

POOR DOCUMENT

THE WEEKLY HERALD.

VOL. 1--NO. 10.

FREDERICTON, N. B., SATURDAY, FEBRUARY 11, 1882.

\$1.00 A YEAR.

THE ATTRIBUTES OF PUBLIC CHARITY.

EXTRACT FROM A SERMON DELIVERED BY
REV. FATHER BURKE.

(Published by request.)

My dear friends: We all read the Scriptures; but of the many who read them, how few there are who take the trouble of thinking profoundly on what they read. Any one single passage of the Scriptures represents, in a few words, a portion of the infinite wisdom of the Almighty God. Consequently, any one sentence of those inspired writings should furnish the Christian mind with sufficient matter for thought for many and many a long day. We, Catholic priests, are obliged, every day of our lives, in our daily office, to recite a large portion of the divine and inspired Word of God, in the form of prayer. Never was there a greater mistake than that made by those who think that Catholics do not read the Scriptures. All the prayers that we, priests, have to say—seven times a day approaching the Almighty God—like all embodied in the words of the Holy Scriptures; and not only are we obliged to recite them as prayers, but we are obliged to make them the subject of our daily and our constant thought. I purpose, in approaching this great subject of the Attributes of Christian Charity, to put before you a text of Scripture which many of you have, no doubt, read over and over again—the first verse of the Fortieth Psalm, in which the Psalmist says: "Blessed is the man that understandeth concerning the needy and the poor."

Now, if you reflect, my dear friends, you will find that, as first sight, it seems strange to speak of that man as "blessed" that understandeth concerning the needy and the poor; there seems to be so little mystery about them; they meet us at every corner; put their wants and their necessities before us; they force the sight of their misery upon our eyes; and the most fastidious and the most unwilling are obliged to look upon their sorrows, and to hear the voice of their complaint and their sufferings. What mystery is there, then, in the needy and the poor? What mystery can there be? And yet, in the needy, and the poor, and the stricken, there is so profound a mystery that the Almighty God declared that few men understand it; and "blessed is he that is able to fathom its depths." What is this mystery? What is this subject—the one which I have come to explain to you? A deep and mysterious subject, one that presents to us far more of the wisdom of the designs of God than might appear at first. What is the mystery which is hidden in the needy and the poor, and in which we are pronounced "blessed" if we can only understand it thoroughly, and, like true men, act upon that understanding? Let me congratulate you, first, that, whether you understand this mystery of God, your presence here to-night attests that you wish to act upon it; that you are the instincts of Christian charity; that the needy and the poor and the stricken ones of God have only to put forth their claims to you, at the pure hands of these spouses of our Lord, and you are ready, in the compassion and the tenderness of heart which is the inheritance of the children of Christ, to fill their hands, that your blessings may find their way to the needy and the poor.

And yet, so prompt in answering the call of charity, perhaps it will interest you, or instruct you, that I should invite your consideration to this mystery. What is it? In order to comprehend it, let us reflect. The apostle St. Paul, writing to his recently converted Christians, lays down this great rule for them: That, for the Christian man, there are three virtues which form the very life and essence of his Christianity; and these are—not the virtues of prudence, nor of justice, nor of high-mindedness, nor of nobleness, nor of fortitude;—no; but they are the supernatural virtues of Faith, Hope, and Love. "Now, these remain to you, brethren," he says: "Faith, Hope, and Charity.—These three; but the greatest of these is Charity." The life of the Christian, therefore, must be a life of a believer—a "man of faith." It must be a hopeful life—an anticipative life—a life that looks beyond the mere horizon of the present time into the far-stretching eternity that goes beyond it—a life of hope; but, most of all, it must be a life of divine love. These are the three elements of the Christian character. Nowadays, it is the fashion to pervert these three virtues. The man of faith is no longer the simple believer. Faith means a bowing down of the intellect to things that we cannot understand, because they are mysteries of God. But the idea of religion, nowadays, is to reason and not believe. The apostle, if he were writing to the men of this nineteenth century, would be obliged to say: "Brethren, now there remain to you argument and reason; but not faith; for faith means, in the mind of the same apostle, the humbling, unto full humiliation, of intelligence before the mystery which was hidden for ages with Christ in God.

"Faith," says St. Paul, "is the argument of things that appear not." The Catholic Church, nowadays, is called the enslaver of the intelligence—the incubus upon the mind of man. And why? Because she asks him to believe. Mind—men of intelligence who listen to me—because she asks a man to believe; because she says to him, "My son, I cannot explain this to you; it is a mystery of God;" and there is no faith where there is no mystery. Where there is the clear vision, the comprehensive conviction of the intelligence, arising from argument and reason, there is no sacrifice of the intellect—there is no faith.

Hope, nowadays, has changed its aspect altogether. Men put their hopes in anything rather than in Christ. It is only a few days ago I was speaking to a very intellectual man. He was a Unitarian—a man of deep learning and profound research. Speaking with him of the future, he said to me: "Oh, Father, my future is the embodiment of the human race; the grandeur of the 'coming man'; the product of development, by every scientific attainment, by every grand quality that can ennoble him, of the man who is to be formed out of the civilization and the progress and the scientific attainments of this nineteenth century." That was his language; and I answered him and said: "My dear sir, my hope is to see Christ, the Son of God, shining forth in all my fellow men here, that He may shine in them forever hereafter. I have no other hope."

The charity of to-day has changed its aspect. It has become a mere human virtue. It is compassionate, I grant you; but not with the compassion that our Lord demands from His people. "It is benevolent," I am willing to grant you. We live in an age of benevolence. I bow down before that human virtue, and I am glad to behold it. On the other hand, loudly protesting against this spirit of our age, which admits the bad, and spoils the good; which is in sin, and then tries to deprive of its sacramental character the modicum of virtue that remains—protesting against all this, stands the great Catholic Church and says: "Children of men, children of God, Faith, Hope, Charity must be the life of you; but your faith and your hope must be the foundation of your charity; for the greatest of these virtues is charity."

And why? What is Faith? Faith is an act of human intelligence; looking up for the light that cometh from on high—from the bosom of God, from the eternal wisdom of God. Recognizing God in that light, faith catches a gleam of Him, and rejoices in His knowledge. Hope is an act of the will, striving after God, clinging to His promises, and trying, by realizing the conditions, to realize the glory which is the burden of that promise. Charity, alone, succeeds in laying hold of God. The God whom hope strains after—charity seizes and makes its own. And, therefore, "the greatest of these is charity." When the veil shall fall from the face of God, and when we shall behold Him in heaven, even as He is and as He sees us, there shall be no more faith; it shall be absorbed in vision. When that we strain after, and hope for, to-day, shall be given us, there shall be no more hope. It shall be lost in fruition. But the charity that seizes upon God to-day shall hold for all eternity. Charity, alone, shall remain, the very life of the elect of God. And, therefore, "the greatest of these is charity."

Have you faith, my beloved?—the faith that humbles a man—the faith that makes a man intellectually as a little child, sitting down at the awful feet of the Saviour—speaking to that child through His Church? If you have not this faith, but if you are groping for an argument here or an argument there, trying to build upon a human foundation the supernatural structure of divine belief—then, I ask you, how can you have hope? seeing that Almighty God stands before you and says: "Without faith it is impossible to please me; without faith you must be destroyed; for I have said it—and my word cannot fail—he that believeth not shall be condemned." And if you have not faith and hope, the foundation, how can you have the superstructure of divine Charity? How can we believe God unless we know Him? How can we love Him unless in proportion as we know Him? "Oh, God," exclaimed the great St. Augustine, "let us know Thee, and know Thee well, that I may love Thee and love Thee well!"

Now, these being the three virtues that belong to the Christian character, let us see how far the mystery which is in the needy and the poor enters into these considerations of faith, hope, and love. Certain it is that the charity which the Almighty God commands us to have—that is to say, the love which He commands us to have for himself—is united to the other commandment of the love that the Christian man must have for his neighbor. Certain also it is that the poorer, the more prostrate, the more helpless that neighbor is, the stronger becomes his claim upon

our love. Thirdly: it is equally certain from the Scriptures that the charity must not be a mere sentiment of benevolence, a mere feeling of compassion, but it must be the strong, the powerful hand extended to benefit, to console, and to uplift the stricken; the powerless, and the poor; or, in tongue, but in deed and in truth." And he adds: "He that hath the substance of the world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him?" Therefore, your charity must be a practical and an earnest charity. Such being the precept of God with respect to the needy and the poor, let us see how far faith and hope become the substratum of that charity which must move us towards them. What does faith tell us about the poor? If we follow the example of the world, building up great prisons, paying physicians, paying those whom it deems worth while to pay for attending the poor, the sick, and the sorrowful; we consult the world, building up its workhouses, ignoring the poor there as if poverty was a crime—separating the husband from the wife, and the mother from her children—we see no trace here of divine faith. And why? Because divine faith must always respect its object. Faith is the virtue by which we catch a gleam of God. Do we catch a gleam of Him in His poor? If so, they claim our veneration, tenderness, and love. Now, I assert that the poor of God, the afflicted, the heart-broken, the sick, the sorrowful, represent our Lord Jesus Christ upon this earth. Christ, our Lord, declared that he would remain upon the earth and would never leave it. "Behold," he said, "I am with you all days unto the consummation of the world." Now, in three ways Christ fulfilled that promise. First of all, He fulfilled it in remaining with His Church—the abiding spirit of truth and holiness—to enable that Church to be, until the end of time, the infallible messenger of divine truth; that is to say, the light of the world—the unceasing and laborious saviour of mankind. "You are the light of the world," says Christ; "you are the salt of the earth. You are not only to illumine, but you are to preserve and to purify. In order that you may do this, I will remain with you all days." Therefore, He is present in the Church. Secondly, He is present in the adorable sacrament of the altar, and in the tabernacles of the Church—really and truly—as really and truly as He is upon the right hand of His Father. Therefore He said, "I will remain." And He indicated how He was to remain when, taking bread and wine, he transubstantiated them into His body and blood, saying over the bread, "This is My Body," and over the wine, "This is My Blood." And in both these ways Christ, our Lord, remains invisibly upon the earth. No man sees Him. We know that He is present in the Church; and, therefore, when the Church of God speaks, we bow down and say "I believe," because we believe and I know that the voice that speaks to me re-echoes the voice of my God, the God of Truth. When Christ, our Lord, is put upon that altar, lifted up in the hands of the priest—lifted up in holy benediction, we bow down and adore the present God, saying: "I see Thee, O Lord, but I know that behind that sacramental veil Thou art present, for Thou hast said: 'Lo, I am here!' This is My Body! This is My Blood!"

But, in a third way, Christ our Lord remains upon earth—visibly, and no longer invisibly. And in that third way He remains in the persons of the poor, the sick, and the afflicted. He identifies Himself with them. Not only during the thirty-three years of His mortal life, when He was poor with the poor, the sick, and the sorrowful, and afflicted with the afflicted, when He bore the burden of their poverty and the burden of their sins on His own shoulders—not only was His place found amongst the poor—He who said "the birds of the air have their nests, the beasts of the field and the foxes have their holes—whereas to lay His head" not only was He poor from the day that He was born in a stable, until the day when, dying naked upon the Cross for pure charity, He got a place in another man's grave—but He also vouchsafed to identify himself with his poor until the end of time, as if He said: "Do you wish to find Me? Do you wish to touch Me with your hands? Do you wish to speak to me words of consolation and of love? Oh, Christian man, go seek the poor and the naked, the sick, the hungry, and the famishing! Seek the afflicted and the heart-broken, and in them you will find Me; for, Amen, I say unto you, whatsoever you do unto them, that you do unto Me!" Thus does Christ, our Lord, identify himself with the poor and the Church. He remains in the world, in His Church, commanding that we shall obey him—for He is God. In His sacramental presence we may adore Him; He is God. In His poor—in the afflicted, naked, hungry, famishing, that we may bend down and lift Him up—He is God still! A most beautiful example of how the saints were able to realize this

SUNDAY SERVICES.

FREDERICTON.

CHRIST CHURCH CATHEDRAL.—The Bishop of Fredericton, Metropolitan of Canada, Rt. Rev. J. Medley, D. D.; Bishop Coadjutor, Rt. Rev. H. T. Kingston, D. D.; sub-Dean, Rev. Finlay Alexander. Services on Sunday—Celebration of the Holy Communion, 8 a.m.; Morning service, 11 a.m.; Evening service, 6.30 p.m.

CHRIST CHURCH (St. Ann's)—Rev. G. C. Roberts, rector. Morning service at 11 a.m., with the celebration of the Holy Communion at 11 a.m.; evening service 3.45 p.m. The Sunday school services will be by the Rev. Mr. Montgomery. Sabbath school at 2.15 p.m., at the Madras School Room. (The rector is in Chatham and will return on Tuesday next.)

ST. DONASTAN'S CHURCH.—Rev. J. C. McDevitt, Parish Priest; Rev. C. Freclinius, Curate. Sunday services—Low Mass at 8 a.m.; High Mass, at 11 a.m.; Vespers, at 3 p.m.; Sabbath school at 2 p.m. The Ladies Branch of the St. Vincent de Paul Society meets in St. Donastan's Hall immediately after Vespers. The male branch of the Society at 6.30 in the same place. Masses will be said every day during the week at 7.30 a.m.

METHODIST CHURCH.—Rev. E. Evans, Pastor; Rev. L. W. Wadman, Assistant. Morning service at 11 a.m.; evening service at 7.30 p.m. Sabbath school at 2.15 p.m. Prayer meeting on Wednesday at 7.30 p.m. Bible Class Monday at 7.30 p.m. Subject of lesson, "Regeneration."

BAPTIST CHURCH.—Rev. F. D. Crawley, pastor. Morning service at 11 a.m.; evening service at 7.30 p.m. Sabbath school at 2.15 p.m. Week night social services on Monday and Friday evenings at 7.30. Prayer meeting every Sabbath morning at 9.30.

FREE BAPTIST CHURCH.—Rev. J. McLeod, Pastor. Prayer meeting at 9.30. Morning service at 11 a.m.; evening service by the pastor. Sabbath school at 2 p.m. Prayer and social meeting Monday, Wednesday and Thursday evenings of next week at 7.30, and a conference on Friday evening at the same hour.

METHODIST CHURCH.—Rev. W. W. Brewer, Pastor. Services at 11 a.m. and 6.30 p.m. LUNCHEON.

The Rev. Mr. Wadman will preach in the Methodist church at 3 p.m.

PERSECUTION OF THE JEWS IN RUSSIA.

The revelation which has recently been made, through the columns of the *London Times*, of the persecutions suffered last year by the Jews in Russia, has not been equalled, as the record of human atrocities, since the time that the terrible outrages endured by the Christians in Bulgaria were brought to public attention. We have heard from time to time that an anti-Jew riot had occurred in this or that town in Russia, but as the newspapers are prohibited from publishing accounts of these disturbances, the details of the riots have never found their way, until this occasion, across the Russian frontier. A riot is a general term, which may be applied to almost any outbreak of lawless spirit, but in Russia these attacks upon the Jews have been marked by the utmost brutality. Men have been killed, often in a terrible manner, as, for instance, at Gregorivka, where a Jewish innkeeper was placed in one of his own barrels and thrown into the Dnieper river. Women and girls in hundred of instances have been outraged, as at Elizabetgrad, where an old man, in trying to save his daughter, was thrown from the roof of his own house, while twenty of the rioters took possession of the girl. Even little children did not escape; they were thrown from windows, their throats cut, and, in other cases, they were imprisoned in houses which were set on fire. As to the amount of property destroyed, this foots up in value to millions of dollars. These persecutions have not been confined to any one locality, but have extended over a large area of territory in western Russia. Since last April one riot has succeeded another, with but short intermission, and there is no reason for supposing that an ending has yet been reached. According to the *Times* correspondent, they seem to have been planned by some central authority, and it has almost always been known where they were to occur. With this warning it might be supposed that the government would take the precautions needed to prevent them; but not only have the authorities refused protection in advance, but the soldiers have been permitted to join with the rioters, and have aided them in some of the worst barbarities. In the country, in small towns and villages the populace have been stimulated to their work by false proclamations, which

have asserted that the Czar has given the property of the Jews to his Christian subjects, and the local authorities have not thought it worth their while to deny the truthfulness of this statement. The persecution, in all of its bloody and revolting details, is an ineffaceable blot on the record of Russian civilization, and should provoke the condemnation of humane people all over the world. It is the result, not so much of religious hatred as of jealousy, as was illustrated at Borispol, where the Christian (?) women, who had held the Jewish women to the ground while they were being violated, sent in a petition that Jewesses should no longer be permitted to wear silks and satins.

How to KEEP WARM.—"Yes, sir," said a New York Jehu the other day, "it takes an old stage driver to stand this sort of weather, and they do so because they are used to it, partly, and partly because they know more than to try to keep warm on liquor. A good dish of oatmeal porridge and plenty of coffee before getting on the box, and then plenty of good victuals during the day and the cold weather only makes a man have the better appetite, while a horn don't last till you get on the box again, and then you are worse off than ever." "Yes," said another driver to his interrogator, "it is only a green driver or their horse car fellows as tries to keep warm on rum."—*Exchange*.

It was recently announced that the Rev. George C. Miln of Chicago had become so heterodox in his theology that he was no longer at home in the Unitarian Church, and that he consequently fell the necessity of reaching out into some religious fellowship where he would be free to adopt and preach any new theories which might present themselves to his mind. With this view, he was about to give up his church. But now he has taken a new view of the situation, and has concluded to remain where he is. His people have urged him to withdraw his resignation, and he has consented, they giving him the largest liberty to preach from their pulpit such doctrines as may seem good to him.

One of the most curious collections of theatrical works in existence, brought into the market by the demise of its late owner, the celebrated Baron Taylor, will shortly become the property of the French Government. It contains over 25,000 printed plays, representing the repertoires of all the Parisian theatres since 1789, and including copies of all the French pieces performed in the provinces or abroad during the last 91 years. It also includes a complete series of the political dramas written and produced during the time of the first French Republic.

Stylish young ladies wear very short skirts to their home dresses, chiefly because it is the fashion, but also to show their pretty little Charles II. slippers of black satin. These slippers are exceedingly graceful upon the foot, and are fastened by a single strap, which crosses the instep just below the ankle, and is held by a tiny silver buckle set with Rhinish pebbles. A pair of rich colored cardinal silk hose worn with these dainty slippers sets them off with admirable advantage.

The uses of paper, like the developments of electricity, seem to be endless. In Berlin some of the restaurants and cafes have adopted plates made of paper for serving bread and butter, rolls, cakes, buns, and similar articles. It is probable that further use may soon be made of so safe and cheap a substitute for pottery. In the restaurants of Holland the pretty serviettes of thin paper, which the public take away if they please, have long been used.

Concerning the robe of a Philadelphia lady—it was a fur cloak which cost the owner \$3,500. It was a circular of Siberian sable, of the choicest skins, perfectly shaded and fitted to make a pattern of perpendicular stripes, the deep, rich hair shading to lighter at the back. It is unique, as there are not skins enough in the country to repeat it.

Great Britain has forty-nine per cent. of the carrying trade of the world, and actually carries fifty-two per cent. of all merchandise. Of the steam tonnage of the world she owns 2,580,000 tons, against 1,520,000 owned by all other nations combined.

More than 3,000 women are employed in the railway offices of Austria. Their pay is from 15 to \$30 a month. The majority of them are the widows, wives or daughters of defunct or active male employes on the road.

"O was some power the giftie gie us to see ourselves as others see us!" This has been remedied by a New York hater, who has put a small mirror in each hat.

A movement is in progress in England to rescuse Canon Knox Little, for ritualistic practices.

The network of German submarine cable is completed. It connects 221 towns, and has cost about \$7,000,000.