommendation of the Archbishop of Toronto. It is the result of much careful study and research, and is the first and only authentic work on the subject. Address: THOS. COFFEY, LONDON, ONT.

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THE CATHOLIC ALMANAC OF ONTARIO FOR 1902.

Beautifully Illustrated Throughout. Price 25 Cents. Containing prices of His Holiness the Pope, the Ecclesiastical Apostolic Delegates, and all the Archbishops and Bishops of Ontario. The cover alone is a work of art; and the almanac contains some excellent sketches, original articles, hymns, liturgical calendar, historical notices, and other interesting contributions, etc. Altogether, the work is interesting, instructive and entertaining. Address: THOS. COFFEY, LONDON, ONT.

SEALED SEPARATE TENDERS.

Addressed to the Postmaster General, will be received at Ottawa, until 10 o'clock on Friday, the 11th of January, 1902, for the conveyance of His Majesty's Mails, on 2 proposed routes for four days a week, and 12 times per week respectively, each way, between London Post Office and the Lake Erie and Detroit River Railway Station, and between the London Post Office and the Michigan Central Railway Station from the 1st of April, 1902.

MAIL CONTRACTS.

APPLICATION will be made to the Parliament of Canada, at its next session, for an Act to incorporate the Ontario and Quebec Railway, and to provide for the construction, maintenance, operation, and management of such railway, and also to provide for the construction, maintenance, operation, and management of such railway, and also to provide for the construction, maintenance, operation, and management of such railway.

TEACHER WANTED.

WANTED FEMALE TEACHER FOR SEPARATE SCHOOL No. 11, Trenton, State salary, \$200. Address John A. McCullough, Secretary, 201 St. Louis St., Trenton, N. J., 1209-1210.

TEACHER WANTED FOR C. S. S. No. 2.

1902 Section small, salary \$225. Apply to Thomas Carbone, Sec. Chgo. Dist., 1209-1210 St. Louis St., Trenton, N. J.

TEACHER WANTED, HOLDING A CLASS CERTIFICATE.

Section No. 2, Brudenell, Male preferred. Duties to commence Jan. 1, 1902. Apply to O. W. O'Neil, 1209-1210 St. Louis St., Trenton, N. J.

WANTED, A FEMALE TEACHER.

HOLDING A PROFESSIONAL CERTIFICATE to teach in the C. S. S. Nos. 3 and 4 of Anderson. Duties to begin on January 7th, 1902. Applicant to state salary, and to send references to C. M. Hall, Sec. Trenton, N. J., 1209-1210 St. Louis St.

WANTED FOR SCHOOL SECTION No. 9.

For the year 1902 a female teacher holding 2nd or 3rd class certificate. Apply to John O'Neil, 1209-1210 St. Louis St., Trenton, N. J.

TWO TEACHERS WANTED FOR WOOD-STOCK SEPARATE SCHOOL.

One for senior room, one for junior room. Apply to Rev. John Cook, Woodstock, Ont.

DIOCESE OF LONDON.

A LIBERAL RESPONSE. Ten thousand six hundred and ninety-five dollars is the handsome amount subscribed by the Catholic congregation of Wallaceburg parish, to enable the Rev. Father Brady to build and equip his beautiful new residence, and to enable the Rev. Father, in making his financial statement last Sunday at both Wallaceburg, to show a surplus of \$5,371.50; per entertainment and so-called \$1,077.35. This is a halcyon report. The congregation has given a flattering testimony of gratitude from him in his profatory remarks, which the great majority of our clergy desire, some generous and encouraging parishioners sending checks for large amounts before being solicited. Wallaceburg News, Dec. 19.

MARKET REPORTS.

LONDON, Dec. 26.—Dairy Produce.—Eggs, fresh laid, common, 20s; extra, 21s; butter, best, 17s; butter, best, 18s; butter, best, 19s; butter, best, 20s; butter, best, 21s; butter, best, 22s; butter, best, 23s; butter, best, 24s; butter, best, 25s; butter, best, 26s; butter, best, 27s; butter, best, 28s; butter, best, 29s; butter, best, 30s; butter, best, 31s; butter, best, 32s; butter, best, 33s; butter, best, 34s; butter, best, 35s; butter, best, 36s; butter, best, 37s; butter, best, 38s; butter, best, 39s; butter, best, 40s; butter, best, 41s; butter, best, 42s; butter, best, 43s; butter, best, 44s; butter, best, 45s; butter, best, 46s; butter, best, 47s; butter, best, 48s; butter, best, 49s; butter, best, 50s; butter, best, 51s; butter, best, 52s; butter, best, 53s; butter, best, 54s; butter, best, 55s; butter, best, 56s; butter, best, 57s; butter, best, 58s; butter, best, 59s; butter, best, 60s; butter, best, 61s; butter, best, 62s; butter, best, 63s; butter, best, 64s; butter, best, 65s; 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