

Local and Diocesan News.

LOCAL CALENDAR.

Fri. March 4. The Five Wounds. Sat. " 5. St. Roger. Sun. " 6. St. Collette. Mon. " 7. St. Thomas Aquinas. Tues. " 8. St. John of God. Wed. " 9. St. Francis of Rome. Thurs. " 10. The Forty Martyrs.

CHURCH OF THE GESU.—The ladies' retreat at the Gesu will take place during Passion week and will be conducted by the Rev. T. J. Campbell, S.J., of New York. Father Campbell is well known in Montreal as the English Lenten preacher at the Gesu, for two successive years. The ladies' retreat of last year was also made under his direction. He is in constant demand as a lecturer and preacher in the United States, and has come to Canada to continue his researches on the work of the old Jesuit missions, two volumes of which have already been published. He is also a frequent contributor to many American magazines. His learned and forcible sermons are being followed by large congregations every Sunday evening during Lent. The retreat will begin at 9 o'clock on Monday morning, the 14th March, and close on Friday morning, March 18th.

IRISH ORATORIO BY ST. AGNES' CHORAL UNION.—The great Irish Oratorio, "King Connor," will be produced for the first time in America, some time in April next, by the St. Agnes Choral Union, under the direction of Professor J. J. Shea, late Musical Director of Ben Hur Company, and at present musical director of "La Comedie Francaise." This ballad (founded on an old Irish legend) by T. D. Sullivan and set to music by Joseph H. Adams, was produced by the Birmingham Festival Choral Society in 1907 and at the Annual Festival of the Tonic Sol Fa Association, Crystal Palace, London, England, April 1909. The Chorus at present numbers over one hundred voices, and it is the intention to increase it to two hundred. Singers desiring to join are requested to give their name to the Secretary at the Auditorium Hall, Berthelot Street, Sunday at 3.30 p.m.

RESOLUTION OF CONDOLENCE.—At the last regular meeting of St. Patrick's Branch No. 1024, Ladies' Catholic Benevolent Association, the following Resolution of Condolence was unanimously adopted, in favor of their esteemed Sister Gertrude M. Keating, and family, whom God in His infinite wisdom was pleased to bereave in taking from their midst their beloved father, Mr. John J. Keating.

Resolved, that we, the Members of Branch 1024 L.C.B.A. do sincerely sympathize with our dear Sister, Gertrude M. Keating and her dear Mother and family, in the great loss they have sustained in the death of their dear father.

Be it further resolved.—That a copy of this resolution be sent to Miss Gertrude M. Keating, and her bereaved family, and that they be entered in the Minutes of this Branch, and also sent to the "True Witness" for insertion.

MRS. MARY WARREN, Pres. MRS. MARY McCullough, 1st vice Pres. MAUD E. WHITTAKER, Rec. Sec.

SATISFACTORY MEETING.—The regular meeting of the above Division was held in their hall, last week and business of the utmost importance was transacted. As it is almost the eve of the feast of the Glorious Apostle of Ireland, No. 5 Division is making great preparation with the object of having this year's parade to surpass all former ones. It is therefore expected that every member of the Division will appear in the ranks; and it is the fervent wish that every true Irishman, whether belonging to any Irish or fraternal society, should make it a point to take part in the parade. Letters were sent to Bro. Ald T. O'Connell congratulating him on his recent victory, and of whom all were proud; also to His Worship, the Mayor J. J. Guerin, who can be sent to any country as the worthy head of our metropolis. The Division feels that when these gentlemen's terms have expired that the general public will elect them for a second term.

No. 5 Division proposes having their Annual Euchre and Social on Easter Monday night in the Coliseum Hall. The members are all active and no trouble is anticipated in disposing of the tickets as quite a few tempting prizes are offered, and a cordial invitation is extended to all who would like to spend a pleasant evening.

"Sing Ye to the Lord" (from the same Society) is a devotional work consisting of expositions of fifty of the Psalms, from the pen of Father Eaton. The Father is little known by the laity, and Father Eaton's work is ample evidence of the great fecundity, fulness and depth of this book of the Bible. In an introduction the Bishop of Birmingham says: "I share the hope which the author devoutly cherishes, that those into whose hands this book may fall, may be helped by it to appreciate the inspired words of the Psalms, and may come to share the blessings promised to those who think on them day and night."

DODD'S KIDNEY PILLS. Cures Rheumatism, Bright's Disease, Diabetes, etc. THE PREPARED BY DODD'S KIDNEY PILLS.

THE BOOKLOVER'S CORNER. A decorative header for the book review section.

Book Notes.

London has paid its homage to Our Lord in the Blessed Sacrament and Cologne has followed since; grey Thames and blue Rhine have mingled their waters with the mighty ocean, and the ocean is the richer.

With the approach of the great Eucharistic celebrations to be held in Montreal, for the first time in the New World, and in "la nouvelle France," we would just casually refer to the record of these memorable things seen and heard in London in September 1908. Not less remarkable things than the numbers and fervent piety of those who assembled in the metropolis of Protestant England was the wonderful organization, which was so dominant a factor in securing the success of the Congress; "une voix nouvelle dans laquelle sans doute voudront entrer les organisateurs de congrès futurs, en dressant à l'avance un programme d'études et de questions bien déterminé." And it is with this in mind that we recommend to the notice of our readers, the Official Report of the London Congress, in the hope that they may glean from it, if not actually help and counsel, at least inspiration and joy, and expectation of greater things to occur on the banks of the St. Lawrence. The volume is a complete chronicle of the events which stirred Catholic England so deeply—ceremonies and public meetings, debates and sessions, culminating in the great correspondence between the Archbishop and Prime Minister, and the procession of the Sunday, which afforded "copy" during several succeeding weeks for the British Press. Herein there is hardly a remark or criticism that has not found place; every paper that was read whether in English or in French is included and press reports are abundant; interspersed between the 700 pages are numerous photos of the great dignitaries who took part, the frontispiece being that of His Eminence Cardinal Vincent Vanutelli, who won all hearts in London, and whom we are sure Montreal will greet with sentiments no less loving.

The book is a marvel of cheapness (only 5s) and is published by that enterprising firm Messrs Sands and Co. of London.

How many mothers' hearts ache at the loss of their little ones! Father Matthew Russell, S.J. has brought reflections, which appear in book form under the title "Little Angels" (Burns and Oates, Price 2s 6d). The volume is a miscellany of reflections and quotations concerning the deaths of little children, and was originally inspired by the early decease of Lillian, first-born child of Lord Russell of Killowen. Mary beautiful thoughts are enwrapped in equally beautiful language, and the writer shows a fine sympathy. The book should carry its message of patience and hope to many homes.

"The World's Madonna" (Burns & Oates, 2s. 6d.) is the pretty title of a book which should find much favor among the public. It sets out to tell the story of Our Lady throughout the ages and the world; we follow her through the Gospel narrative, and see her in Ephesus with S.S. John, Polycarp and Ignatius; we read the tributes paid to her both by Protestant and Catholic; we trace through every country shrines built in her honor; we stand in wonderment before the masterpieces of sculptor and painter, the greatest of whom have all laid an offering of their genius and devotion at the feet of Heaven's Queen.

Mr. Shaw Mulholland has compiled a beautiful and useful work, and we are confident that his labors will not be in vain.

The Catholic Truth Society of England is still doing good work in the publication of volumes of general interest. A translation of Dom Baudot's "The Roman Breviary, its sources and history," based on the more extended researches of Baumer and Battifol, supplies a long-felt need among English-speaking clergy and laity. The Breviary after all is the great prayer-book of the Catholic Church, and the faithful should know something of it. But it must be admitted that the volume is intended more especially for the priest and student of liturgy. Price 2s. 6d.

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Lourdes is one of the great places of the world, and we all read, or talk of it sometime or other, if it is not our better fortune to go and see the Pyrenean shrine for our-

selves: The last great work on Lourdes, which we remember to have read, was that of Abbé Bertrin, and he gave us a powerful study from all points of view. Canon Justin Rousseil has now contributed to the literature of the subject, and a translation of his work is issued by Messrs. R. T. Washburne in a prettily bound and illustrated volume. (Price 3s. 6d.) The book carries its own commendation, being "blessed by the Pope, praised by two Cardinals, honored by a letter from the Abbé Bertrin, and a preface by Dr. Boissarie; it is universally admitted by the Catholic press of France to be the last word, whether historical, poetical or mystical, on the events of the famous Grotto of Massabielle."

To English ears, however, the dictation sounds at times a little feverish.

The last of the fifteen volumes to appear in the St. Nicholas Series, deals with the fascinating life story of "Father Damien" (by May Quinlan, MacDonald and Evans, Price 2s.). An introductory chapter treats of the nature, history and extent of the disease, before whose "foetid breath men and women went down as ripe corn before the sickle." The mission of Joseph Damien de Veuster to the state lazaretto instituted on a lonely Pacific isle by the Hawaiian Government, may not be known to the present generation in all its details; it is a tale of marvellous self-sacrifice, and apostolic love and zeal, which won for its hero the title of "The Apostle of the Lepers." Robert Louis Stevenson came forward as apologist, when Father Damien's character was evilly reflected upon by jealous rivals of another denomination, and the scathing open letter written by Stevenson to Dr. Hyde of Honolulu is here reprinted, and makes a fitting epilogue to a very absorbing book. Of the five very high-class illustrations that of "Father Damien's Preparation for his Work" is most effective. We might point out that in the quotation from Francis Thompson on page 88, there is a misprint, which we have seen appear before in the citation of this passage. The poet wrote—"in the mist of tears I hid from Him," and not "in the midst of tears."

What a huge literature has grown round the religious cleavage of the sixteenth century. The lectures of Alfred Baudrillard on the subject, given at the Catholic Institute of Paris, are available in an English edition under the title—"The Catholic Church, the Renaissance and Protestantism." (Kegan Paul, price 7s. 6d. International Catholic Library). When the break from Catholicism set in, a two-fold movement commenced and has continued till this day,—that of ancient rationalism, and that of the individualistic conception of the Christian life. The causes and progress of both these movements—better known as the Renaissance and Protestantism, are traced in their completeness in the various countries, and the rev. writer illustrates his conclusions with a mass of interesting material. France is given special attention; but we excuse this pardonable partiality. Those interesting questions which Balmes answered in the past, are here again set forth—Has Protestantism been, as stated, more favorable than Catholicism to the moral and spiritual, to the social and political progress of modern nations? Father Baudrillard's answers seem to us very convincing. The work closes with a strong appeal to Protestants of today—"If you do not see anything,—and you cannot see more in the first work of the reformers but a come back to the Roman Church or give up Christianity, be Catholics or Freethinkers. But, rather, because I am a priest and not merely a historian and critic, and because I know that you love Jesus Christ, and I will not leave you any alternative, I will, like Father Denifle at the end of his great work on "Luther and Lutheranism," cry out to you from the bottom of my heart: "Ye quit of Luther, return to the Church."

A. B. P.

A Review.

"Catholic Social Work in Germany," by Charles D. Plater, S.J., M.A., (Oxon.) Brochure; 135 pp.; one shilling net. Sands & Co., 15 King Street, Covent Garden, London, or B. Herder, St. Louis, Mo., U.S.A. May be ordered through Milloy's Bookstore, St. Catherine St., Montreal.

ESSAY II. THE AUTUMN MANOEUVRES.

When Father Devine sent us Father Plater's admirable brochure (as described above), he wrote, in his note of presentation, that the little book is "a suggestive work on Catholic organization." We believe it is, and that is why we are doing our best to help spread its broadcast. This week we shall deal with the second part of Father Plater's study (Essay II.), the "Autumn Manoeuvres." For anybody who is at all acquainted with the inner working of the German societies in the United States, for instance, or who have

The Catholic Church.

A Series of Articles Dealing With the Church Founded by Christ.

VI.

The end the Church proposes to attain is two-fold, one is ultimate and mediate; the other, the proximate and immediate. Concerning the former there is no room for cavil or question; it is the glory of God, through the salvation of mankind, as Christ Himself declares in St. John (XVII., 4); "Father, . . . I have glorified thee on earth; I have finished the work which thou gavest me to do; and (Ibid. X, 10): "I am come that they may have life, and may have it more abundantly."

But our study is meant to deal principally with the proximate and immediate end, and it involves the question of how the Church, in accordance with Christ's holy will, must save mankind, on whose account He came down from heaven, suffered, died, and rose from the dead. Whence this thesis, as follows: Christ wished to make his visible ministry on earth all-enduring, and to continue the work of mankind's salvation, through the Church.

Our Saviour, addressing His Apostles (John, XX., 21), says: "As the Father hath sent me, so I also send you." This was when He manifested Himself to His Apostles, after His resurrection. But shortly before His death, He had prayed to His Father, in the following words (John XVII., 17 and 18): "Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world." Now, this mission, or sending, did not concern the Apostles only, but it was meant to be continued in His legitimate successors, since the work of all time must be saved after Christ's death, the means He gave us all. And therefore, it is plain that our Saviour wished to make His visible ministry on earth, all-enduring and to continue to work of mankind's salvation, through His Church. For this very reason did He establish His Church.

Leo XIII. (Encl. "Immortale Dei") involves the selfsame argument, as follows: "The Only-begotten Son of God established a society on earth, which is called the Church, to which He made over the supreme and divine office, which He had received from His Father that it might be continued throughout all the ages. "As the Father hath sent me, so I also send you" (John, XX., 21). "Behold I am with you all days, even to the consummation of the earth" (Mat. XXVIII., 20). Wherefore just as Jesus Christ came to earth, that men "may have life, and may have it more abundantly" (John, X., 10), so the Church has, as her proposed end, the all-enduring work of saving souls; and, for the same reason, such is her nature, that she reaches out to embrace all mankind, being circumscribed by no limits of either time or space: "Preach the Gospel to every creature" (Mark, XVI., 15).

And, indeed, Christ received a threefold office towards procuring the salvation of mankind; He was Prophet or Doctor, King and Priest. Now, Scripture abundantly proves that Christ left His Church this threefold office.

(1) That Christ commissioned His Church to teach, to take up the

work of Prophet or Doctor, is shown from St. Matthew (XXVIII., 18, etc.): "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations . . . and, behold, I am with you all days, even to the consummation of the world." Here, then, is the warrant and commission of the Apostles and their successors, the bishops and pastors of Christ's Church. He received from His Father "all power in heaven and in earth; and, in virtue of this power, He sends them (even as His Father sent Him, as St. John says in his twentieth chapter) to teach and disciple "Matakteuon," not one, but "all nations"; and instruct them in "all truths"; and that He may assist them effectually in the execution of their mandate, He promises to be with them, not for three or four hundred years only, but "all days, even to the consummation of the world." How, then, could the Catholic Church ever go astray; as is here promised, Christ Himself, who is the way, the truth, and the life (John XIV.).

(2) The Church received, secondly, the kingly office of ruling and governing, when Christ, in St. John (XXI., 15 to 17), said to Peter: "Feed my lambs; feed my sheep"; and, when addressing the Apostle, He said (Mat. XVIII., 18): " whatsoever you shall bind upon earth, shall be bound in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven."

(3) Finally, the Church received the priestly power of sanctifying the faithful, when Christ, again in St. Matthew, (XXVIII., 18, etc.), after having told the Apostles to "teach all nations," added these words: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Furthermore, in St. John (XX., 22), He speaks as follows to His Apostles: "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained." This plainly shows that Christ commissioned His Apostles to sanctify the people through the administration of the Sacraments. Whence St. Paul writes: (1 Cor., IV., 1): "Let a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God." The Church, then, received from Christ, the threefold office He had Himself received from His Father; and, again, we must conclude that Christ meant that His Church should perpetuate His own mission among men forever, and continue the work of mankind's salvation.

St. Paul, in his Epistle to the Ephesians (IV., 11, 12) teaches the selfsame doctrine, in the words of a text we have quoted more than once before: "And some, indeed, he gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers, for the work of the ministry, unto the edification of the body of Christ."

Wherefore, it must now be plain for us all that Christ meant His Church to take up and continue the work of His mission among men, and that she should persevere in her sacred commission until the end of

Montreal a kindred spirit and energetic co-worker.

The Church must take a hand in social work. This His Grace of Montreal understands, as a proof, see what he has made of Labor Day! All Catholics of all nationalities must join hands, forgetful of petty motive and prejudice. It was hard-earned for Ketteler to unite the different national groups of the German Empire than it would be to unite all Canadians of whatever creed (even the Orangemen, perhaps.) The Centre Party, of the Fatherland has held its power in the Reichstag, because it joined thorough interest in the social work of the Empire with the conquering defence of Catholic liberties. They have been great Catholics, but thorough Germans as well. Who shall unite the Catholic forces of Canada?

Every Catholic is a soldier in Germany. The forces of the Church in the Empire are compact. It was not long ere foes of the Catholic cause called the Congresses "the review of the Catholic troops"; while Windthorst, the great leader of the Centre in the German House, first named them the "Autumn Manoeuvres." Every available man, we are drilled and made part of the fighting force. All the Catholic institutions and works of endeavor are represented when Catholic Germany meets in Congress.

The faithful of the Empire were aroused, in 1837, when the Archbishop of Cologne was imprisoned for having defended the rights of Catholic marriage. "Gorres hid himself in his study for a month, and emerged with a bombshell in the shape of his "Athanasius." The effect of the work led up to the "Pilgrimage to Treves," in 1844. Frederick William III. admitted to Metternich that Catholicism had never before made such progress in his dominions, as it had since the unlucky Cologne affair. (That in spite of the fact that there are sluggish Catholics all over the world, who would not care if the Pope were ex-

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MARITIME EXPRESS. 12 noon Daily. St. Hyacinthe, Drummondville, Levis, Quebec, Montmagny, Riviere du Loup, Rimouski and St. Flavie.

12 noon Except Saturday. For above-named Stations and for Little Metis, Campbellton, Moncton, St. John, Halifax and Sydney.

NICOLET EXPRESS. 4 p.m. Except Sun. St. Lambert, St. Hyacinthe, Drummondville, Nicolet and New-Brunswick stations.

N.B.—Trains Nos. 12 and 15, between New Glasgow and Sydney, have been discontinued. All Sleeping, Dining and Passenger Cars leaving Montreal are supplied with purest spring water from the celebrated Sugarloaf Mountain Springs, situated near Campbellton, N.B.

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could any world Master express more estimable gift of which He instituted night in which I taking the bread, H and eat, this is My like manner the "This is My Blood shed for you unto the sins." As often as this bread and drink you shall do it in of me." Our Blessedly said His love loved you." But His Son with an in Jesus thus love us? ask for proof, since so. Nevertheless we the institution of the Eucharist, whereby I own who were world, He loved the to the end of His existence,—to the end His own power Love here finds its Wisdom its term, at tence its limit.

Divine generosity Giver, and all that Giver, and for all time yesterday and to-day, for ever, and all this for you are Christ's God's.

Love does much, g supplies much, if, th infinite, there will b infinite gifts, and in the in the Blessed S these fruits of Divin lized. In the Most the laws of nature changed and overcom vine power of Chri Sacrament overcome if in the words of th emptied Himself," w the form of a serva more when He come of bread and remain and for our salvatio est of tabernacles, o altars, in the lonel amidst the lowliest "If only He can ach My delight is to be ren of men."

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Vol. LIX., N. The

All Needs Eucharis viour to

The Gospel na Church suggests a day has an obvious Sacrament which, subjects selected f courses, succeeds of Baptism and P

In the sixth cha Gospel, wherein t five thousand in corded, we find the Eucharist pro- viour in the m viour, saying to had fed miracul Amen, I say to y not because you b but because you l leaves. This is t that you may bel "He hath sent."

"What sign dost m may believe in th thou work? Our manna in the des- ten He gave them ven to eat." Th them, "Moses gav from heaven, but you replied, "Lo, 'I am the living b down from heaven, of this bread he s and the bread wh I flesh for the Except you eat of Son of Man and d you shall not hav that eateth My fl My blood abideth him. This is the down from heav- fathers did eat the dead. He that eat shall live for ever

A PRICELESS Could any wor Master express mor estimable gift of which He instituted night in which I taking the bread, H and eat, this is My like manner the "This is My Blood shed for you unto the sins." As often as this bread and drink you shall do it in of me." Our Blessedly said His love loved you." But His Son with an in Jesus thus love us? ask for proof, since so. Nevertheless we the institution of the Eucharist, whereby I own who were world, He loved the to the end of His existence,—to the end His own power Love here finds its Wisdom its term, at tence its limit.

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