On the Brink.

On the Brink. Who mourns? Flow on, delicious breeze ! Who mourns, though youth and strength go by ? Fresh eaves invest the vernal trees, Fresh airs will drown my latest sigh. What am I but apar' outworn or earth's great whole that lifts more high A tempest-freshened brow each mor-To meet pure beams and azure sky ? Thou world-renewing breath, sweep on, and waft earth's sweetness o'er the wave ! The earth will circle round the sun What God takes back the life He gave, To cach his turn. Even now I feel The feel of children press my grave, And one deep whisper o'er it steal-"The soul is His who died to save." AUBREY DE VERE.

FATHER BURKE.

An Eloquent Discourse on the Feast

of St. Thomas of Aquin.

of God for six hundred years, and still

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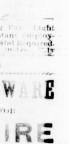
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Oils.

# illuminating light-unless the heart was filled with love as well as the mind teemfilled with love as well as the mind teem-ing with comprehensive knowledg? Was his heart as great as his intellect? Sometimes if they found a man great in one particular thing they found him equally deficient in others. And their own age told them that some of the greatest men of their day had left be-hind them a record that proved that they were most heartles. The great Nanoleon were most heartless. The great Napoleon -the man who was called "great," the man whom no one could withstand on the field, the man who could handle vast ranges of country—that man could ride over the battle-field, and look with a dry eye and an unmoved heart on the various eye and an unmoved near on the various forms of torture that were exhibited around him. The groans of the dying soldier found no echo in the great man's heart. Was that the heart of St. Thomas?

The preacher answered that duest of St. Homas The preacher answered that question by alluding to the f-ct that at the request of the Pope of the time St. Thomas wrote the office for the festival of Corpus Christi, Sunday, March 6, at eleven o'clock, the Dominican Fathers of St. Saviour's Church, Dublin, celebrated the Feast of St. Thomas of Aquin by a High Mass and a sermon preached by the Rev. Thomas Burke, O. P. The sermon treated of the life of the saint, whose festival fell on Church, Dublin, celebrated the Feast of St. Thomas of Aquin by a High Mass and a sermon preached by the Rev. Tomas Burke, O. P. The sermon treated of the life of the saint, whose festival fell on Mond y, and was a most masterly and eloquent one. At the High Mass the Rev. Father Hickey officiated as cetebrant, Father Slattery as deacon, and Father Daly as subdeacon. There was a large and devout congregation. Father Burke tok for his text the words from the Psalms, "God is wonders fal in his saints." The wonders of Al-mighty God were revealed in many ways, but his greatness, majesty, and his glory shone forth with peculiar splendor in his saints. Therefore the Psalmist said: "God is wonderful in his saints," and how for all intellegences for six hundred words from the ystalms, us to praise the saints. Therefore the Psalmist said: "God is wonderful in his saints," and how for all intellegences for six hundred word seemed to be going wrong but his greatness, majesty, and his glory shone forth with peculiar splendor in his saints. Therefore the P-almist said: "God is wonderful in his saints," and to master min; and to day, when due whole world seemed to be going wrong— to-day, when society was a puzzle to every man who loved his race—to-day, when intellect especially seemed wraped, to with the dackness for the light to mistake elsewhere, calling upon us to praise the Lord, he says: "Praise him in his saints," as in the very firmament of his glory. The saint who lived and died six hundred intellect especially seemed wraped, to mistake darkness for the light, to mistake The same work of the to-day is used every C althold' Alips and in every C althold' althold would be to the bearned would as the greatest light that mistake darkness for the light, to mistake error for truth, the Catholic + hurch proclaimed solemnly to philosophers and students, "It you would return to the true light and to the life of grace, let Thomas arise from his grave—take his books and study them." The preacher concluded with an earnest exhortation to his hearers to follow the example of St. God in these latter centuries had given to his Church, and whose very glory in his Childen, and whose very glory in heaven seemed to be developing every day in the greater glory with which he shines and outshines his former brightness amongst all the intellects of men--and that was the great and glorious St. Thomas Thomas of Aquin.

### BACK ON THE OLD PATHS.

## that was the great and grounds so the forty-eight years of age, and died then, and left behind him such monuments of his learning, of his sanctity, of his greatness as had occupied all minds in the Church Catholic Rites at an old British Cathe-dral.

The ancient city of Llandaff beheld on of God for six funded years, and sum errained the grandest and most sublime evidence in existence of science and of philosophy, crowned by faith and sanctity. The reversed preacher then gave a beau-tiful narrative of the saint's family life and the saint's family if and The ancient city of Liandah behavior the 2th inst., for the first time since the Reformation, a Catholic priest entering its cathedral precincts to perform religious rites. The see of Llandaff is one of the three most ancient English bishoprics now early training with the Benedictine monks of Monte-Casino, and of his temp tations, persecutions, and remarkable dethree most ancent Engine or norms how now in existence, and is one of the first ever founded in this island. The church nest-les at the foot of a steep hill, and as you approach it from the city is almost hid from view until you find yourself within liverances. He then spoke of the infidel tendencies of the time in which the saint lived. The human intellect from the

a stone's throw from its west gate. On Saturday, the 12th of March, the priest of the place, the Rev. George Cor-m ck, Cardiff, preceded by the cross bearer, carrying aloft the long-banished procesbeginning had always turned away from God, as a rule, after it had attained a certain excellence, and in our own day we had some of the highest and cultivated minds in the world—some of the most At the time of birth of St. Thomas of Aquinas there was a great movement going on, and human intelligence was

At the time of birth of St. Thomas of Aquinas there was a great movement going on, and human inteligence was opposed to Ahnighty God. Abelavd, in Paris, and many learned men in the uni versities, were teaching the students that fatal error which had suck so many souls into pedition—namely, that God's re-vealed religion could not agree with the conclusion of human science, and that a man might study, and it he studied philosophy, if he studied geology, if he read profoundly in history, he was sure to come upon something that would give the lie to the faith and the doctrines of the Catholic Church. Now, there never was a more fat 1 or a more brutal error than that; for all trutin, whether it be netural or supernatural, whether it be revealed, or whether it be leaborated in the human mind, or the conclusion of weary studies—wherever there was a tru n it was but the reflection of Alnighty God, who was eternal and essential truth Therefore, as God could not contradict himself, as God could not say too is by revelation—such a thing is truth, and yet leave us to prove that it is false b the the bar opointed times sprinkling the contradiction when it is false b the the bar opointed times sprinkling the contradiction for a more bruta enter the appointed times sprinkling the contradiction for the solution of the grave and saving the closing proves tood the priest radia systant. The barial service was then proceeded with, the priest reciting it aloud in Latin, and at the appointed times sprinkling the contradiction for the priest reciting prior of the priver tood the priest med pointed times sprinkling the contradiction for the spring it aloud in Latin, and at the appointed times sprinkling the contradiction of the priest reciting prior so other privers too priore that it is false b the the barial service in English. The clerics God, who was eternal and essential truth Therefore, as God could not contradict himself, as God could not say to us by revelation—such a thing is truth, and yet leave us to prove that it is false b the praver, the priest recited portions of the burial service in English. The clerics leave us to prove that it is false b the light of our own reasons, for then the truth and the falsehood w uid come from God, and there is no talsehood in him; therefore it was eter at truth that science, cultivated to it- very highest per-fection, could never upset one single doc-fection, could never upset one single docthen retired processionally, headed by eross. No discourse was made, and the best feeling was displayed by all concerned.

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## PAPAL ENCYCLICAL.

trine or iota of the teachings of revealed religion. They had been at it now for two thousand years; they had been trying The Osservatore Romano publishes an encyclical, dated March 2, in which his Holine-s Leo XIII. proclaims an extrato shake the testimony of the Mosuc account of the creation; they had been trying to shake the miracles of our Lord ordinary Jabilee, under the patronage of St. Joseph, to be held through the Catholic world, from the 19th of the present month trying to shake the miracles of our Lord —disputing every inch of the sacred territory of revelation; they had been at it for two thousand years, wasting brain and intellect in the vain effort to over-turn the tower that was built by the hand of God—and what was he conclu-sion that our learned men had arrived at until the 1st of November inclusive in Europe, and until the 31st of December Europe, and unti. the 31st of December in all places beyond the limits of this Con-tinent. This announcement the Pope prefaces by reminding the episcopate of the bitter warfare c rried on against the Church, whose salutary action it is desired to banish from the public life of the peo-ple. He complains bitterly that this crim-inal conspiracy has been chiefly prejudic-ial to the Roman Pontif, to whom, despoiled of his legitimate rights, has been sion that our learned men had arrived at for our consolation? At er two thousand years of study and philosophy they went out of their way to tell us that the last out of their way to ten us that he has the result of science was the revelation that man was only the development of the ape-that we were all monkeys—that there was no essential difference between mankind and the easts of the field—no ial to the Roman Pontiff, to whom, despoiled of his legitimate rights, has been left, as if in mockery, nothing more than the mere semblance of regal majesty. Here, in the very centre of Catholic truth, the sanctity of religion is outr-ged, the dignity of the Holy See is turned into con-tempt, and while many Catholic Churches have been closed or descerated, the temples of betweed on wherein the worst doctrines oul-no immort lity-no eternity-no heaven- no God ! Oh ! dreary waste of

sophy ! Having spoken of the mature knowledge Having spoken of the mature knowledge f St. Thomas, and his surpassing intel-lectual acquirements, the reverend preacher dwelt at some length on the labors of the last years of the saint's life, and said that when reading his "Summa" people were sometimes inclined to think that their very faith was gone, that mysteries ceased to exist, so vividly were the divine scenes brought before them. After St. Thomas was three hundred years in his grave the Catholic Church assembled have been closed or descerated, the temples of heterodoxy, wherein the worst doctrines are taught with impunity, have multiplied. Laws injurious to the Church and the Catholic populations are sanctioned, and, regardless of that right of teaching with which the Roman Pontiff is invested, he is prohibited from any share in the education which the Roman Pontifi's invested, he is prohibited from any share in the education of youth beyond what is subject to the rude surveillance of civil legislation. In this lamentable state of things he has no this lamentable state of things he has no power to remedy; there is no resource but supplicate the Most High, and to that end his Holiness proclaims this jubilee and sets forth in detail the conditions thereof. The Pope also takes occasion to animad-vert on the violated rights of the College of the Propaganda Fide—an institution which had deserved well of the Church and of humanity, and the property of which in his grave the Catholic Church assembled at the Council of Trent, and on the right at the Council of Trent, and on the right of the pontifical chair was the Holy Scriptures, and on the left the Summa of St. Thomas, and those were the ouly books admitted into the council. But, surely, whilst they admired the intellect, they must not lose sight of the heart. It was not St. Thomas's intellectuality that was not St. Thomas's intellectuality that made him a saint. Of what avail would it be unless it was a warning as well as an

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