SATURDAY, APRIL 30, 1904.

While the writer finds his il-

lustrious subject notable as a scholar,

exemplary as a Bishop, as orator he

sets him among the world's greatest;

and he devotes the article before us

to a careful study of his sermons as

those of St. Chrysostom and St. Au-

Our readers will be glad to recapi-

tulate ewith Father Boyle the events

of the life of this able, virtuous and

ourageous churchman, friend of St.

Vincent de Paul, monitor of King

Louis XIV, and as a preacher asso-

ciated forever with events of the in-

the life of France.

dination in the

Vincent de Paul.

tensest human and historic interest in

James Benignus Bossuet was born at

Dijon in 1627. His elementary stu-

dies were made at the Jesuit Col-

passed to Paris, and entered the Col-

most distinguished in the University.

Here he studied with marked success;

and in 1652 obtained the degree of

Soon after his ordination Bossuet

went to reside at Metz, where he had

to send a mission to Metz. Vincent,

who was accustomed to employ his

own congregation in giving missions

to the people of the country districts

called to his aid the clergy of the

Tuesday conferences., From amongst

them he formed a band of missioners to proceed to Metz. At this junc-

ture Vincent wrote to the Abbe Bos-

the spot, to assist in making ar

rangements for the mission. Bossuet

gladly gave his co-operation. He not

only made satisfactory arrangements

for the missioners, but he joined them

in their labors. He preached at the

Cathedral, and at the parish Church

of the citadel, and gave instructions

in catechism to the soldiers and the

working people. His discourses were

Abbe Chandenier, who had been di-

give an account of the good that had

been accomplished, and to ask him to

write a letter thanking the bishop of

the place for his patronage. He add-

tulation to M. Bossuet for the assis

tance he gave us by his sermons and

instructions, which were greatly bless-

ed by God," The mission at Metz

The following year found Bossuet in

a wider field of labor. In 1659 he

came to Paris as delegate of the chap-

ter of Metz on the business of that

body. From that date until his ap-

Dauphin, his labors in the pulpit were unceasing. Each year, for ten

years, he preached either the Lenten

of the great churches of Paris, deli-

vering, according to the practice of

of the Minims in 1660, at that of

Germain's before the Court in 1666.

He preached the Advent station at

the Louvre in the presence of , the

Louvre in 1668; and at St. Germain

pefore the Court in 1669. The first

able in preaching to less brilliant au-From time to time

preached in convent chapels on the

occasion of the clothing or profession

of nuns. He gave conferences in the parlors of convents to select audi-

ences of pious persons, explaining to them familiarly the Epistle or Gos-pel of the office of the Church. He maintained his early relations with St. Vincent de Paul, and at his re-quest and architecture.

Meanwhile he was indefatig-

Court in 1665; at St. Thomas

livered in 1662, and the second

Advent station in one or other

took place in 1658.

"Write also a word of congra-

rector of it, wrote to Vincent

When the mission closed th

to

he

lege in his native town. Thence

lege of Navarre, at that time

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nded, high-spirited citit upon the veiled in-ffer to treat contains ? an on the street, or a glass of liquor for. What does he expect to at act? Is it your eks? Does he suppose need a glass of liquor on it. Imagine a man and saying, "Come ow, I know you canrink, I have more mo-I will pay for one if me and have it." You an would ever use such out, when he asks you k, he says that which of the other remark. id you ever meet

d stop you on : "You look hungry, e a lunch, I will pay one who would say: abby, come in and coat, or a hat, or a or you?' Not at all e would do so; and if you would take it to offer you a meal, or a may need and that u, how much more so sult to offer you hurt you and that

ed ? NS:-I suppose that it ssary for me to draw m these few brief ob reflections; they seem to suggest themselves. write will have the of treating. Yet I satisfaction of having the same. There is t I would make, and I attention of the out-and they always

o it. If once a cerout by instinct-that at, nor accept treats, w little of their comhave. They have "no as the saying goes.
d your hand in your ady to treat, or return a treat, they nd near you, around urs, as if by accident. it you ceased treatd off to seek pastures eese to pluck.

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The Rev. Patrick Boyle, C.M., of ful sermons, that on "The eminent the Irish College, Paris, contributes dignity of the Poor of the Church, to the Ecclesiastical Record for in aid of the mother house of April an opportune article on the se-Sisters of Providence, whom Vincent centenary of Bossuet, which had founded. France celebrated on April 12th this

BOSSUET.

Nor did he neglect the instruction of ecclesiastics. At the invitation of Vincent de Paul he preached at St. controversialist and historian, and Lazarus the retreat in preparation for the Easter ordinations in 1659 and the retreat for the Pentacost ordination in 1660. When Vincen passed to his reward, at the request the glory of a sacred eloquence in later ages, and worthy to rank with later ages, and worthy to rank with tion retreats at St. Lazarus in 1663 and 1669. The number of clerics who made those retreats at St. Laza rus usually amounted to three hun dred annually. The exercises lasted ten days and the preacher gave two conferences each day. When it was known that M. Bossuet was the person selected to deliver the lectures the attendance was unusually large.

Unfortunately the conferences delivered by Bossuet during those retreats have not been preserved. The year 1670 marks an epoch in the life of Bossuet. In that year he received episcopal consecration as Bishop of Condom, a See which he soon after resigned to undertake the office of preceptor of the Dauphine of France. To that function the next twelve years of doctor of theology. In the same year his life were devoted.

he was ordained priest. He made the retreat in preparation for his or-In the midst of a court Bossuet led a life of retirement and study. From time to time, however, he reappear monastery of St. Lazarus, under the direction of St; ed in the pulpit; and to this period belong three of his most splendid discourses, viz., his sermon for the cloth ing of Madame de la Valliere, and his funeral orations on Henrietta England and Henrietta of France

In 1681 his duties as preceptor of obtained a canonry. In 1657 the Queen Regent, Anne of Austria, vithe Dauphin came to an end, and he was promoted to the See of Meaux. sited that city, and on her return to Before setting out for his diocese he Paris she commanded Vincent de Paul took a prominent part in the assem bly of the clergy of France, and in the drawing up of the famous declaration of 1682. At the opening of that assembly he delivered an eloquent sermon on the unity of the Church. But much as we admire his learning and his eloquence, we cannot but regret that in that assembly he took a leading part in formulating principles suct requesting him, as he was on | derogatory to the rights of the Holy See, principles which no Frenchman who values his allegiance to the Chair of Peter, could venture, since the Vatican Council, to revive. But Bossuet, Gallician though he was, professed the most profound respect for the primacy and authority of the Holy See, and a great desire for harmony between the ecclesiastical and civil powers; and it may be alleged, on his behalf that the extent of the Papal authority had not then tained the solemn recognition which it has since received.

When the assembly came to a close Bossuet set out for his diocese. It was comparatively obscure; even at the present day the episcopal city of Meaux contains only 12,833 inhabitabts. Here Bossuet devoted himself with energy for two and twenty years to the duties of the espicopal office, to the visitation of his dioese, and the celebration of synods. In the moments of leisure which he could find amidst his official duties, he applied himself to study and to the composition of learned works, pointment to the See of Condom, and to the office of preceptor of the tions of the Protestant Churches."

Dauphin, his labors in the pulpit

But he did not permit his zeal for to which the funeral services were learning, or for the reunion of the held and the body of the deceased Churches, to divert him from preaching, which the Council of Trent calls Roman Catholic Cemetery. the first duty of Bishops. He preached in his Cathedral on all great fes- tinuing the injunction, pendente lite, the time, three sermons each week. tivals during the whole period of his and awarding the custody of the body Preached the Lent at the Church his last illness compelled him to be late division that the last mentioned the Carmelites in 1661, at St. Tho- silent. He also delivered frequent mas de Louvre in 1665 and at St. synodal addresses to his clergy. Though only fragments of those discourses have come down to us, they suffice to show what manner of man he was. He spoke to his clergy at one time on the "Sanctity of the Priesthood and on Prayer as the stantially as stated above, but in of his great funeral orations was de-livered in 1662, and the second in "Preaching"; on "Catechising," on ter were buried in Greenwood cemet-"Mission of the Preacher," on "The ery, Brooklyn, in a lot which belong-Duty of Preaching," on "Preaching ed to Mr. Butler up to the time of by Example." The text of his last his death. On April, 28th, 1903, Mr. Synodal address was "Depositum Butler married Mary Egan. The cere-Custodi." In it he urged his clergy mony was performed by a Catholic to guard with care the deposit faith, the deposit of discipline, and the deposit of temporal goods, for the died, and the surviving wife wished relief of the poor. Net satisfied with solemn discourses such as those men-lic cemetery, against the wishes of tioned, he seized every favorable op-

nations he was wont to deliver an exhortation appropr:ate to the occasion. He addressed fervent exhortafrom time to time to communities of nuns: and it would be difficult to find anything more practical or more beautiful than his sermon to the Ursulines of Meaux on the threefold silence—the silence of rule, the silence of prudence and the silence of Knowing from his early experience the salutary fruits of missions,, he organized missions through out his diocese, and on one occasion, assisted by Fenlon, the future Archbishop of, Cambrai, and by the Abbe Fleury, he himself gave a mission in his cathedral city. From time time he appeared in the pulpits the capital. In 1683 he preached the funeral oration of Marie Therese of Austria, wife of Louis XIV, and soon after the funeral orations of the Princess Palatine and of Letellier. In 1685 he preached on the occasion of the abjuration of the Duke of Portsmouth, and in 1686 he delivered the greatest of this funeral orations, that on the Prince of Conde. In 1700 he preached at St. Germain's in sence of the exiled King and Queen of England. His last discourse was delivered in his own Cathedral Easter, 1702. From that time his chief care was to prepare for death.

A Legal Struggle For a Corpse,

After much patient suffering the end

came on the 12th of April, 1704;

and after a long and great career

Bossuet went to receive the double

reward promised to those who rule

well, and lahor in the word and doc-

of a lawsuit now in progress in New York courts which is published by the Buffalo Commercial, contains lessons for all classes of Catholics. It is as follows:

Some novel questions have been de cided by the Supreme Court of this State, but one of the strangest tions arising in jurisprudence of the State became publicly known last week when Justice Eatch of this city sitting in the first department of the appelate division at Brooklyn, hand ed down an opinion on the question of the place of interment of a decease ed husband and father. The issue raised was whether a Roman Catholic wife or a Protestant son shall de termine the place where the husband and father shall be burieo. The fa is in this remarkalle suit are as follows:

Asahel Seward Butler, a Protest ant, married a Protestant woman and had a son and daughter by her The wife and daughter died and were buried in a Protestant cemetery in a lot owned by Mr. Butler. Butler sub sequently married a Roman Catholic and died a few months after. A controversy then arose between his son and his second wife with respect to the cemetery in which Butler should be interred, the wife claiming that upon the day of his death he was regularly admitted into the membership of the Roman Catholic Church, and should be buried in a Roman Catholic Cemetery, and the son contend ing that he should be buried in the plot with his daughter and his first wife, in accordance with his father's often-expressed desire.

In an action brought by the son against his step-mother to obtain the was placed in the receiving vault of a

Upon an appeal from an order conorder should be reversed and the prior injunction order continued in force until the determination of the

Justice Hatch outlines the case sub-Mr. Butler's son, George Howard But

St. Vincent de Paul, and at his request, and probably in his presence,
he preached one of his most beautiverts, at confirmations, and at ordirepeatedly told him that he desired

to be buried in Greenwood cemeter; by the side of his first wife and daughter, and that frequently during the last four years he and his father visited the family plot in Greenwood cemetery to strew flowers upor the two graves.

The defendant, in reply to these affidavits, stated that prior to their marriage it was agreed that all the children of this marriage should brought up in the Roman Catholic faith; that pursuant to his directions she bought Roman Catholic books fo him to read, and that upon the day of his death he was regularly admitted into the communion and member ship of that Church; that after their marriage neither of them contemplat ed his death, and that the subject of where he wished to be buried had never been mentioned between them.

Since the temporary injunction was served upon the second wife the fune ral services have been held and the body is resting in the receiving vault of the Roman Catholic Cemetery of Long Island.

The lower court made the order granting the custody of the body to the son, and from that order appeal is taken by the wife.

The wife claimed that in the absence of any specific direction of the husband, the law vests in the widow the absolute right to select place of interment and that right is superior to the right of the children.

The lower court held, however, that the right to select the place of burial is not absolute in the wife under the circumstances mentioned, but that the determination is to be made based upon the equities which the particular case presents. Adopting this rule the court decided that as the deceas ed owned the plot in Greenwood co metery, in which place the plaintiff desired the body interred, such place should be selected, and to carry out such purpose the h awarded to the custody of the plaintiff.

Justice Hatch holds, he wever, that such question should not be decided until the trial of the action has been had, and on this question the 'jus tice says :

"It is readily apparent that the religious convictions of an individual may furnish a controlling element in making selection of his final resting place. In the Roman Catholic Church the place of burial is held to be consecrated ground and the belief in future existence held by the members of that Church makes the right of burial in consecrated ground a matter of serious concern. On the other hand, the deceased during his life time selected a lot, in which were interred the members of his family, and what is a reasonable presumption at that period of his life, he contemplated being also buried therein. After the death of his first wife he expressed such intention and continued to bestow upon the grave of his departed wife and child tender memorials of love and affection. While it is testified by the plaintiff and a sister of deceased that the deceased had expressed an intention of being buried in his lot, yet it does not clearly appear that he made expression of such intention after his marriage to defendant; but that, on the contrary, he had proposed to become a com municant of the Church to which she was attached and did in fact partake of the communion prior to his death. Under these circumstances we think that the final disposition of the body should await a determination of the trial of this action. The remains are now in the receiving vault of Calvary Cemetery. There they can remain without interference with the of the parties to this action, until by solemn judgment, after all the proofs have been adduced, the final resting place of the body decreed. This result was effectuated by the injunction which was granted at the time of the commencement of the action. Such order and its operative effects should not be disturbed at this time."

ST BRIDGET'S NIGHT REFUGE.

Report for the week ending Sun day, 24th April, 1904: Irish, 148; French, 72; English, 14: other nationalities, 12. Total. 246.

SYMINETON'S EDINEURGH

COFFEE ESSENCE

GUARAVTEED PURP

(By a Regular Contributor.)

Sometimes these things are unavoid-However, we find that this month of April contains quite a number of most interesting anniversaries, feast is. however, celebrated and many of these are striking historical lessons. Before the month took place his translation, goes out completely we will recall a few of the most important of these anniversaries.

THE ROMAN CAPTIVES. -In the fifty-third year of the reign of King Sapor, of Persia, there was a great capture made near the Tigris of about a thousand Christians, who were all led into captivity. Some of these, including a Bishop, Heliadorus, died on the way, while on reaching Assyria, three hundred were se lected from the others to be sacrificed to the sun. The fire-worship Persia consisted especially in the worship of the sun. They were asked, firstly, to offer sacrifice to the Of their number seventy-five complied and saved their lives. other two hundred and twenty-five were put to death. Of these was Bishop Dausas. On the 9th April the Church commemorates the martyrdom of these Christians

mus was a Bishop, who also suffered martyrdom under King Sapor. His story is a peculiar one. A certain lord of the Persian court named Nersan had refused (being a Christian to offer sacrifice to the sun, but failing at the sight or the tortures gave way, and abjured his faith. The only condition upon which he would be re stored to his rank was that he should kill St. Bademus with his own hand This he prepared to do, but for while he was so terror-stricken that ed, he struck, and struck again, until he had decapitated the saint. He gain ed nothing, however, even from a worldly standpoint. He was soon after again disgraced, and lost all he had, and what was still more portant, had lost his opportunity of

SAINT BADEMUS. - St. Bade

ST. LEO THE GREAT. -Another of this month's saints is St. Leo, the Great. It was this Pope who induced the terrible Attila, King of the Huns, who was then ravaging Italy, to stop his work of ruin. Rome was defenceless, and as a last resource day.

martyrdom.

We have aeglected the saints and Pope Leo, full of faith, journeyed to anniversaries for the past few weeks. Ravenna, where he met Attila, and Sometimes these things are unavoid-received, contrary to all expectations a most favorable audience. St. Leodied on the 10th November, 641. His April, for on the 11th of that month

ST. JULIUS, -St. Julius was a Pope and protector of St. Athan-attacked by the Arians, who were attacked by the Arains, wno were seeking to prove their cause against the Church. The Council of Sardica assembled in this Pope's reign, settled many points of discipline, put an end to all doubt regarding the presumption of the schismatics.

ST. HERMENEGILD. -This great martyr was put to death on the 13th April, 586, by his own father, Le vigild, the Goth and Arian King of Spain. Hermenegild was himself a Goth, but he married a Catholic wife and became a valiant Catholic soldier, whose strong faith endured the test of martyrdom,

THREE SAINTS. -Saints Tiburius, Valerian and Maximus were martyred in the year 229. The 14th April is believed to be the date. Valerian was married to St. Coully, through whom he became a Chris, tian, and through whom he converted his brother Tiburtius, St. Maximus was the officer appointed to attend the martyrdom of the three, but being converted on the spot, he also received the crown of martyrdom.

ST. PETER GONZALES. - This he refused to strike the blow. Then, great saint, whose anniversary also recalling the tortures he had escap- comes in April, is styled Patron of Mariners, from the fact that at one time, when he was preaching Bayona, in Galiccia, and a fearful storm arose, he exhorted his audience to remain. At his prayer the storm was appeased, and though all the land around was deluged, not a drop of rain fell on the audience. St. Peter was also an earnest instructor of the poor, and especially of sailors, among whom he died in 1246. He had refuges for sailors and places for them to pray, when ashore, Thus six hundred and fifty years ago existed institutions like that known as the Catholic Sailors' Club, to-

PARISH GOSSIP.

Under the heading, "The Eighth Commandment." The Church Progres says :

"A very common offense against the commandment is that species of detraction known as tale-bearing. It is that low, vulgar habit of the ton gue which creates discord among neighbors and sets enmities among friends. A willing ear seems always eager to catch such injurious reports, but the tongues anxious to bear them are not less numerous. The one deaf, the other dumb to the evil consequences which result.

Violations of the eighth command. ment are of frequent occurrence amongst some who lead, in all other matters of Faith, a practical Christian life. The habit of tattling about one's neighbor, of speaking uncharitably of others, and of gossiping imaginative scandal grows upon one easily. Those we talk unkindly of may lead better and purer lives than than the parish chroniclers of tale the Eighth Commandment and and fiction who spread evil report miss, unceremoniously, spout them. If you listen to the pa-

ambassadors of the fictitious will unwind, on every occasion that they are given an audience, a string of "it may-be's and I heard it said," for your criticism.

Gossip, tale-bearing and uncharitable words have separated husband and wife, and disrupted happy, Godfearing families. One word of imaginary scandal coming to the car of husband or wife, starts a flame that is guenched, only when home ties are oroken. Idle and evil talk have ruined many a girl's life and sent adrift on the tempestuous sea of sin. Tale bearing has blasted many from home into a maelstrom of crime and vice and behind prison bars, "Enmities have been erected which a lifetime has not broken down," says the Church Progress "and worse still even God's Church, ministers and religious are frequently made the victims of these vicious tongues. Proof. cellently the work of Satan.

Good, devout Catholics should. may lead better and purer lives than ourselves, and may be closer to God and tale visits their home, remember whose budget of scandal brings unrish messenger of scandal, whose ears happiness to many family circles and are ever open to gather in everything innocent individuals. —Michigan Cathat is base and uncharitable, these tholic.

DENTIST.

Walter Q. Kennedy, Dentist

883 Dorobester Street.