

The Catholic Church.

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

VII.

After summing up his teachings controversial for the earnest Protestant souls belonging to the Friendly Society of New Cottage, Dr. Miller feelingly adds: "It remains, my dear friends and brethren, for each of you to take his or her part; but remember, that the part you severally take, is taken for eternity." No culture club, no school of mental gymnastics, no academy of morals, can take the place of the Church of the Living God. Christ founded a Church, and man can found, or transform it into no other, whatever the excuse and howsoever he argue.

In our study we shall deal with (1) the necessity for the individual of belonging to the Church, and (2) with the necessity for the State of coming under the true yoke of Christ; but intending to treat of the first part only this week.

(1) NECESSITY FOR THE INDIVIDUAL.

Theologians distinguish between a twofold necessity in the order of salvation: to wit, the necessity of the means employed, and, indeed, that is said to be necessary, in virtue of a necessity of precept, which is so required for salvation, simply because God orders it; which therefore, being willingly set aside, or omitted, salvation becomes an impossibility. An example, in point of issue would be the culpable non-observance of the Lord's Day as ordered by the third commandment of Jehovah.

What is directly ordered to salvation, as a means towards an end, is said to be necessary in virtue of the means to be employed. This ordering is said to be intrinsic or absolute, if it is founded on the nature of a means, which, from its very nature, (ex se) is so necessary for salvation, that nothing can take its place, and if without it, salvation becomes an impossibility; this, for instance, is true of sanctifying grace. On the other hand, the ordering is intrinsic or relative, if it takes its rise and beginning from the positive and free will of God, by which He decrees that such or such a means must prove necessary to salvation in such a way that if the thing itself cannot be had, the willing desire for it may suffice, and, of course, be required (the desire may be but implicit very often), v.g., Baptism, or the Sacrament of Penance for those who may have fallen into mortal sin after Baptism.

With the foregoing premises established, let us now say that the Church may be considered from the double viewpoint of her soul and body.

The soul of the Church is made up of sanctifying grace, faith, hope, and charity, these, at least, principally and in the foremost position. These are admitted by all Christians worthy of the name to be absolutely necessary, through the necessity of means, absolutely and intrinsically, from the very nature of things, to belong to the soul of the Church.

All are agreed, too, that it is not absolutely necessary for salvation that each and every one belong to the body of the Church; for if any one is invincibly ignorant of the Church and her claims, he will be excused for not having belonged to her body, and, through means, indeed, extraordinary, he may have enough faith, and fulfil all other conditions required by the necessity of the means to be employed.

The question now is this: Did Christ bind men by precept to belong to the body of the Church?

True, Rationalists, the slaves of Naturalism, the apostles of Indifference, with the carnally indulgent, declare that a man may choose the religion he wants, and choose none if he so desire; and, then, according to most Protestant theologians, the body of the Church may embrace Holy Roller, Christian Scientist, Anglican, Baptist, or any, and all, of four hundred warring sects. A comfortable creed, in any, and all, we hope all will be as comfortable "beyond the bourne whence no traveller returns!"

Christ instituted the strict obligation for all men of belonging to the body of the Church.

Holy Scripture, Tradition, and Theological Reason may be adduced to bear witness to our assertion.

(1) Holy Scripture.—Addressing His Apostles, Christ said (Mark, xvi., 15): "Go ye into the whole world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned." In St. Matthew xxviii., 19, 20: "Teach all nations . . . teaching them to observe all things whatsoever I have commanded you." Furthermore, Christ says (Matthew xviii., 17), speaking of the incorrigible sinner: "If he will not hear the Church, let him be to thee as the heathen and the publican." Speaking to the seventy-two in St. Luke (x., 16), Christ says: "He that heareth you heareth me, and he that despiseth you despiseth me."

Now in these texts question is made of the Church Teaching: Christ is addressing His Apostles, and, then, the Church is one thing, and each private member is another. The words of Christ we quote above are freighted with eternal significance. Christ plainly makes it an obligation for all men to belong to His

Church. (And is it not ridiculous to hear ministers of religion admit that any one and all of four hundred sects may be the Church of Christ! Acting on that principle a man could never disobey the Church for he would surely find a sect to bear him out, even Tom Payne could have found an asylum for his theology; Bob Ingersoll, and other divines!)

(a) The Apostles were given the right of preaching, of teaching, and of commanding; and, in virtue of this very truth they must be listened to and obeyed, and let us remember that they were told to bring all men, each and every rational creature under their sway. (b) If anyone should not hear the Church when she teaches and commands, he is, by the very fact, as a heathen and a publican, that is, removed from the path to eternal salvation. (c) He who refuses to hear the Church, and who despises her, commits a grievous sin. He cannot reconcile his disobedience with sanctifying grace, which is required for salvation. And, then, not to hear the Apostle or the Church teaching is equivalent, according to Christ's words in the Gospel, to the sin of refusing to hear Himself.

There is, then, for all men, a strict obligation of belonging to the Church, of hearing her, and of obeying her, of, in other words, being members of the body of Christ. (2) Tradition.—Tradition, of course, is unanimous on the point. Good Protestant theologians do not like to admit that Tradition is a rule of faith. The fact does not surprise us. Tradition destroys Protestantism at every turn. If Holy Scripture is the only rule of faith, what did those Christians do who lived before the New Testament was completed? In fact, our good Protestant friends have to depend upon the Tradition of the Catholic Church, for the very Bible itself; and were it not for the old monks of the Middle Ages, the Bible Societies would be minus their bank books.

If one will only take up the Fathers—and they do, in a way, study Patristics, outside the Church—he will find them, in a hundred places, comparing the Spotless Spouse of Christ to "Noe's Ark, outside of which there was no safety." Thus St. Cyprian—(de Unit. Eccl., n. 6; Patr. Lat., iv., 503); who, elsewhere, says (Ibid., n. 6; loc. cit.): "He cannot have God for father who has not the Church for his mother." The same truth he teaches in a third place (n. 14. Ibid., 510-511). Now, Bishop Grafton and many others like to appeal to St. Cyprian, but he fails in his appeals to them. St. Augustine (de Unit. Eccl., c. 19, n. 49; Patr. Lat. lxxiii., 429) plainly says: "No body can have Christ as his head, unless he belongs to His body, which is the Church."

Moreover, the doctrine we are now teaching is an article of faith: The Fourth General Council of Lateran, Pope Eugenius IV., in his Bull "Cantate Domino," Pius IX., in his Allocution "Singulari quadam (Dec. 9, 1854), and in his Apostolic Letters, "Qui pluribus," "Singulari quidem," "Quanta conficiamus," "Multipliciter inter," and in his Allocution "Maxima quidem,"—all these teach the doctrine we uphold. Leo XIII. and Pius X. have had no other message for the world.

(3) Theological Reason is with us. Our Protestant adversaries will admit, at least, that we must be Christians. The religion of Christ can be no other than the one founded by Himself. In that Church, and through it alone, many men hope to find themselves disciples of Christ in this assertion on our part will suffice for the moment, that is, until we shall have established the truth of the claims put forth by the Catholic Church. Such propositions as the following, are condemned in the Syllabus of Pius IX.: (xvi) that a man may worship and work out his salvation in any one of a thousand different sects;—that great hopes are to be held concerning the salvation of "all" those who spent their days in error;—that Protestantism is only a variation of Catholicity, and equally as good.

The upshot of all we have said is that there results a serious obligation, and there exists a binding precept, of belonging to the body of the Church. This, in spite of the vagaries of a legion of false prophets, and error-strong doctors in Israel.

Moreover, the obligation of joining the Church is not only necessary in virtue of the precept, but by a necessity of means. For the Church as we said in our foregoing paper, is the ordinary means given us by Christ to work out our salvation. In the Church, and within her alone are to be found the legitimate mission to teach, the required administration of the Sacraments, and all the prescribed aids towards salvation with God.

However, the ordering of this means of salvation, does not arise from the very nature of the means itself, which may be supplied, made up for, through the working of other extraordinary means. Wherefore, when it is impossible for anybody to make use of the proper means, as laid down by Christ and His Church the willing desire, and, indeed, the implicitly willing desire of doing God's will and of submitting to His commands, may make room for good

faith, whereby and wherewith the soul of the one in darkness may reach the haven of rest with God. Next week we shall deal with the necessity for the State.

Local and Diocesan News.

LOCAL CALENDAR.

Fri. March 11. Most Precious Blood.
Sat. " 12. St. Gregory.
Sun. " 13. St. Gerold.
Mon. " 14. St. Mathilda.
Tues. " 15. St. Zachary.
Wed. " 16. St. Pinnia.
Thurs. " 17. St. Patrick.

FORTY HOURS' DEVOTION.—Monday, March 14, 11e Bizard; Wednesday, 16, St. Valentin; Friday, 18, St. Denis; Sunday, 20, Sacred Heart.

CONCERT ST. PATRICK'S NIGHT.—The St. Mary's Catholic Young Men's Society intend giving a splendid concert in the Church hall on the evening of the 17th. A very attractive programme has been prepared, and promises to eclipse anything of the kind given by this thriving organization. Tickets are 25c.; reserved seats, 35c.

Some persons are more susceptible to colds than others, contracting derangements of the pulmonary organs from the slightest causes. These should always have at hand a bottle of Bickle's Anti-Consumptive Syrup, the present day sovereign remedy for coughs, catarrh and inflammation of the lungs. It will effect a cure no matter how severe the cold may be. You cannot afford to be without a remedy like Bickle's, for it is the best.

IRISH DRAMA OF '98.—A thrilling drama in preparation by the St. Gabriel Juvenile T. A. & B. Society, entitled "Faugh a Ballagh," a three act Irish drama, in St. Gabriel Hall, cor Centre and Laprairie streets. There will be interspersed throughout several vocal selections, and dances, and judging from the former successes of this excellent junior temperance organization, it is safe to predict a very pleasant evening for all those who attend. Tickets are priced as follows: Evening, reserved, 35c; admission, 25c; matinee, adults, 25c; children, 10c. Reserved seats may be secured at Messrs. Conroy Bros., 291 Centre street, and at the Church Hall.

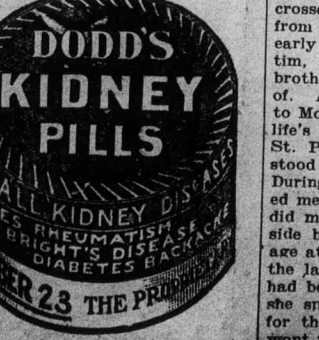
YOUNG IRISHMEN AT THE ACADEMY.—The Young Irishmen's L. & B. Association are busily engaged rehearsing "Wicklow," a charming Irish drama in four acts, which they will play at the Academy of Music, St. Patrick's night, March 17th. The cast, which is made up of some of the best amateurs in the city, include Messrs. Cunningham, Kelly, Reagan, Love Rankin, Callary, and Tracey, and the Misses Rowan and Sheridan, and Mrs. George Arless. There will be some Irish songs, and dances, and a splendid evening's entertainment is promised. Tickets may be secured in advance by phoning Mulcair Bros. Main 2645.

CLOSE OF MISSION.—Very edifying indeed was the manner in which all exercises of the mission for the women of St. Patrick's Church were followed all last week. The gentle yet persuasive eloquence of the Dominican Fathers appealed with an intensity quite striking, and the very large congregations assisting at all services testified to the deep, prayerful interest aroused.

On Sunday afternoon last there were two distinct closings. One at two o'clock for the married women, and the other at four o'clock for the unmarried women. Each time the church was well taxed to give comfortable seating capacity. The shrine of the Blessed Virgin had been tastefully decorated with flowers and lights. Solemn Benediction of the Most Blessed Sacrament, at which the chancel choir rendered several selections, brought a very telling week's exercises to an end.

RETREAT AT ST. ANN'S.—The very successful retreat for ladies, which has been going on in St. Ann's Church for the past week, was brought to a close on Sunday afternoon at three o'clock. The week-day services, at 5 and 8 a.m., and 7.30 p.m., were very well attended, but the attendance at the closing exercises was larger still, and a conservative estimate would place the number of ladies present at considerably more than 2,000.

The opening services of the men's retreat took place at 7.30 the same evening, and the attendance, which surpassed that of the previous week, exceeded the expectations of the Reverend Redemptorist Fathers of St. Ann's. The body of the Church, gallery and side chapels were taxed to their utmost ca-



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has for sale a score of gold mines in Porcupine, on all of which pure gold has been found on the surface. In order to ascertain the real value of these mines, I have decided to form syndicates to make the preliminary investigations, and pay for the engineer's report, soundings, assays etc., of these

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capacity, as was also the sanctuary. The morning services for men will be held at 5 and 7 o'clock, and the evening service at 7.30, and will be preached by the Rev. Fathers Zilles and Scholly, of Saratoga, N. Y., who had charge of the ladies' retreat.

OBITUARY.

MRS. DR. BOUDREAU.

On Monday, the 7th inst., the funeral took place to St. James Cathedral of Mrs. Dr. Boudreau, mother of Mrs. Dr. J. A. MacDonald, 250 Mountain street. The body was received by Rev. Canon Roy, and the solemn requiem Mass was celebrated by Rev. Canon Gauthier, pastor, assisted by Rev. Martin Reid chaplain of St. Patrick's Orphanage, Outremont, and Rev. M. Harbour as sub-deacon. Mrs. Boudreau leaves to mourn their loss a brother and sister, two daughters, Mrs. Dr. MacDonald and Miss Corinne Boudreau. Mrs. Boudreau was noted for her quiet, unostentatious charity, and the many charitable institutions in which she was deeply interested will sorely miss a generous benefactress. The True Witness extends its sympathy to Mrs. MacDonald and the other members of the bereaved family. May her soul rest in peace.

CLOSE OF A PEACEFUL LIFE.

O'FARRELL.—At St. Patrick's Orphanage, Outremont, on March 5, 1910, Ann O'Farrell, aged 81 years. Funeral private. Funeral service at the above institution, Monday, March 7th, R.I.P.

THE DEAN'S GRACE.

A famous dean was once at dinner when, just as the cloth was removed the subject of discourse happened to be that of extraordinary mortality among lawyers. "We have lost," said a gentleman, "not fewer than six eminent barristers in as many months." The dean, who was quite deaf, rose, as his friend finished his remarks and gave the company grace. "For this and every other mercy make us truly thankful."

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Lucky Railroad Conductor.

Pueblo, Mexico, March 5.—Luke A. McGuckey, an American railroad conductor in Mexico, who bought a mining claim near here three years ago for \$500, has cleaned up profit on whole shipment amounting to \$1,000,000 in gold during that time. He has left here with the money for the United States, where he says he will invest it.

The Oldest Priest in the World.

Canon Gadenne, of the Diocese of Cambrai, is the oldest priest in the world, says The Melbourne Advocate. He was born at Lille in 1806, ordained in 1832, made cure of Raches (near Douay) in 1846, and has still charge of that parish. This shows the venerable cure to be 103 years old. He has been 77 years a priest, and 60 years a parish priest. In 1891 the Dean of the diocese came in a carriage to Father Gadenne to offer him the option of retiring. Father Gadenne told the Dean he "would let him know."

GRAND TRUNK Reduced Fares

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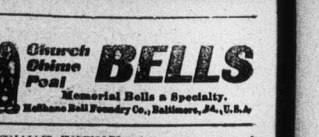
BONAVENTURE UNION DEPOT

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7.40 a.m. St. Hyacinthe, Drummondville, Levis, Quebec, Montmagny, Riviere du Loup, Rimouski and St. Flavie.
12 noon Daily For above-named Stations and for Little Metis, Campbellton, Moncton, St. John, Halifax and Sydney.
4 p.m. Except Sun. St. Lambert, St. Hyacinthe, Drummondville, Nicolet and intermediate stations.
N.B.—Trains Nos. 17 and 18, 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 Sugganoff Mountain Springs, situated near Campbellton, N.B.
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and as soon as the Dean's carriage drove off he took his cane and hat and set out on foot to hand the Dean the answer, and at the same time convince him of his activity by this long walk in his ninety-eighth year. Shortly after his baptism Father Gadenne's godmother prayed: "Lord, if my godson is to do good, accord him a long life; but if he is to do ill, let him die now." In 1880 Father Gadenne had a tombstone erected over a grave selected for himself, and inscribed it thus: "Here lies Charles Gadenne, Canon of Cambrai and Amiens, piously deceased the —, in obedience to and in the faith of the Holy Roman Catholic and Apostolic Church." The tombstone is now in ruins.

A light heart and a cheerful face are the heritage of those whose possess contended minds.—Father Hayes

A mother's love, a mother's sacrifices, and a mother's sorrows are the same in all tongues

"Does any one in the class," asked the teacher, "know the origin of the corn laws?" "Yes, me 'em," answered the shaggy haired pupil. "They were written by John Bunton."