

ures a Pickpocket

ness and fleetness of J. McDonald of the cathedral, Chicago, Mrs. owes the return of a \$26 which was stolen while she was kneeling in the large North side

her property Mrs. McDonald.

goes!" exclaimed the chief. "That woman there stole my purse," and finished speaking, and was in full pursuit of the thief. At Delaware place she lost sight of the thief, but remembered that she was wearing a blue dress and a

ald decided that the thief turned into an alley, and she had run into these passageways leading into Oak street.

to the woman he was calling the purse. She then charged until she reached the alley, and handed the purse to McDonald.

money that was in the purse as he peered into the alley.

she said, extending the \$26 in currency, and turned to the cathedral owner, but she had however, he learned and its contents be-

Hardin. McDonald says he decided to go after she had that she would never return.

ideas, like a profane piece reproduces its original form.

HOUSE, RE, SALE.

ment.

and Silks

DDS.

t. Basket Cloth, etc.,

er cent.

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25 and 33 per cent.

cent.

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DDS.

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DRESS GOODS.

\$25.50, to be cleared

yards, all to be cleared,

per cent.

per cent.

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Less 20 per cent

Less 20 per cent

Less 20 per cent

Less 20 per cent

Less 20 per cent

Less 20 per cent

Less 20 per cent

TO ALL OTHER

PECIALS.

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cented, and sheets with

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SATURDAY, JAN. 10, 1903.

Great Preachers of France In the 19th Century.

The members of the French Literary Club enjoyed a treat on Saturday evening, in the form of a lecture given by Rev. Father Drummond, S.J., in Friendship Hall, on "Four Great French Sacred Orators of the 19th Century." After a piano selection had been played by Mr. Betournay, and a song sung by Mr. McKinley, the lecturer was introduced by Madame de Bauviere. The first of the four orators introduced was Jacques-Marie-Louis Monsabre, who, the lecturer was happy to say, was still alive, although past three score and ten. He was born at Blois, of simple, respectable parents, his father being a baker. He belongs to the great religious order of friars preachers, commonly styled Dominicans. He was called to be the Lenten preacher of Notre Dame, the highest honor that can be conferred on a French preacher. Nowhere else in the world is there so critical, so cultured, so fastidious an audience. Father Monsabre took them by storm; on one occasion they interrupted him with a loud clapping of hands. He stopped them, saying: "Any exterior explosion of our feelings outside of prayer makes the church a profane place. Do not, I beg of you, distress me any more by noisy manifestations. If I need to be sustained by your sympathy, I see it in your eyes, which speak better and louder than your hands."

Then Father Drummond read a striking passage from Pere Monsabre's sermon on "La Defense de Chateaudun." While France was still gasping from the effects of her war with Germany, he was asked to preach at Chateaudun, a small town whose heroic resistance to all-conquering invader was fresh in everybody's mind. A common-place preacher, seeking popularity, would have seized the opportunity to flatter the national pride of his hearers by exalting their heroism in defence of their town and by a torrent of invective against the hated conquerors. Father Monsabre, being no common-place preacher, refuses to pander to popular passion. No doubt he begins by a vivid description of the glorious, though hopeless, fight of twelve hundred against twelve thousand. This graphic sketch of the hand to hand, house to house, street to street, struggle deserves to figure among the classical bits of French word-painting. But this is not his main purpose. His text is: "Thou art just, O Lord, and all thy judgments are just. . . For we have not obeyed thy commandments, and therefore are we delivered to spoil, and to captivity, and death, and are made a fable and a reproach to all nations." (Job. 3: 2, 4). So, after vindicating Chateaudun against the charge of a foolhardy and useless resistance on the one hand, and, on the other, against the exaggerated laudations of cowardly braggarts, fugitives from the seat of war, he says: "A profane orator would stop here, and he would be right. As for me, I have to fulfil my duty as a man of God, and to show you in your ruins, no longer the proofs of your heroism, but the scars of our sins;" and then he devotes half an hour to an examination of the national conscience which none but a brave friend would undertake. His contention is that the Almighty, having determined to punish France for its desecration of the Sunday, its persecution of religion, its encouragement of vice, its systematic curtailing of the population, its excessive love of pleasure, chose a people and a man suited to that terrible purpose. Here Monsabre handles Bismarck without gloves, summing up a scathing portrait of the Man of Blood and Iron by calling him "a cross between Mephistopheles and Attila." Then, one by one, he reviews the unprecedented disasters of that awful war, and shows that therein is clearly visible the finger of God.

"It speaks volumes," said Father Drummond, "for the honesty and sincerity of the French people that the passage I have just read to you should figure as the first of four selections from Monsabre in a popular French encyclopaedia of extracts from the great writers of all nations. The unanswerable reminders in that stern impeachment of a whole nation do not blind that noble nation to the eloquent and fearless sincerity of this modern Jeremiah."

The second extract read was from Monsabre's conference on "Les Miracles Eucharistiques," where the Notre Dame lecturer, in order to explain how the Body of Christ is present in the Blessed Sacrament after the manner of a substance, some

deeply but very clearly into the philosophic idea of substance and shows how substance is independent of size and place and conducts itself after the manner of a spirit.

This was but one specimen of that masterly expounding of the Apostles' Creed which lasted eighteen years. True, there were only six lectures a year, one on each of the six Sundays, in Lent; but each of these lectures is a masterpiece, the outcome of twenty or thirty years of remote preparation, and of many weeks of immediate elaborations. The collection of them in 18 volumes is probably the finest and most convincing defence ever published of the apostolic symbol of faith.

From 1853 to 1870 Father Monsabre's predecessor in the Paris cathedral was Father Celestine Joseph Felix. He was born on the extreme northern limit of France on the confines of Belgium. He became a world-renowned preacher and lecturer, a great apostle, one of the recognized champions of the teachings of Christ. After a brilliant college course he studied for the priesthood. He first intended to enter the ranks of the secular or diocesan clergy; soon, however, he heard the call to a life of greater renunciation, and entered the Society of Jesus. During eighteen consecutive years thousands of men assembled at stated times at the foot of the pulpit of Notre Dame, each year the multitude was more compact, more eager, more attentive. It comprised the worthiest representatives of statecraft, the army, the sciences, literature, the fine arts, the bench, the bar, the captains of finance and industry, all wanting to see for themselves how great is the power of speech enlisted in the service of genius, fertilized by grace, illumined by the splendors of faith.

During fourteen years his one theme was Progress. Taking up one by one all the burning questions of the day, many of which are still very much aflame, he proved by the closest kind of reasoning, that the truly progressive solution of them all is to be found in the teachings and example of Christ. Father Felix's strong point is philosophy. He is a deep and clear thinker. He goes to the root of every question. Take for instance, his lecture on "The Objections against Eternal Punishment." He begins by showing that the objecting, carping spirit, the spirit that delights in picking holes in accepted beliefs is a sign of weakness of mind and infirmity of thought. It betrays lack of comprehensiveness, of intuition, of vigor, of penetration. Hence it is that God, who possesses all these qualities in an infinite degree, cannot make objections. And the closer a man draws to the Deity in the amplitude of his intellect and in force of thought, the more he feels his power of affirmation increase and his need of objecting diminish. Then the great lecturer proceeds to point out that objections which seem unanswerable are no bar to continued adherence to religious beliefs, so long as the arguments upon which the preambles of those beliefs rest are not proved to be false. Father Drummond read the whole passage in the French original.

But Felix is not a merely abstract philosopher. He is thoroughly at home with the world about him. Here Father Drummond read an extract from Pere Felix's discourse on "Christian Austerity," where he scourges the feather-bed Christianity of a pleasure-loving generation.

Gustave Xavier de Ravignan was the predecessor and brother Jesuit of Father Felix. He was born in 1795, was 19 when Napoleon returned from the island of Elba. He immediately took up arms against the imperial tyrant, and won his spurs by his bravery as cavalry lieutenant. Before beginning this campaign he was studying for the bar; to the legal profession he returned, and was admitted to practice when he was barely of the legal age. His success was so immediate and remarkable that the chief justice of the supreme court said he looked upon him as his future successor. At the age of twenty-seven he entered the Society of Jesus. At the age of forty he appeared for the first time in one of the greater pulpits of France, in the magnificent cathedral of Amiens. Two years later, during the Lenten season of 1837 he made his debut in the historic temple of Notre Dame, before a large and brilliant

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

liant audience. Measuring his powers by results it cannot be denied that Father de Ravignan was a most eloquent man.

Although his style was rather rugged, he impressed his hearers with the conviction that it would break his heart if he thought one of them would not be ready to die for the defence of every word he uttered. It was the personality of the man behind the words that gave them marvellous power; one felt that virtue ignan did not excite so much admiration as preaching truth. Of course Ravignan was his predecessor, "the prince of orators," as Father Drummond called him.

Poetry, genius, a magical histrionic art, the incomparable Lacordaire had every gift at his service. "But," he added, "if the great Dominican was seductive, Father Ravignan had the gift of convincing, of converting. It used to be said, rather wittily, in comparing these two preachers, that Lacordaire made men climb up on top of the confessionals—so great was the crowd he drew—but Ravignan made them go inside."

At this point of the lecture, Father Drummond, noticing that many of his hearers did not seem to understand the beautiful French passages which he had meant to be the gems of his lecture, had recourse to translation, rendering first into English the extract which he immediately afterwards read in French. In this way he gave two short quotations from Ravignan. This method was highly appreciated by the majority whose familiarity with French was evidently much less than Father Drummond had expected.

He adopted the same plan for Lacordaire, from whose works he read two or three extracts. Jean Baptiste Henri Lacordaire was, in the lecturer's opinion, the most admirable orator that ever lived. He had the divine afflatus more fully than Demosthenes, Cicero or Bossuet, though he had not the mighty will power of Ravignan. Unlike the three others who learnt their lectures by heart, Lacordaire could not commit to memory, he had to follow the inspiration of the moment. However, he prepared so carefully, he flung himself so thoroughly into the spirit of his theme that he used to write on the floor of his room in the travail of composition. The best proof that his eloquence was very genuine is they hold it still has, after fifty years of silence, on the French mind. His matchless style and his dramatic power invest his lectures with an undying charm for the reader.

In conclusion the lecturer called attention to the fact that these four great orators, whom he had reviewed in the reversed chronological sequence, were all members of religious orders, two Dominicans, two Jesuits. In spite of the vast number of eloquent French preachers in the nineteenth century—and probably there was no country in the world where public speaking had attained so high a level of perfection as in France—all critics were agreed that these four were the greatest pulpit orators of that century. In the case of all four the choice of the religious life was no boyish caprice. Since that choice was made only after they had entered diocesan seminaries, or, as in the case of Lacordaire and Ravignan, after they had adopted a profession and followed it for some time. This showed that the religious orders, against which such an outcry was now being raised in France, are not so useless or dangerous after all. What would the sacred literature of France in the nineteenth century be without these four men?—Northwest Review, Winnipeg, Man.

Chance Words Does the Work

Something pleasing said at an opportune moment, may—what may it not do? Something bitter said at an inopportune time, may—what may it not do? The chance word carries salvo or sting and the rebuke tipped with a poisoned dart, poisons while it only half kills. When nature gave to the serpent its poison, where did nature place that murderous elime? In the tongue! That's where you find your arsenal of war, in the tongue! As a defense it is a mine, ready to explode at a moment's warning, dealing death and destruction upon those its fire is turned upon. "A bad tongue," says the physician, and he straightway proceeds to purge the body of the poison. "A bad tongue," says a neighbor shrinking from another neighbor. "A bad tongue," whispers the neighborhood, looking askance at a fine brick front, and "A bad tongue," says memory bending tearless over a grass-grown grave.

Every thought which genius and piety throw into the world alters the world.

Anniversary Mass for the Late Father O'Donnell



THE LATE REV. P. F. O'DONNELL.

The anniversary service for the late Father O'Donnell, a beloved pastor of St. Mary's parish, was held on Saturday last at St. Gabriel's Church. The Mass was sung by Rev. Father Kavanagh, S.J., assisted by Rev. Fathers Shea, of St. Anthony's, as deacon, and Rev. Father McDonald, St. Gabriel's Church, as sub-deacon. In the Sanctuary were noticed Rev. Father Donnelly, P.P., St. Anthony's; Rev. Father O'Meara, P.P., St. Gabriel's; Rev. Father Casey, St. Jean Baptiste; Rev. Father T. Heffernan, St. Anthony's; Rev. Father Kiernan, P.P., St.

Michael's; Rev. Father R. E. Callaghan, St. Mary's.

The choir, under the direction of Prof. J. Shea, rendered the service with much impressiveness. The soloists being Messrs. Shea, Roussel, Chambers, Emblem and Cudihy. Miss Byrne presided at the organ. In the congregation were noticed a large delegation from St. Mary's parish.

"Then keep him in our memory green,
While life's dull path we plod;
One in Heaven true to us,
O'Donnell, priest of God."

Father O'Malley Dead. Bequests of Catholics.

The Very Rev. Father O'Malley, late P. P. of Huntley Pro., Ontario, Canada, whose death took place last week at Stoneleigh, Taylor's Hill, Galway, though for many years resident in this county, was born in the Co. of Mayo. He was a relative of both the late Archbishops of Tuam, Dr. MacHale and Dr. MacEvilly. He was ordained in 1847 for the foreign mission, and celebrated his first Mass in Ballinrobe, his native parish, whence he proceeded to Canada with many other young priests under Bishop Bourget. His first ministrations were at the fever sheds of Montreal to the survivors of the famine ships of the hunted emigrants. He carried on the labors of his sacred mission in Canada with pious zeal, and was parish priest of Huntley for many years. As a fitting end to a good life, he passed peacefully away after receiving the last rites of holy church from the Rev. Father Walsh, C.C. — Tuam Herald.

OBITUARY.

John H. (Jack) Seers of Greenfield Mass., for a number of years a resident of Montreal, died in the Western Hospital on Monday, Dec. 29th. He was attended by the Rev. Father McKenna, of St. Patrick's, and Rev. Father Shea, of St. Anthony's parish, administered the last rites of the Church. His remains were conveyed to his home in Greenfield for interment by the 8.48 p.m. train Monday. His many friends in this city, among whom he was a general favorite, sincerely regret his early demise and tender their heartfelt sympathy to his grief stricken parents, brothers and sisters in their sad bereavement.—R.I.P.

POINTED PARAGRAPHS.

True charity begins at home, but it doesn't end there.
Many a man reserves the kind words his wife is entitled to for her tombstone.

It is difficult to convert a man unless you practice what you preach.

By the will of Lawrence Watson, the ninety-year-old hermit of Maple Park, near Aurora, Ill., the archbishop of Chicago receives eight acres of land in the township of Cortland, and a large lot with buildings in Chicago. Mr. Watson had lived in a little shanty, and denied himself all but the merest necessities, as a self-inflicted penance.

The late Mr. Christopher Friedl of Milwaukee, Wis., left by will to St. Joseph's parish \$1,000; to St. Michael's Church, St. Boniface's Church, and Holy Cross Hospice, \$500 each; to St. Aemilianus' Orphan Asylum, \$100; and to the Catholic Orphan Asylum of Columbus, Ohio, \$100.

ROMAN NOTES.

PILGRIMS IN ROME.—On last Sunday, the 14th Dec., says the London "Universe," the Holy Father received pilgrims from Albano, Auzio, Neltimo, Castel Gandolfo and Marino. There were about 1,600 persons, including a number of strangers in Rome. The pilgrims, all from the towns of the Castelli Romano, came to Rome early on Sunday morning, and proceeded immediately to St. Peter's to prostrate themselves at the Tomb of the Apostles. After their devotions they were conducted by Monsignor Cisterna, Vicar-General of the diocese of Albano, to the Vatican, and proceeded to the Hall of Beatifications. Among the pilgrims were numerous societies of girls and women and boys and men, the Children of Mary from several towns, the Society of Mutual Help for workmen, the Society of Christian Democracy of Genzano, and many others.

AN IMPRESSIVE CEREMONY.—About noon the Holy Father, accompanied by his Noble Court, and escorted by his Noble and Swiss Guards, seated on the "sedia gestatoria," was borne into the hall, and was received with the greatest enthusiasm. When seated on the throne His Eminence Cardinal Agliardi delivered an address, offering the congratulations and good wishes of the pilgrims to His Holiness. To this the Holy Father replied in a

clear, distinct voice, well heard in the large hall, thanking the pilgrims and expressing the satisfaction he received in welcoming his children from the diocese of Albano, and then, standing, imparted the Apostolic benediction.

THE PRIESTHOOD.—His Holiness Leo XIII. has just addressed an important Encyclical Letter to the Italian Bishops dealing with the question of ecclesiastical education. In the opinion of the Holy Father, the clergy of to-day ought more than ever to possess deep solid culture, and a full knowledge of divine and human things. Seminary students should be afforded an opportunity to become acquainted with the latest scientific methods. The Holy Father is not opposed even to the idea of Church students frequenting lay universities provided they have the sanction of their Bishops for doing so. In concluding his Encyclical, which is certain to make a profound impression on the continent, the Pope exhorts the clergy to approach the Masses and to seek to detach them from the false principles of socialism, attaching them to Christian principles instead.

A JUBILEE GIFT.—The Common Council of Vienna at the suggestion of the Burgomastro, have voted that 20,000 crowns be devoted to present a medal to the Holy Father on the occasion of his Pontifical Jubilee. The design of the medal has been executed by the sculptor, Rudolfo Marschall. On one side is the portrait of His Holiness by the artist, who came to Rome for this object, and was received by the Holy Father, who gave him several sittings. The reverse of the medal bears the symbolized triumph of religion.

A NEW COLLEGE.—The Holy Father has lately founded in Rome a new college for ecclesiastical students, which has been placed in charge of the Rev. Don Antonio Piccardo, Superior of the Sons of Mary Immaculate. The college occupies a splendid old palace near the Tiber. The opening ceremony took place last Thursday, and there are now forty students in the new college.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 4th January, 1903:—Males 251, females 29. Irish 150, French 104, English 14, Scotch and other nationalities 13. Total 281.

A Redemptorist Father Author of a Drama

In St. Alphonsus hall, connected with Church of Our Lady of Perpetual Help, generally known as "The Mission Church," on Tremont street, Roxbury, Boston, there was presented recently a sacred drama called "Pilate's Daughter." The author is Rev. Francis L. Kenzel, C.S.S.R., one of the priests near Roxbury Crossing. The drama is divided into five acts, the first of which is largely in the nature of a prologue, for it is explanatory of the course of the various characters in the later continuance of the story, giving reasons for the persecution, the prosecution and the execution in martyrdom of those professing Christianity.

CELEBRATES HIS 103D BIRTHDAY.

Saratoga, Jan. 2.—Owen McCarthy the oldest person in Saratoga County, celebrated the one hundred and third anniversary of his birth. He has lived here over fifty years.

CHURCH DESTROYED BY FIRE.

St. Joseph's Church, Krebs, Ind. Ty., was destroyed by fire, with the vestments and sacred vessels, Dec. 13. The pastoral residence was also burned. The pastor is the Rev. M. Bernard Murphy, O.S.B.

JUBILEE OF THE PASSIONIST ORDER.

The fiftieth anniversary of the foundation of the Passionist Order in this country was celebrated at the monastery of St. Paul of the Cross, Pittsburg, Penn., Dec. 28. Archbishop Ryan of Philadelphia sang Pontifical High Mass in presence of Cardinal Gibbons and other prelates, and Bishop Donahue of Wheeling sang Pontifical Vespers. Two priests of this Order will conduct a mission at St. Patrick's, this city, during the approaching Lenten season.