

Local and Diocesan News.

Forty Hours' Devotion—Monday, Feb. 28—St. Anne de Bout de l'Isle. Wednesday, March 2—St. Dorothy. Friday, March 4—St. Irene. Sunday, March 6—St. Jean Baptiste.

St. Michael's Mission.—The missions at St. Michael's parish will open on Sunday, March 6th, at 10 o'clock for the men and at half past seven in the evening for the women. The exercises will be conducted by the Rev. Jesuit Fathers Connolly and Nash.

Rev. Sister Marie Anselme Dead.—On Sunday last the death took place at the convent of the Sisters of Jesus and Mary, Hochelaga, of Rev. Sister Marie Anselme, at the age of 74 years and 8 months, and in the fiftieth year of her religious life. The funeral took place on Tuesday morning in the convent chapel. R.I.P.

Successful Winners.—The last euchre held in St. Michael's School Hall on Feb. 8 was the most successful of the year. The lady prize winners were Mrs. P. Murphy, Mrs. Sedes, Mrs. D. F. Foley and Miss Smith. The gentlemen prize winners were Mr. F. Meagher, Mr. Haginson, Mr. Johnson and Mr. F. Mooney.

Resolution of Condolence.—Whereas, it has pleased Almighty God, in His infinite goodness, to remove from our midst by the hand of death, E. J. O'Keefe, brother of our esteemed Brother, John O'Keefe, who entered into spiritual life January 1910. Be it therefore resolved, that a copy of this resolution be placed on the files of Division No. 3, A.O.H., and that furthermore, be it resolved, that a copy of this resolution be sent to The True Witness for publication.

Thomas O'Connell, Martin J. Brogan, Michael Fogarty, Jr. Committee on Resolution.

St. Patrick's Day Procession.—A very largely attended meeting of delegates of the Irish societies at St. Patrick's Hall on Tuesday evening testified to the interest being taken in the St. Patrick's Day celebration. Rev. Gerald McShane, pastor, presided. The following committees were formed: Decoration—Messrs. M. J. Walsh, M.L.A., Bernard Tansey, John Killoran, Thos. Conroy, W. Tracey, J. O'Brien and John Tucker. Press Committee—Messrs. J. C. Walsh, Thos. M. Tansey, F. J. Cahill, Jos. McDonagh, Thos. Lonergan, H. Davis and M. Hugh. Pontifical High Mass will take place at St. Patrick's Church, His Grace Mgr. Paul Bruchesi officiating while the sermon of the day will be preached by the Rev. Raymond Walsh, Dominican, of Dublin.

St. Joseph's Home.—The funds of this struggling institution have been increased since last accounts with the following amounts most gratefully received and applied to the payment of the few debts incurred by the high cost of living. Mr. W. P. O'Brien, twenty dollars, Rev. Canon O'Meara, Rev. Father Drophy, and Mr. Mulhollin, five dollars each; Mrs. J. Ryan, four dollars; a friend, a dollar and a half; Mrs. Divine, Mrs. W. Ryan and Mr. T. McArthur, one dollar each. Another benefactor has disappeared during the week, but will not be forgotten in the masses and prayers of all concerned. Mr. Charles Helms, of Quebec, for many years interpreter for the immigrants from all parts of Europe, passed away to the reward promised to generous, loving servants of God. May his dear soul rest in peace!

Resolution of Condolence.—At a regular meeting of St. Ann's Conference, St. Vincent de Paul Society, the following resolution was unanimously adopted: Whereas, it has pleased Almighty God, in His infinite wisdom, to remove from this life Mr. James Gallery, brother of Mr. John Gallery, member of this Conference; Resolved, that the members of this conference extend to Mr. John Gallery and family their sincere sympathy in their sad bereavement, and pray that God may give them grace and strength to bear their loss with Christian fortitude and resignation to His Divine Will. It was further resolved that this resolution be spread on the minutes of this meeting, and a copy be sent to Mr. John Gallery and be published in The True Witness.

John Killoran, President. Denis Baxter, Secretary.

Important Meeting at St. Anthony's.—After Grand Mass on Sunday last, a meeting of the men of St. Anthony's parish was held in the basement hall, for the purpose of hearing the report of the delegates appointed to the meeting of the Inter-Parochial Association. The attendance was large. Mr. T. J. O'Neill, on behalf of the delegates, gave a detailed report of all the meetings held, since the amalgamation of the parishes, with the names of the officers elected, the respective parishes they represent, and the number of delegates from

each. The report was considered satisfactory and approved by the meeting. Up to the present St. Anthony's parish had only three delegates on the board. Mr. Thos. Guerin and Mr. P. T. Hoobin were then appointed, making in all five delegates to the meetings of the Inter-Parochial Association, which is composed of all the English-speaking parishes of the city and district of Montreal.

Death of Sulpician.—The Rev. Joseph St. Jean, S.S., chaplain to the Grey Nuns, Guy street, died on Monday morning last after an illness extending over two months, and which necessitated an operation. Father St. Jean had friends without number among the clergy, as well as among the laity, and his former students at the Montreal College always retained a very happy souvenir of him. After making a classical course, he studied theology at the Grand Seminary, then went to the Seminary of Ivry, Paris, where he spent two years. He then returned to the College where he was in turn professor of Latin, Prefect of Studies, and Master of Discipline.

Some four years ago he was appointed chaplain to the Sisters of the Hotel Dieu, and last year was named as chaplain to the Grey Nuns. On Tuesday morning at 6.30 o'clock a solemn requiem was celebrated in the chapel of the Hotel Dieu, and yesterday morning his obsequies took place at Notre Dame Church. May he rest in peace.

A.O.H., Board of Erin. Pass Resolutions.—The great strides recently made by the three branches of the A.O.H., Board of Erin, were considered at a recent meeting of the County Board, held in St. Mary's Hall. Brother J. A. Heffernan occupied the chair, and was supported by Bros. D. Gallery, G. Dorohoe, D. O'Sullivan, J. Kennedy, J. Foley, J. Hughes and several others. The question of assisting in the coming St. Patrick's Day demonstration was discussed, several members offering their views. Much satisfaction was felt by all present when it was announced that a distinguished missionary would at an early date deliver a lecture to the members of their organization. The following resolution of condolence to Mr. Gallery was carried in silence: "That we, the members of the County Board of the Ancient Order of Hibernians, Board of Erin, deeply regret the loss Mr. Daniel Gallery has sustained by the death of his brother, and join with our fellow countrymen throughout the city in tendering him our sincere sympathy."

Do it Now.—Disorders of the digestive apparatus should be dealt with at once before complications arise that may be difficult to cope with. The surest remedy to this end and one that is within the reach of all, is Parmalee's Vegetable Pills, the best laxative and sedative on the market. Do not delay, but try them now. One trial will convince anyone that they are the best stomach regulator that can be got.

OBITUARY.

Mrs. John McCall. The funeral of Mrs. John McCall took place on Monday morning, Feb. 15, from her late residence, 333 LaVal avenue, to St. Agnes Church, and thence to Cote des Neiges Cemetery, and was largely attended by relatives and friends of the family deceased. The requiem mass was sung by Father McDonald, assisted by Fathers McCrory and McDonough. Mrs. McCall, whose maiden name was Margaret O'Sullivan, was a native of Castlemain, Kerry, Ireland, but she had been a resident of this city for fifty years. She leaves a husband, son and two daughters to mourn their loss.

Mr. J. J. Keating. Much regret has been expressed upon the death of Mr. J. J. Keating, who up to a few years ago conducted a grocery business at the corner of Bleury and Ontario streets. The deceased was well and favorably known amongst a large circle of friends who testified to their esteem and sympathy by numerous floral and spiritual offerings. The late Mr. Keating was a member of Branch 26, C.M.B.A., and was considered amongst its veteran members. The funeral took place to St. Patrick's Church and was largely attended. The True Witness offers to Mrs. Keating and family the assurance of its sympathy in their great loss.

Mr. Frank Clark. News of the death of Mr. Frank Clark, son of Mr. Hugh Clark, of this city, which occurred at Santa Cruz, California, the home of the deceased, has been received, Mr.

Clark having died on the 16th inst. after a lingering illness. The deceased was well known among the younger members of the population, having resided here for some years previous to going to Alaska in 1898, where he remained for six years. Coming south, he lived in Vancouver for some time, subsequently settling in California, where he has since resided. In 1905 he married Miss Maude Grass, of Reno, Nevada, who, with two children, survive him. Mr. Clark was a brother of Mr. M. F. Clark, who has been a generous contributor to the columns of the True Witness.

The funeral, which was held at Santa Cruz, took place from his late residence on Windham ave., to Holy Cross Church, where High Mass was celebrated by Rev. John Prenderville. Interment took place at the Catholic cemetery. The True Witness extends its sincere sympathy to Mr. Hugh Clark, as well as to Mr. M. F. Clark and the other members of the family. R. I. P.

A VOICE FROM NOVA SCOTIA

States that Dodd's Kidney Pills Surely Cure Bright's Disease.

Ellie J. Mirk Suffered from this Terrible Ailment for Four Years, but Dodd's Kidney Pills Made Her a Well Woman.

Miscou Harbor, Gloucester Co., N. S., Feb. 21.—(Special.)—That any remedy that will cure Bright's Disease will cure any form of kidney disease has long been admitted by the medical profession, and this place furnishes one more undoubted proof that Dodd's Kidney Pills will cure Bright's Disease. For Ellie J. Mirk, well known here, had Bright's Disease, and Dodd's Kidney Pills cured her.

"I suffered for over four years from Bright's Disease, which developed into Bright's Disease," Miss Mirk states. "I had pains in head and back and stiffness of the joints. I lost my appetite and suffered from dizziness and shortness of breath. I was weak and languid all the time. I was always nervous and could not keep my thoughts from wandering. Dodd's Kidney Pills cured me. To-day I have not one of these distressing symptoms."

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The Daily Witness and Fairbanks

(Continued from Page 1.)

their neighbor? b. Could bigots—not the overwhelming honest Protestant majority—say that the religious do not observe their rule of poverty without lying? c. Could Protestantism force its preachers to observe celibacy? d. Where are the Protestant Francis of Assisium, Vincent de Paul, Francis Xavier, Dom Bosco, Saint De La Salle, Ignatius of Loyola? e. What countries did Protestantism ever civilize? Who conquered the Indian tribes of America with the Cross and Gospel? Who civilized the savages of our Northwest, and thus made it possible for John Bull to make money on our plains? f. Who took Christianity away from the schools in which the children of the poor are taught? g. Why is it that the poor have forsaken the Protestant churches? h. What answer has Protestantism tried to give to social unrest? i. Why are there forty millions of unenriched Protestants in the United States? j. Who evangelized savage peoples with garbed bibles and axes? k. Who gave opium to the Chinese and whiskey to the Mohawks? l. What ideals gave us the slums of London, New York, Liverpool and Glasgow, etc.? m. "The evidence offered by the founder of the truth of his mission was that to the poor the good news was preached." That sounds something like a Mahometan preaching Baptism. n. A few facts and questions: a. Does the Daily Witness know that the Catholic Church has tens of thousands of charitable institutions all over the world? b. Let the Witness remember that it was St. De La Salle, the founder of the Christian Brothers, who gave us our public school system. c. Where are the Protestant Sisters of Charity? Where is the Protestant Father Damien among lepers? Where is the Protestant Father Lacombe among the Indians? d. Did the Puritans of England not try to deprive the people of education? e. What Church obliges its ministers to risk their lives amidst pestilence? f. Why did bigots rejoice when pure and tender nuns were banished from their homes and the land of their birth, by such earth-demons as Combes and Clemenceau? g. Why are the nine-tenths of Americans at home to do their ugly work in non-Catholic countries? h. What Church civilized Europe? What Church civilized North and Central and South America? What

The Catholic Church.

"Outside the Church There is No Salvation"— Bishop Foley Fully Explains the Meaning of the Words.

This week, instead of publishing the next article of our series, we are giving our readers Bishop Foley's pastoral, which deals with an everlasting topic of defence and explanation. In three or four weeks we shall treat the same question as the Bishop handles. Let us hope that we shall help to settle the matter at issue for at least a few minds in doubt. Bishop Foley's pastoral is opportune and our readers will derive a great benefit from it.

Moved by a communication which he had received from "A Poor Protestant," who asked whether the Church taught "that Protestants would stand no chance of going to heaven, or that God created them to be damned," Bishop Foley, of the ancient Diocese of Kildare and Leighlin, Ireland, selected as the particular topic of a recent Lenten pastoral the doctrine which is summed up in the formula: "Outside of the Church there is no salvation." Since there is hardly any other dogma of the Catholic faith which lends itself so readily to misinterpretation, or which is so calculated to prejudice inquirers against the claims of the Church, Bishop Foley's lucid explanation is of permanent value. He writes:

"Looking out upon the world and realizing the enormous number of human beings who have never even heard of Christ, we cannot be surprised if many earnest inquirers are repelled by the apparent harshness and intolerance of this great truth of Catholic belief. Seeing that fully two-thirds of the human race are not even nominally Christians, and that nearly one-half of the remaining third is outside of the fold of Christ, we are asked by outsiders to believe that this dogma, which, it is said, dooms five-sixths of the human race to everlasting damnation, is absolutely incredible in itself, as well as in hopeless conflict with the well known will of God that 'all men should be saved and come to the knowledge of the truth.'"

"What obligations, then, do we conceive to be implied in the words of the catechism that 'no one can be saved out of the Catholic Church?' Are we bound by this doctrine to believe that there can be no hope of salvation for those who have not been baptized, have lived all their lives outside the Catholic Church? Every instructed Catholic knows that we are bound to believe nothing of the kind. We are all familiar with the axiom that Almighty God refuses His grace to no man who makes the best use he can of the facilities afforded him.

"It is well known," writes Pius IX. "that those who labor under invincible ignorance with respect to our most holy religion, and who, carefully observing the natural law, imprinted by God on their hearts, live an upright life, may through the operation of divine grace attain eternal life, since God, of His great goodness and mercy, never allows any one to be consigned to eternal punishment who has not been guilty of grievous sin. But," the Pontiff adds, "the dogma is also well known which declares that outside the Catholic Church no one can be saved." In what sense, then, can it be truly said that some of those who are incalculably ignorant of her claims are to a certain extent inside the Church of Christ?

"In a real sense of the words, and speaking of things as they are in the eyes of God, we truly say that all who are in the state of grace, whether they have been baptized or not, are inside the Church. Like her Divine Founder, the Church is composed of two elements—the one material, visible and of itself natural, and this we call the body; the other spiritual, invisible and supernatural, which we call the soul. We may belong to the soul of the Church and not belong to the body; and we may be a member of the body without belonging to the soul.

Church's missionaries are making J. Bull's rule possible in India? But what mercenaries are hatching all the mischief in the foreign field? Not the Catholic missionaries in this last case. i. Are not the parliaments of the world, with the British, modelled after the Canon Law of the Church? Who gave England its great charter of liberties? Was John Lacland not an enemy of the pope? j. Why do the Rationalists of Germany scoff at Protestantism, while they respect their strong foe, Catholicism? k. Who made the negro a slave? Who burnt the homes of the Boers? Who slaughtered the nuns and priests of the convents? Who slaughtered the nuns and priests of Ireland? What form of Christianity has given the world its false economic conditions of to-day? l. What does the Witness mean by referring indirectly to the Gospel, when it knows that thousands of preachers no longer respect it or admit the divinity of Christ? m. To Catholic converts defame Protestants? n. We want peace with our Protestant friends. We want peace, but we are willing to fight if we are forced to do so. A raven of the north which the Daily Witness defends ought to be ashamed to speak of the

All men are bound to belong to the soul of the Church as a matter of indispensable necessity, but membership of the body is a matter of divine precept, from the observance of which one may be excused, but only by impossibility or culpable ignorance. There is only one condition necessary in order to belong to the soul of the Church, and it is to be in the state of grace. Any one who is outside the Church in the sense that the guilt of mortal sin is on his soul can have no hope of salvation as long as he remains in that state. There is nothing harsh or extreme or intolerant about this doctrine, for it is nothing more than the well known Scriptural teaching that for the unrepentant sinner, as such, there is and there can be no hope of pardon.

"To the question: Are all obliged by divine precept to belong to the true Church? the children in our Catholic schools are taught to confidently reply: 'Yes, and no one can be saved out of it.' But, strange as it may sound, there is no Church which has even a shadow of a claim to be regarded as Christian that would not give the same answer. The various denominations differ fundamentally from the Catholic Church on many things; they differ hopelessly from her and from one another upon the claims of the several churches to be regarded as the true Church of Christ, but they all agree in declaring that our Divine Lord laid a divine precept upon them obliging them to belong to His Church. There is no room for any disagreement upon that point, as we may see by looking to the Sacred Scriptures or to the fathers and councils of the Church. . . ."

"It is evident, then, that as a matter of plain fact our Divine Lord has laid a grave obligation on men to become incorporated into His mystical body by baptism and to be faithful to the duties which Church membership involves. "Many are invincibly ignorant of the existence of any . . . ; their knowledge is confined to what is necessary to be believed, independently of every precept. Others, whilst recognizing this divine precept, find it impossible to make out what it is that constitutes membership, or which of the various churches that claim their allegiance is the true Church of Christ. Many allow themselves to be persuaded that the fact of their having been born and reared in a certain religious denomination is sufficient evidence of the will of God in their regard. They will tell you that one religion is as good as another; that it makes little difference to what religion a man belongs if he lives an upright life; that Almighty God will not hold a man responsible for what he believes, but for what he does; that, besides Catholicism, there are other legitimate forms of Christian religion, and that separation from the Catholic Church is therefore no obstacle to salvation. "It is not indeed for us Catholics to prematurely pronounce sentence of damnation upon any one who dies outside the body of the Church. The judgments of God are inscrutable to us, and as we are not to condemn even those who appear to us to have died in the very act of sin, so neither are we straightforward to canonize every one who appears to us to have lived an upright life, notwithstanding his religious beliefs. We must leave these things to the infinitely just judgments of God. "We must hold indeed as a matter of faith," says Pius IX., "that outside the Apostolic Roman Church no one can be saved, but still we must also hold that those who are invincibly ignorant of the true religion are guilty of no offence, under this heading, in the eyes of the Lord." It is only, then, on the plea of invincible ignorance or impossibility that any man will be excused from the observance of the divine precept which obliges all to belong to the Church of Christ."

poor and their sufferings. We are grieved at being obliged to rehearse these sores, for we truly respect our Protestant brethren, at least, that vast majority of them who stand for honesty and peace and good will. There is an end, however, to this everlasting taunt and lying insult. Just because an ignorant individual from the United States—not, by any means, a typical American, thank God—made a fool out of himself in Rome, the Daily Witness has to empty its vitals of wrath on the Pope and the Church. Such men as those responsible for that contemporary of ours should be above Orange Sentinels and the innuendoes of the Protestant Alliance of England. There is no room in free Canada for the cant, slime and hypocrisy of the Old World's exploded quacks. To the Limbo of Selected Unbelievers with that stuff! On doctrinal points Protestants and Catholics do not agree, but as citizens, as neighbors, we can, if the organs or feud and mischief will cease harping the Pope and casting their printed venom in the faces of Canadian Catholics for no, or next to no reason. Burn the Christy obnoxious! Burn the Marie Mont obnoxious! Let the foul Protestant Alliance

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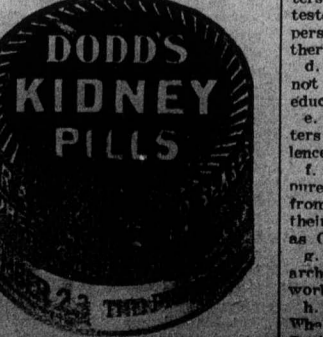
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lets! Let Protestant papers desist from accusing our priests and nuns of infamy! Let them cease calling His Holiness Anti-Christ! Let them stop their ignoble methods of proselytism! Let them denounce those preachers who deny the divinity of the Saviour, and who cast the blame to the winds! Let them cease saying that we Catholics adore statues, or that we pay our Holy Mother the same homage we pay God! Let them cease bringing insults into their pulpits to denigrate our priesthood and our novitiate. Let them cease insinuating that Catholic mothers and sisters are immoral, because they go to confession! Let them returned forthwith, missionaries also calling the Assembly. Dress yourselves about the Church in other lands. Let them cease declaring the French-Canadian and their admirable clergy are loyal to England. With the denunciations of numerous nations in the United States they ought to be ashamed to be seen within the walls of any Assembly. Let us have