AN ADVENT PREACHER,

ROME LISTENING TO PERE MON-SABRE, THE DISTINGUISHED DO-MINICAN.

Written for the Republic.
One of the highest oratorical honors which can befall a Catholic priest is to be chosen to deliver a course of Advent or Lanten services. Lenten sermons in any one of the many famous churches of the Eternal City. Prelates, no less than priess, lave always regarded such an appointment as an especial distinction, and before any relate an expect for any and a selection has priest can expect for such a selection he must have wen, so it were, an inter-national reputation not alone for pulpit elequence, but also for eminent plety. This year the distinguished French Dominican, Pere Jacques Mousabre, who for twenty years held the post of Lenten prescher in the famous Cathedral Church of Notre Dame at Paris, which he vacated at the close of last spring's conferences, has been chosen the Advent preacher in the church of Sant' Audres della Valle, and the fame which he won in the gay capital is pretty good guarantee that the Romans, who will have the pleasure of listening to his advent sermons, will hear cloquent presentations of the religious topics which the distinguished Dominican

Pere Didon is, so it is commonly asserted. to be the successor in the pulpit of Notre Dame, at Paris, of that other elequent Dominican, Pere Moneabre, whose splendid oratory, as displayed in his Lenten and Advent conferences, has charmed Catholic Paris for fully two decades of years, and proved its possessor a worthy Notre Dame its renown. It was in the early thirties that Archbishop de Quelen, who was then the incumbent of the Paris ian See, was besought by Frederic Ozanam and some other young Catholics to permit Pere Lacordaire, whose sermons at the College Stanisles had then stamped him as an orator of extraordinary force and brilliancy, to deliver from the pulpit of Notre Dame a series of sermons in refutation of the many repeated and public attacks

CERTAIN NOTED FRENCH ATBEISTS were then directing against Carletianity.

After a good deal of hecitation the Arch-After a good deal of hesitation the Archbishop, who doubted the wisdom of noticing those attacks from his pulpit, consented, and Henri Licordaire was named the Lenten prescher, and acquitted himself so well of his task that, at the close of his conferences, the Archbishop publicly thanked him from the pulpit for the services his conferences had rendered the Church, and at that time he appointed the preacher an honorary canon of the cathedral. Lacordaire's first series of concathedral. Lacordaire's list series of con-ferences covered two years, and they drew the attention of not only Catholic France, but also of Christian Europe, to the pul-pit of Notre Dame. The great confer-ences frightened the pious preacher, how-ever, who feared lest the applause which wasso unstintedly bestowed on him should cause bit to forgethis mightly duties and cause him to forget his priestly duties, and one morning Paris was startled by the an nouncement that its greatest preacher had quitted his pulpit and gone into a Domin-ican convent, with the avowed intention of entering that religious order and thus separating himself from the world more

effectively.
The Lenten conferences which Lacor-

tive effects of eloquence, the words then listened to bore fruits in the hearts of Ilstened to bore truits in the hearts of thousands; and they continue to bear fruits in the traditions which to this day cause the thoughts of multitudes to be turned at this season to the pulpit of Notre Dame." Lacordaire remained the Notre Dame." Lacordarie remained the preacher of the cathedral church up to 1851, when he bade its pulpit a second and a final adieu. "O alsies of Notre Dame," exclaimed he in terminating his last conference in the church; "you who have borne my words to so many hearts and minds until then without God, I shall not be separated from you in thought.
At the memory of what you have been to
me, I do but pour myself out before you
now as the children of Israel poured
themselves out when in exile they thought

of Jerusalem."
Pere Lacordaire's successor in Notre Dame was Father Felix, an eloquent
Jesuit, who, during his occupancy of the
metropolitan pulpit, worthily upheld its
reputation and won the name of a modern
Bourdalone, so eminent did he show him sourdaione, so eminent did ne show him self in oratorical gifts. From him the honor of being the Lenten preacher of Notre Dame passed to the unfortunate Pere Hyacinthe, of whom the world has already heard too much, and who doubt less, in his present degradation, remembers with the hears at recrets the days less, in his present degradation, remembers with the keenest regrets the days when he wore the frock of a Carmelite friar and was hailed by Catholic Paris as another Lacordaire. After his lamentable defection from grace the Archbishop

of Paris turned anew TO THE DOMINICAN CLOISTERS in his quest of a Lenten preacher, and the man of his choice proved to be Pere Mon. man of his choice proved to be Pere Monsabre, who recently resigned the pulpit, after having brilliantly occupied it for a score of years. This Dominican, who was born in 1827, began his ministry as a secular priest in the diocese of Biois, and he had attained his twenty-eighth year before the idea of joining the Dominican habit possessed him. He entered the novitiate at Chalais in 1855, and of that act of his life he has said: "I became a Dominican to seek perfection and make sure of my salvation. I am not aware that I had any talent as a preacher when I was a simple vicaire at Vendome. I owe all the eloquence I possess to St. Thomas, all the eloquence I possess to St. Thomas, all the eloquence I possess to St. Thomas, all the eloquence I order and Father

Lacydaire." After finishing his novi interrupted his conferences, but did not stony that the French processions were transferred to Great Fritain by the treaty of 1760 provision was node for the mainsements in the French Courch of the Annunciation, which stands near Portman square, in London, and in 1870, after Pere Hyachnthe's defection, Monsignor Darboy, then the Archbishop of Paris, named him the Lenten preacher of Notre Dame. The breaking out of bostilities that year between France and Germany interrupted his conferences, but did not stop his preaching; and, in 1871, his sermons at Metz created such a popular furore that the French citizens who became enthusiastic over his patriotic became enthusiastic over his patriotic utterances, carried him in triumph through the streets of that city, which act, on their part, compelled him to hurriedly quit the town, in order to escape the attentions of

town, in order to escape the attentions of THE GERMAN AUTHORITIES.

Of his elequence a writer who had listened to some or his Lenten sermons said: "It is not only that the words of Pere Monsa bre, as they fall from his lips, are listened to by church-going Catholities; in their pamphlet form they quickly circulate through Paris, and are discussed in various classes of society. The truth is, Pare Monsabre is a power. Steeped in the lore of schoolmen, the essence of his teaching. of schoolmen, the essence of his teaching, as might be expected, is drawn from St. Thomas Aquinas. But his ideas are con veyed in such an attractive, and, at the same time, so modern a form, that his hearers know they are listening, not only to a well versed theologian, but also to one who is in the van of moder thought. Tois accounts for the number of men of letters and of science who each year take their places round his pulpit. To the doctrinal value of his teaching, his sermons in their printed form bear testi mony; while for proof of the practical efficacy of his work we have only to look at the paschal communions at Notre

It was not until last year that this eloquent Dominican declared that he would, at the close of his Lenten conferences, retire from the pulpit he had filled almost uninterruptedly since his first appointment thereto in 1870 Rumor has already named as his successor in Notre Dame, Pere Didon, another Deminican, whose fame as a brilliant orator has constantly increased during the ten or twelve years that he has been before the public; and whose literary attainments are sufficiently proven by the praises which are just now being bestowed upon his latest work, notice of which appeared in the last issue of the Republic. Pere Didon has not yet passed his fiftieth birthday; he is tail, robust and commanding in appearance, and one Parisian has said of him that if he had his cassock off he would be taken FOR A CAVALRY OFFICER

by ten people to the one who would de-clare him a priest. He first came into prominence as a prescher about 1880, when occupying the pulpit of a somewhat obscure church in Peris; his sermons, nevertheless, were all the rage, as the say ing is, and the one topic of religious circles. The little church where he held forth, was speedily crowded and soon forth was speedily crowded, and soon proved inadequate to hold the crowds who flocked to listen to the elequent young Domincan. Pere Didon, at this date, was a member of the Dominican ire had inaugurated and rendered so iccessful could not be dropped, however, and the Archbishop found it necessary to hoose some other orator to fill his pulpit. His choice fell on the Jesuit, Pere Ravig ann, who, in 1837, took Lacordaire's place and filled it so acceptably that when, subsequently, the latter preacher returned to Notre Dame, this time in the garb of a Dominican monk, he was unwilling to displace his successor, and compromised matters in such a manner that while he, Lacordaire, delivered the Advent discourses, Pere Ravignan continued to be THE LENTEN PREACHER; and this was the order that was observed for a number of years afterwards. Of these Advent conferences a writer in the London Tablet said two years ago:

In the Rue Jean de Beauvois, in the Latin quarter of Paris, and up to the time that oratorical fame came to him his name to for the Sunctival Unknown to Parisiana.

Romown came to him his name to for the sunctive of Curistian to the visit of the Pope is referred to by the P. incipal, the path to accommodation is easy to the participation of the service as the successor, and compromised matters in such a manner that while he, Lacordaire, delivered the Advent discourses, Pere Ravignan continued to be THE LENTEN PREACHER; and this was the order that was observed for a number of years afterwards. Of these Advent conferences a writer in the London Tablet said two years ago:

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In the Rue Jean de Beauvois, in the Listin quarter of Paris, and up to the time that oratorical fame came to him his name to him his manned to for derivations. If the Pope is the Head of ours.

If the Pope is referred to by the P. incipal, the path to accommodation is easy —the rebellious sect started by Luther and his fellows, and encouraged by the brutal and lastful reliance to the service of his heavest be a quent mock, he are repeated by and forcibly spoken since.

If the Pope is referred to by the P. inci have yet to reach the Zenith of his fame and oratorical powers, and for that resson great things are expected of him in case he is chosen the successor of Pere Mon-sabre in the pulpit of Notre Dame. Be sides Pere Didon, Monsignor d'Hulet, the distinguished Parisian ecclesiastical litter-steur, has been mentioned in connection with the famous pulpit, but it appears to to be generally conceded that the Domini-can stands the best chance of succeeding

A PLEA FOR THE JESUITS.

An address, labelled as "famous," has been delivered before the National Club of Toronto by a certain Principal Grant on the position and political prospects of Canada. Fame is a relative term, and utterances and individuals famous by the shores of Lake Ontario may be obscure by the Thames. This, we premise, by way of excuse for not having heard of Principal Grant before.

We have read his address, which im-

presses us as clever and eloquent, but very much that of a man who, in the expressive

American locution, is "on the fence."
Putting saide his allusions to the standing and future of Canada, which is a ques tion for Canadians, we come to an attack on the Jesuite, slij insinuated under cover of a love for Catholics and a desire for Christian union in the dominion. Just as a vindication of tolerance he would fain have the Order expelled from Que-

The followers of Loyols are beloved in The followers of Loyola are beloved in the French province, nor is it hard to discover why. History enlightens us on the cause—history even as related by a Protestaut. We need only cite "The Jesuits in North America," by Samuel Parkman. Seventeen years after the colony had been founded by Champlain, the Jesuit missionaries arrived there and began preach.

the Jesuita, or more probably fears the influence of their zeal or example, from the persistent manner in which he endeavours to besimirch them. He points to their records in France as testimony against them. To the dispassionate studeut, these records are to the everlasting honor of the fraternity, and proud ilius trations of its courage and justice. The enemies of the Jesuits in France in the ast century were the Marquisede Pompa dour, because they would not counten-ance her immoral relations with Louis XV; Voltsire, because he was a free-thicker; and the Duke de Obciseu', whose blundering policy forfeited the Cauada they had evangelized. But the Archbiehop of Paris and the bulk of the secular clarge were at their side. secular clergy were at their side.

Principal Grant alleges that the public

sanction and endowment given to the Jesuits in Quebec is a challenge to the Protestant Courches, which those who I ve fighting will be glad to take up But personally he is displeased; he yearns for personally he is displeased; he yearns for peace, and he shows the sincerity of his affection for it by misrepresenting the Jesuits. Legically, he holds, they and the Catholic Courch are the same, practically they are different. Catholic ecclesisatics, he continues, dread and dislike the Order. If they do—which we take the liberty of doubting—it is so much the worse for them. There was he isolands at their them. There may be jealousies at their unrivalled erudition, but there can be but one sentiment as to their uprightness and tenacity, the single-mindedness of their fidelity to their Church and their devotedness to the advancement of its interests. There have been greater benefactors to society and riper scholars among them than ever Principal Grant can claim to be. learned Bellarmin was a Jesuit; John Casimir, King of Poland, was a Jesuit; Bellandus, founder of the modern school of hagiographers, was a Jesuit, Lalande, the renowned astronomer, described their suppression by envious opponents in France as "the destruction of the finest work of man, unrivalled by any human institution." And it is this body which conciliated the support and won the approval of Frederick the Great of Prussia, and Catherine II. of Russia, that a hair-splitting casulat from Orange Kingston ventures to warn his fellow-countrymen

Principal Grant advocates peace. and maintains that we must agree to differ in the hope and prayer that the "head of the Church" will find a way of uniting "the Church" will find a way of uniting "the two great historic confessions of Christianity." By the latter phrase he evidently means Catholicity and Protestantlem, but what does he mean by the head of the Church? The Queen is the head of the Protestant Caurch, as the German Emperor is of the Lutheran, and the Cz r of the Greek Church; the Pope is the head of ours.

and get off the fence. We don't want guides who praise the habitans (the settlers of French race in Canada) at one corner of their mouths and prattle of them as the victims of political intrigue at the other. We don't admire the ostentatious liberal. ity that parades gentleness towards Cath-olics and spits on the black robes they respect, and we must turn our backs on the insidious insulting braggart who boasts of a "workable Pope in his own Bible and his own breast."—E Walsh, Acadie Mines, N. S., in London Universe

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