

AY, MARCH 26, 1908.

Y Co. LIMITED
 111, James St., Montreal

Carpets!

... that can boast of ...
 ... as this. There is no ...
 ... we do in Floor Co.

PRING, 1908.

... 75 of the newest design ...
 ... \$86 ...
 ... \$1.09 ...
 ... \$1.19 ...
 ... \$1.29 ...
 ... \$1.39

T CARPETS.

... with handsome borders ...
 ... yard ... \$96 ...
 ... orders to match. \$6 ...
 ... Carpet to match. \$96 ...

... free until wanted.

THAN COST

... our line of Office Fur ...
 ... Double Roll and Flat ...
 ... and Sectional Book ...
 ... prices. This is an op ...
 ... we are clearing out ...
 ... ck coming in.

6.80

... extends to 6 feet, Imp ...
 ... \$50. Reduced to \$6.80

AINS

... 25 per cent. off regular ...
 ... Whips, \$1 to \$10.

IN SECTION

... Sprit Net, frill all around ...
 ... \$4.25

... frill, lace and insertion ...
 ... \$1.89

... frill, 30 x 45 inches ...
 ... \$76

Y Co. LIMITED

are not your FLORIST

We Want to Be!

O STORES

... net's Theatre Bld'g. ...
 ... Phone Up 1451

scribers.

... n \$1.50. ...
 ... \$1.00.

ITNESS, MONTREAL,

... or.....months

... I enclose \$.....

... v" here.....

Oil

atica

... \$50. and 500.

BELLS

... Memorial Bells a Specialty ...
 ... Bell Foundry Co., Baltimore, Md., U.S.A.

... factors and their re ...
 ... and dead, every tim ...
 ... the adorable sacrifice ...
 ... thanking you very co ...
 ... Editor, for giving sp ...
 ... unication, I remain ...
 ... spectfully yours,

HARLES J. BAILEY.

The Globe AND THE Witness

MONTREAL, THURSDAY, APRIL 2, 1908

PRICE FIVE CENTS

Vol. L
 Gardien de la Salle
 de Lecture
 Feb 19 1908
 Assessee Leglative

What is Meant by Excommunication. The Papacy and the Peace of the World.

A Penalty That Carries With It Terrible Consequences.

The word "excommunication" has been in the air lately, but not in a clearly understood way. We have met with Catholics even whose notions on the subject are dim and hazy, and we may therefore be doing them and others a service if we state the salient points of the teaching of theology on this subject.

The Church, as all the world knows, is a body corporate, and enacts laws for its maintenance and welfare. To enforce these laws, sanctions are required, and among the sanctions employed by those responsible for the government of the Church are included what are technically called "censures." Censure may be defined as a spiritual penalty, imposed for the correction and amendment of offenders, by which a baptized person who has committed a crime and is contumacious is deprived by ecclesiastical authority of the use of certain spiritual advantages. A censure therefore presupposes not only guilt, but obstinacy, and, moreover, affects only those who by baptism have become subjects of the Church.

The crime which is visited with such grave penalty must evidently be itself grave. Common sense tells us that punishment must not be disproportionate to the offence, rather punishment "must fit the crime." Hence theologians assert that to incur a censure the crime must be of a mortal sin, either of its own nature or on account of the probability of dangerous consequences, such as scandal or schism, or, again, because those in authority may have an important end in view in dealing severely with a particular matter, and their wishes under the circumstances must be respected. Further, the crime must be external. Internal crimes belong to the "forum internum," of the tribunal of penance, whereas the "forum externum" takes cognizance of the public acts only. Lastly, the crime must not be merely plotted, premeditated or designed, but must have been carried into execution—in a word, it must be an accomplished fact.

A further restriction to the imposition of a censure exists in the fact that the authority in whose hands such power is vested is required to give the delinquent due warning. Canon law indeed requires a triple warning, or at least one which it must be expressly stated is meant to take the place of three. In case the censure is incurred in the commission of an act ipso facto, the law already promulgated is considered a standing and sufficient warning, though even in this case the culprit commonly receives a personal warning, that he may have the opportunity of defending himself if he chooses.

Censures are divided into excommunications, suspensions and interdicts. We are dealing with the first of these only, and with that special form of it in which the offender has been excommunicated publicly and by name. Excommunication, then, is an ecclesiastical censure by which a subject is cut off from the communion of the Church and deprived of the benefit of fellowship. He becomes, in the eyes of the Church, as a heathen and a publican: "If he will not hear the Church, let him be to thee as the heathen and the publican" (Matt. xvii, 17). But what is meant precisely by being cut off from the Church? To answer this question we must distinguish between those who belong to the soul and those who belong to the body of the Church. The aggregate of those who are living on the earth at any particular moment in the state of grace belong to the soul; the aggregate of those who are in external and visible union with the Sovereign Pontiff belong to the body. Those, consequently, who are in the soul of the Church may not be in the body, and those, conversely, who are in the body may not be in the soul. For all mortal sins, exclude from the soul of the Church, but only those whose mortal sins which incur a censure exclude also from the body. It may, perhaps, seem strange to say that an excommunicated person may still belong to the soul of the Church. It is a very exceptional case, we admit, but we have only to bear in mind that ecclesiastical judges are human, and as "humanum est errare," pronounces a sentence which is unjust because the person is supposed to be contumacious, while, as a matter of fact, he may have been disposed to make amends for his fault and have sought reconciliation in the sacrament of penance. It may also happen that the excommunicated person may have repented after the imposition of the penalty, but has been unable as yet to obtain the relaxation of the censure.

With regard to the effects of excommunication, we need only mention a few. Several of those set forth in standard theological works no longer obtain in practice, and have fallen into desuetude. In the first place, he who has been publicly excommunicated and by name derives no benefit from the common

"The Papacy is indispensable to the peace of the world," writes John J. O'Shea, in a thoughtful article, "Medieval Mercenaries, Modern Brigands and the Papacy," in the Current American Catholic Quarterly Review. It is suggested by Professor Schaubert's work, "The Great Schism of the West," and it is a wonderful showing of God's protection over His Church in the darkest hours of history, amid the most dangerous political conditions. Ever since the Church came up out of the Catacombs fifteen centuries ago, to enjoy an imperial protection that oftentimes had its grave disadvantages, she has suffered from the foe of the household as well as from the foe without. But as the writer above named continues:

"The Papacy is indestructible by human power, because it rests on a foundation not of the earth. The destruction of Rome as a city meant the destruction of the Papacy; the seizure and imprisonment of a Pope, the chaining of one to the chariot wheels of a conqueror, as more than once was effected, almost in a literal sense, meant nothing more than a transient victory of brute force over the impalpable and intangible power of the spiritual soul of the world. We have among the Catholic body many who believe that the temporal power is dead beyond hope of restoration. It were well that they read the history of the past five hundred years. Several times during that period it was believed that Rome had fallen forever, and the Papacy as dead as the ancient Caesardom. When Bonaparte seized Rome, hauled the Papal flag down from the Castle of St. Angelo, and ran up the tricolor in its place, most people believed that the prophecy of the Colosseum was about to be negated by the fact. Rome had fallen and the Colosseum still stood. But a few years showed that it was not Rome that fell, but the bubble empire that decreed its fall. The milk-white hind, oft doomed to death, yet fated not to die," was realized, allegorically, in the relation of the Papacy to Rome, and in the case of Rome, again, and the outside world. Its necessity to that world's well-being and tranquility was recognized and confessed when the allied powers met in council at Vienna, after the overthrow of Napoleon at Waterloo.

"The statistics of a great city's population from decade to decade may be likened to the breathings of the human system on the doctor's stethoscope. They record the rise and fall of the country's health with equal mathematical regularity. The fluctuations in the Roman census for the past few centuries tell of the violent seismic movements in the great world of political action and social struggle, on the Italian peninsula as well as the Continent of Europe, in a very remarkable way. In speaking of the population of Rome it is necessary to be as circumspect as in advertising to the population of seaside resorts; both are affected by the seasons, by sudden invasions of tourists, by causes outside the ordinary everyday well-being in regard to human settlement. No city of first rank has encountered such radical fluctuations in regard to numbers and since the removal of the imperial capital to the banks of the Bosphorus. Old chroniclers estimated its population, in the heyday of its pagan glory, at a couple of millions. The first reliable census, since the beginning of the modern epoch, was that of 1198, under Pope Innocent III, which showed the population to be 35,000 only. This was low enough estate for the place that had for centuries been known as the mistress of the world, but lower still came when the nadir was touched in the figures 17,000. When the Pope returned in 1377, there was an immediate rise in the tide, until in the time of Leo X. the census showed a total of 60,000. The storming of the city by the French, under the Constable of Bourbon, in 1527, made a great gap in the population, either by death or flight; only 33,000 showed on the succeeding census. Under the vigorous rule of Sixtus V. city and country were given security and peace, and the urban numbers rose again and kept steadily increasing from that period onward to the first French invasion of the revolutionary epoch. At the beginning of the eighteenth century the population of the city was 138,000, having quadrupled in the course of 150 years. In 1730 it was 145,000; in 1750, 157,000; in 1775, 165,000. Then came the French invasions, and with them the renewal of the old story of decline and disaster. By 1800 the population had dwindled to 158,000, and by 1805 it had still further fallen, showing only 135,000, and by 1810 during the imprisonment of Pius VII in France, only 123,000 remained in the city; and of these, according to the official showing, 30,000 were paupers living on charity or



For the Head of the House

We have the most complete assortment of

new Spring Hats. They are stylish and neat, coming in the newest shapes and shades. Everything in Men's Furnishings—Clergymen—Roman Collars in all sizes.

BRENNAN'S
 2 Stores: 251 St. Catherine St. West
 7 " " East

The New North End Dry Goods Store
OPENING
 Grand Spring Removal Opening

James Cuddy & Co.
 706 St. Denis Street, near Roy

New Spring Goods, House Furnishings, Carpets, Oil Cloths, Linoleum, Rugs, Mats, Fancy Covers, Portiers, Curtains, Drapes of all Descriptions.

The Newest of the New Dress Fabrics
 Costume Cloth, Latest Shades, golden brown, leather, plain and fancy, new shades blue, Copenhagen, Royal, Marine, Navy, Fancy Tweed Suiting, rayer stripe cloths, Plaids, latest shades grey.
 Summer Dress Goods, Muslins, Organzies, Lawns, Dimities, Chambrays, Percales, Prints, Cambrics.

Great Reductions, Opening Prices.

James Cuddy & Co.
 706 ST. DENIS, near Roy.

hind the chairman was the A.O.H. flag, flanked on either side by the Dominion and American flags. On the walls were displayed the mottoes "Faith and Fatherland," "Ireland a Nation," "God Save Ireland," "Sein Fein, Sein Fein," and "Caed Mille Failthe." The dinner was worthy of the occasion and was served in faultless style. Charbonneau's orchestra rendered in a charming manner Ireland's national music. A very enjoyable feature of the night's entertainment was the singing of the old patriotic songs, all present joining in the choruses.

The dinner being finished, the chairman thanked those present for their attendance and remarked that seldom had it fallen to his lot to preside over such a distinguished assemblage of Irishmen. Allowing his mind to go back over the long period of years which have elapsed since his advent to the old historic city, he could not call to mind any gathering which so represented the Quebec Irish, and the honored guest of the evening was worthy of it all. He, the chairman, had followed Mr. He, the chairman, had followed Mr. Cummings' career with great interest and he could assure those present that the work achieved by Mr. Cummings justified that great Irish organization in placing him at the head of it. He then in very eloquent language painted a picture of the Ireland of to-day, and closed by introducing Mr. Cummings amidst great applause.

Mr. Mathew Cummings was enthusiastically received on rising to respond. He began by thanking the Quebec Irishmen for their welcome, and referred to the fact that he had at last been able to pay their old historic city a visit, and to come among his fellow workers of the A.O.H. The A.O.H. was the only society which could claim to be Catholic and Irish. It had been in the past the defenders of the Catholic clergy at a time when a price was put on the priest's head. To-day wherever the A.O.H. exists there you will find its members zealous and fervent adherents and helpers of the priest. No one can be a good Hibernian and respect God's clergy. The historic side of Hibernianism was then touched upon, the speaker showing the vast amounts of money expended yearly in sick and death benefits, and the great charity given voluntarily by its members. Turning to Irish matters he said that it was never his desire to discourse on politics. Although he had been especially requested to tell the present day story of the old land he would refrain from drawing any conclusions. He would just simply put Ireland's story as it is to be found in mouldy old blue books. He would leave those old and dry figures tell a more pathetic and eloquent tale than the words of any orator, however brilliant he might be, could do. The tale was told without embellishment, without comment. And what a weird and mournful tale it was. Perhaps the story of the village wherein the women and the men, old in years, old in heart sickness, wandering about in an incoherent manner, incoherently and half-whispering their dull despair that was eating and corroding their very life, was never equalled for its pathetic awfulness of the tragedy of the Irish nation was still further heightened by the dull, cold, unpitiful figures of the insane. Coldly and calmly he said the words. The insane of Ireland have increased three fold in the last fifty years, whereas the population has decreased one-half. The industries of Ireland have also gone the way of everything in the land of water powers, it all goes wastefully to the ocean. However, a glimpse of hope was to be seen on the horizon. Dawn was commencing to break. At the present time efforts were being made to encourage these industries. It seemed to see the long, long line of emigrant ships, fleeing from fever and sickness and hunger. Fleeing from hunger, fleeing from the old land, and dotting the ocean with their corpses.

Banquet to Mr. Mathew Cummings. National President A. O. H.

On Monday, March 23, 1908, a banquet was tendered Mr. Mathew Cummings, National President A.O.H., by Division No. 1, Quebec, at the St. Louis Hotel, Quebec.

Mr. Jeremiah Gallagher, C.E., County President A.O.H., presided, having on his right the guest of the evening, and on his left Rev. Father Delaney, C.S.S.R., representing Rev. Father Hanley, C.S.S.R., Rector St. Patrick's Church. Among the other gentlemen at the table of honor were: Rev. Father Gannon, C.S.S.R., Division Chaplain; Rev. Father Woods, C.S.S.R., Rev. Father McGuire, County Chaplain, and Messrs. J. J. O'Flaherty, Provincial President; J. W. M. Wallace, Division President; T. J. Murphy, Vice-President; D. Coveney, Treasurer; P. W. Brown, Secretary; Dr. W. H. Delaney, Division Physician; J. W. MacDermott, Chairman Standing Committee; P. French, J. E. Walsh, R. Timmons, D. Kane, J. McManamy, P. E. Lane, W. Delaney, J. Timmons.

One hundred and twenty-five Irish Catholics were present, the sale of tickets having been confined to those eligible for membership in the A.O.H.

Special efforts had been made by Manager Hunt to make the St. Louis' grand central dining-room present a gala appearance. The Committee on Decorations had also displayed great taste. Immediately be-

Three Beatifications Expected This Year.

Rome.—The vast hall of Beatifications over the porch of the Church of St. Peter and communicating directly with the papal apartments has been decorated and made ready for several ceremonies of great splendor which are to take place this year in honor of the 50th anniversary of the ordination of Pope Pius X.

A huge throne has been erected and sitting facilities provided for the Cardinals. Two tribunes have been built that will accommodate the members of the diplomatic corps accredited to the Holy See and the Pope's relations.

In this beautiful hall there will be this year some great functions. One will be the beatification of Joan of Arc, the Maid of Orleans. After discussion pending nearly 50 years Pius X. has decided the ceremony shall be performed in his jubilee year and preparations are being made in France to attend it. It is believed more than 50,000 French Catholics will come here for the occasion and that nearly all the Bishops of France will be present and surround the Papal throne.

The beatification of the Venerable Madeleine Sophie Barat, foundress of the Order of the Sacred Heart, is to take place May 21, and for the occasion many members of that order will come from all over the world especially from the United States, where the order has many houses.

Another beatification which probably will take place this year is that of the Venerable John Eudes, the founder of the missionary priests called the Eudists, and also the Nuns of the Good Shepherd. This is under the consideration of the congregation of rites, which assembled the other day and pronounced itself favorable on it.

Abbe Loisy Strenuously Excommunicated.

The Holy Office has promulgated the following decrees of excommunication against Abbe Loisy:

"It is well known that the Priest Loisy, belonging to the Diocese of Langres, has taught and published theories which undermine the very foundations of the Christian Faith. Nevertheless, it was still hoped that he had been led astray by love of novelties rather than by a perverted will, and that in these matters he would conform to the Holy See. For this reason no steps were taken to inflict upon him the severe canonical censures.

"But it has turned out that Abbe Loisy, displaying the utmost contempt, has not only not abjured his errors, but has obstinately reaffirmed them in recent publications and in letters addressed to his ecclesiastical superiors. For this reason the Supreme Congregation of the Inquisition, by the express order of the Holy Father Pius X. and in the discharge of its duty, has pronounced the sentence of Major Excommunication against the priest Alfred Loisy. It solemnly declares that he is subject to all the penalties incurred by those who are excommunicated publicly. Consequently all ought to shun his society.

"Rome, Holy Office, March 7."

... were paupers living on charity or