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Vol. LVIII, No. 20

MONTREAL, THURSDAY, NOVEMBER 21, 1907

PRICE FIVE CENTS

Instructions of His Grace The Archbishop of Montreal

To His Clergy Regarding Mixed Marriages.

The following letter was read in all the churches of this diocese on Sunday last:

Dear Co-Workers:

It is with great sorrow that we witness among the Catholics of our diocese an ever-increasing tendency to mixed marriages. In the past few years, we have sometimes deemed it our duty to yield to the solicitations made, and to grant, though reluctantly, the required dispensations. But these requests are daily becoming more numerous and the time has now come for energetic re-strictive measures; the evil must be removed at all costs before it is too late.

This is a question, which eminently concerns the faith of our flock, and for this reason, I now appeal to all the earnestness of your apostolic intention to hurt the feelings of those who do not share our belief. But their religious principles, as they well know, are essentially opposed to ours; therefore they must not wonder if our legislation, our direction and our way of acting differ from theirs. When we preach tolerance, nay, kindness and charity towards all our brethren, to what- ever sect they may belong, we remain and must remain intransigent, when there is question of doctrine. For truth is one, it does not suffer any compromise with error. The good faith of others deserves our respect, but it cannot, however, change that which God has established. There is but one Church; our duty is to observe its laws and to have them observed. We do not impose our dogmas upon others, and no one can approach us for being inconsistent when we enact rules destined to prevent the weakening and loss of that faith which should be dearer to us than life itself.

Far be it from us, likewise, that we should grieve those who are already united by the bonds of a mixed marriage, and who, not satisfied with the fulfilment of their strict obligations as Catholics, devotedly exercise in their homes the duties of a true apostolate. Unions such as we now denounce, may have sometimes procured God's glory and the conquest of a few souls; but these are very rare exceptions. Unhappy results are by far more frequent, and, therefore, we are confident of protecting the dearest interests of all those whom the Lord has intrusted to our care, when we dissuade them from those unions so formally, and so frequently censured by Holy Mother Church.

You will help us, dear Co-Workers, in this very important work, by your preaching, your advice, your wise direction to the families and young people confided to your pastoral care. We would repeat to you with St. Paul the Apostle: "Preach the word: be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine" (1).

It is necessary to quote the documents of the Sovereign Pontiffs on this momentous subject? Benedict XIV. bewails the fate of those benighted Catholics who do not abhor those unions which have, at all times, been condemned, whilst he praises the pastors who make it their duty to resist them by every means in their power (2).

Pius IX, in a famous instruction, speaks with no less energy against such marriages which so much endanger the faith of the Catholic party and still more the religious education of the children. (Instruction of Nov. 15th, 1858.)

The Sacred Congregation of the Propaganda, our direct interpreter of the wishes of the Holy See, has written many times to the Bishops of this country to urge them to stop the ever-increasing plague of mixed marriages.

So did the first Council of Montreal lay special stress upon these teachings, cautioning the faithful against such unions. (Tt., vi, Decret. xvii.)

When for very serious reasons, the Church tolerates such a marriage, she does so with the deepest regret. Its celebration cannot take place within the church, all blessings acts of worship or religious ceremonies are banished from it. It is reduced to a cold formula—the strict essentials by which the parties express mutual consent. The Church wishes to participate in this ceremony in the least possible degree, and the priest assists only as a sad and silent witness.

But why then does the Church display such severity? It is because she fully understands the deplorable consequences of mixed marriages; it is because she regards them as detrimental to the domestic happiness and to the eternal salvation of both parents and children.

For marriage by its very nature establishes between husband and wife the most intimate relations. According to the words of Holy Writ, it unites them in such a way that they are "one flesh." Now what intimacy can there exist between

Irish Home Rule Again On The Liberal Programme.

Justin M'Gathy, writing in The Independent on "The Coming Political Crisis in England," says:

We are on the eve of a great political struggle. The next session of Parliament in England will open before the time usually appointed for such events, and this coming event certainly casts its shadow before in a manner which promises or threatens, according as the observer may chance to regard it, some memorable realities to follow.

The Prime Minister, Sir Henry Campbell-Bannerman, announced in a recent speech the determination of the Government to carry out its program with the strictest resolve and with full energy during the session.

As my American readers already well know, the principal feature of that programme is to be the measure for compelling the House of Lords to submit to the House of Commons on the great legislative proposals already made to the peers and rejected by them, and if the House of Lords should persist in the policy of obstructing the Government will dissolve Parliament and appeal to the country by means of a General Election. There can hardly be any question or doubt as to the course which will be taken by the country if the persistence of the peers in their present, and, indeed, their habitual policy should render necessary the appeal to the national tribunal. The vast majority of the people in these islands will sustain the Government against the House of Lords. Then, if the same Liberal Government should return the power, about which there can hardly be any reasonable doubt, Sir Henry Campbell-Bannerman and his colleagues will bring forward their measure of Home Rule, which I sincerely hope, and indeed have every reason to believe, will prove a genuine scheme of national self-government for my country and entirely unlike that poor little compromise offered not long since under the name of the Irish Councils Bill. That measure, as we must all admit, was offered only as a compromise, to satisfy the demands of the Irish people, and it had to be withdrawn. The next attempt of Sir Campbell-Bannerman and his ministry, should they remain in power—or, rather, should they return to power—after the General Election, will, I hope and believe, proclaim itself and prove itself as a full and genuine measure of Irish national self-government.

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Hope for Ireland's Future.

Writing to the St. Louis Globe-Democrat, F. X. Cullen, its special Dublin correspondent, said in a recent letter:

Two notable occurrences this week furnished striking evidence of the great change that has come over the relations between Roman Catholics and Protestants in Ireland and the growth of the National sentiment among Protestants. One was the speech by the Catholic Archbishop of Dublin, at the dedication of a new church at Enniskerry. Dr. Walsh seized the opportunity to give a specific denial to a statement made some time ago by one of the extreme Protestant party that there was ill-feeling between the Catholics and Protestants in Ireland, and he pointed to the church which he was dedicating as proof of what he said. The subscription list for the building of the church was headed by Lord Powerscourt, a Protestant, and several of the largest subscriptions were from Protestants. The site on which the Church stood was given by a former Lord Powerscourt. This church took the place of the "Widow Dixon's barn," in which Mass was said secretly during the days of Catholic persecution, and which was used openly as a church for many years.

The other incident was a speech by the Rev. J. O. Hanney, a well-known Protestant clergyman, at the Church of Ireland Young Men's Christian Association Conference in Dublin. Mr. Hanney declared that the theory that there was any connection between religion and politics in Ireland was a most false and mischievous one. He denied that the Church of Ireland was a Unionist Church.

"We prayed for the Irish Parliament when we had one," he said. "Now we pray for the English Parliament and God knows they need soon when we will be praying for the Irish Parliament again. It is the duty of the people of Ireland, whether they are Catholics or Protestants, to think of Ireland Irishly, to love Ireland Irishly, and to live in Ireland Irishly. Let them drop their attempts to ape English ways and live honestly like the Irishmen they are. We Protestants are the strongest opponents of the Union. Why should we fight to retain the accursed thing now?"

No More Religious Strife.

Dr. P. J. Lenox, late of the University of Dublin, who succeeds Dr. Maurice Egan as professor of literature at the Catholic University of America, arrived in Washington a couple of weeks ago and has assumed his new duties.

Dr. Lenox speaks hopefully of the outlook in Ireland. "The country is progressing slowly along the lines of least resistance," he says, "and with results which will make themselves clearly shown within a few years. Just now the most important question, and one that is giving Ireland the most concern, is the university question. We want a university open to all men and of no particular religion. We want it in the center of a group of colleges in which institutions the various religions may be taught."

"We want the university supported by the State, and I am sure that this will be brought about shortly. For our advance in this line, we owe much to James Bryce, the Ambassador from Great Britain to the United States, who has been one of the strongest supporters of the national university scheme."

"There is, of course, some difference of opinion among the political parties in Ireland, but not so much as one would be led to believe. All are working for the same thing, though many think it can best be accomplished one way and others another. All in all, I feel safe in saying that Ireland is in better condition, financially and politically, right now than she has ever been."

—Catholic Universe.

Jubilee of Professorship.

St. Mary's Seminary, Baltimore, was the scene of an unusual celebration recently, when Very Rev. P. Dissez, S.S., observed the fiftieth anniversary of his professorship in that institution. For half a century he has taught at St. Mary's, and he has been the friend and instructor of many of the most prominent churchmen in America. At the time he began his work at the Seminary Cardinal Gibbons was a student there. Very few of those who were there then remain MEMBERS who were then at the seminary are now living. Father Dissez was born in Lyons, France, in 1828.

As this poor horse had rung the bell of justice, he should have justice; and that during the remainder of the horse's life the owner should provide for him proper food and drink and stable.

Protestantism Decaying Fortune.

In its November issue, The Lamp, has this to say:

"If the Anglican Church has risen to a position of dignified importance among the separated communions of Christendom in the last seventy years it has not been because she has become more Protestant, but on the contrary her favor with God and man has grown in increased ratio as she has approximated the Catholicity of Rome. Now that Protestantism is everywhere on the wane as a spiritual force and seeking to save itself from disintegration by fusion and federation it would be sheer madness for the Anglican Church to stultify or abandon her rapprochement with Rome and the Churches of the East by allying herself with the decaying fortunes of Protestantism."

Prelates of Ireland to Pope Pius X.

From their recent general meeting at Maynooth the Irish Bishops sent the following letter to the Holy Father:

"Most Holy Father: We, the Archbishops and Bishops of Ireland, assembled together in our annual meeting, prostrate in all reverence before the throne of St. Peter, from our inmost hearts offer to your Holiness our congratulations on the jubilee of your priesthood—a day so auspiciously celebrated throughout the whole Catholic world. Moreover, we give our hearty thanks to God because He has placed over the Barque of the Blessed Peter, now struggling through a raging sea, a pilot who is able to calm the swelling waves, and by words and example, in the midst of the storm, give new strength and courage to the timid mariners."

"We also give thanks to your Holiness for your splendid encyclical letter regarding modernism, which we have lately received, and in which you have pointed out the danger of religion and society—so clearly explained, refuted and condemned by the Supreme Magisterium of the Church. The Catholic teaching expounded in these letters we cordially accept and profess, for we, like our fathers, are anchored in the Rock of Christ, and neither by the fallacies of sophists nor by the fear of persecution can we ever be torn away therefrom."

"We earnestly beseech God to grant to your Holiness many long and happier days, and we also supplicantly implore your Holiness to bestow upon ourselves, our clergy and our flocks, your Holiness' most dutiful and devoted children."

"Signed on behalf of the Bishops, 'MICHAEL CARD. LOGUE, 'Cheriman,' 'HOLY FATHER'S REPLY.'"

To the foregoing the Holy Father, through his Secretary of State, replied as follows:

"Most Eminent and Reverend Lord: The dutiful letter which, in the name of the Bishops of Ireland, you have sent, from their annual meeting, to the Sovereign Pontiff, has given to His Holiness the most heartfelt consolation. You and your colleagues have not only been solicitous to congratulate the Holy Father most cordially on the fiftieth anniversary of your priesthood, which His Holiness celebrates this year, but you have also joined in the common joy with which the encyclical letter, so opportunely published, against the errors of the modernists has been received. I need not say how acceptable to His Holiness has been this testimony of filial affection and reverence. I rather hasten to declare that His Holiness has the most implicit confidence that those most pernicious heresies shall not find a footing among you; to give each of you thanks for the feelings of filial affection which you have manifested, and, on behalf of His Holiness and in testimony of his love, to convey to you and your flocks the Apostolic Benediction."

"I avail myself of this occasion to express to you the feelings of deep veneration, with which, amidst your humble and devoted affection, 'R. CARDINAL MERRY DEL VAL, 'Rome, the 21st October, 1907.'"

"To the Most Eminent and Reverend Cardinal Logue, Archbishop of Arracah."

For Church and Country.

Among the Slavic Roman Catholics the Poles easily stand first, both in numbers and in zeal. Like the Irish they have been so situated historically that their political and religious antagonisms coincided, intensifying both. The schismatic Russian tyrant, the heretic Swedish invader, and the Protestant Prussian oppressor with his hated schools—all have tended to make devotion to Church and country one indistinguishable sentiment.

—Emily Greens Balch, in November Charities and the Commons.

Exhibition of Irish Industries.

Not disputing that political work has its place in aiding Ireland's cause, Rev. Michael O'Flanagan, of Loughlyn, Co. Roscommon, now in the United States with his bishop's approval endeavoring to create a market for the sale of Irish made goods, and who is prominently connected with the industrial revival movement in Ireland, has, after a tour of the principal cities of the United States, again reached Boston. The James A. Houston Company, in full sympathy with the encouragement of these industries, has placed a space with booth, on the third floor of the main store, for the purpose of exhibiting the method and material of the famous point lace industry. Three young Irish women under his charge perform the work, and the exhibition is attracting much attention. Father O'Flanagan says he feels that by showing a few Irish girls working just as thousands of others are in Ireland, he is giving Americans a glimpse of the brightest side of Ireland and hopes to interest them as well as those of his own kindred in America in the development of this and other industries in Ireland.

The Bell of Justice.

It is a pretty story that in one of the old cities of Italy the king caused a bell to be hung in a tower in one of the public squares and called it "the bell of justice," and commanded that anyone who had been wronged should go and ring the bell and so call the magistrates of the city and ask and receive justice. And when in the course of time, the lower end of the bell rope rotted away, a wild vine was tied to it to lengthen it; and one day an old and starving horse that had been abandoned by its owner and turned out to die, wandered to the tower and in trying to eat the vine, rang the bell. The magistrates of the city, coming to see who rang the bell, found this old and starving horse, and he caused the owner of that horse, in whose service he had toiled and been worn out, to be summoned before him, and decreed that

PAUL, Arch. of Montreal.

EMILE ROY, Canon Chancellor.