

# The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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## MATTERS OF MOMENT

### The Feast of Labor—Catholic Press Association—Lord Halifax and "Union With Rome."

His Grace, Archbishop Bruchesi, Metropolitan of Montreal, has just celebrated the thirteenth anniversary of his accession to the episcopate. Always an interesting figure in the arena of Canada's Catholicity, the Archbishop looms up larger even than ordinarily at the present moment for several reasons, one being that at the coming Eucharistic Congress he will represent the Canadian hierarchy, and will be, so it is reported, the only Canadian Prelate present. Another cause for prominence is his interest in the cause of labor, which this year has assumed new and increased proportions. In connection with the annual Labor Day, His Grace four years ago established throughout his diocese a religious feast on the Sunday preceding the first Monday in September. Since then it has become the custom for the French-speaking workmen to gather at the great Church of Notre Dame, where impressive ceremonies take place, Mass and addresses suitable to the time and conditions being always included. On these occasions it is reported that 14,000 have gathered annually at the Cathedral, while a contingent of 3,000 others assembled in St. Patrick's. His Grace has always been himself a conspicuous figure on these occasions.

This year an extension has been made to the religious observance of the Feast of Labor and on the Sunday succeeding the civic observance, the working women of the entire city will gather in the afternoon at Notre Dame, when a special address followed by dedication to the Sacred Heart and Benediction of the Blessed Sacrament will be given. The idea of emphasizing the connection between religion and labor is a beautiful one, and something that must appeal to the best of humanity everywhere. It is the lot of the majority to labor, and to dignify this lot by enveloping it in a Christian atmosphere is certainly the better part of wisdom. Labor is prayer, but only under certain conditions, and that all who work should satisfy those conditions is the motive that actuates the Archbishop of Montreal in his active connection with the movement.

In a pastoral read in the churches as a preparation to the events of Labor week, the Archbishop says: "It is wise and fitting that our Christian workmen when the day of parades and rejoicing arrives, should bend a knee before the Altar of God who became the son of the Carpenter of Nazareth from whom springs all power, all strength, all activity and all true success. In a few days, the first Monday of September, you will celebrate Labor Day. Ask the Church to bless it, and God to shower on it, the most precious of His graces. May Christ be invited to this feast as every day you invite him to your work in your morning prayers. Great then will be the throngs at Notre Dame church and St. Patrick's on Sunday night, September 6th. So speaks His Grace reminding his hearers of the consoling truth that our Lord Himself was once a workman, as they, and that to pay Him allegiance as their God and Model, is the only way of making good the words 'work is prayer.'"

Something which ought to prove helpful to the Catholic Press of the Continent originated at a late meeting in Cincinnati, when an association of editors and business managers was formed and arrangements made for a general meeting of all interested to take place in Buffalo, on Saturday, September 12th. At the Cincinnati meeting the session lasted nearly the entire day and the election of officers resulted in Dr. Thos. P. Hart of the Catholic Telegraph of Cincinnati being elected president; Mr. Thos. Hughes of the Michigan Catholic of Detroit, chairman of the board of directors; Mr. W. A. King of the Catholic Union and Times, Buffalo, treasurer, and Mr. J. F. Byrnes of the Columbian and Western Catholic of Chicago, secretary. The board of directors is as follows: Dr. Thos. P. Hart of Cincinnati, Mr. W. A. King of Buffalo, Mr. Samuel Byrne of the Pittsburgh Observer, Pittsburgh; Mr. Thomas Hughes, Detroit, and Mr. John P. Byrnes of Chicago. The Society is to be known as the American Catholic Press Association, and the objects are practical and such as will commend themselves to all interested, whether as readers, writers or those who have business interests at heart. They are to promote the educational, literary, news and business interests of the papers concerned and to establish a closer fraternity among Catholic editors of the United States.

Here is another instance of the progressiveness of those in whose hands the knowledge and ideas that find their way into millions of Catholic homes, largely lie. In face of the activity everywhere apparent almost to aggressiveness in the United States, and none the less surely though more quietly in Canada that development in the matter of Catholic education is ahead of the times, there are yet some who permit themselves to publish the greatest absurdities and untruths against the Church in matters respecting education, and worse still, there must be thousands who read the falsehoods and believe them and as a result misconception and misunderstanding are disseminated and the consequences of vicious publication run riot.

In the last issue of The Sentinel we have the following information re-

garding what Catholics may or may not read. It tells us that as a consequence of "new rules, which a good Catholic must observe in choosing his reading matter," that away goes your Milton and your Shakespeare, your Burns and your Byron, your Cowper, your Tennyson and your Scott! They were all heretics. Macaulay must not be read, nor Hallam, nor Froude, nor Carlyle. The good Catholic must not drink the pure delight of Goldsmith's "Deserted Village" nor must he ever hang enraptured over "The Grecian Urn" of Keats' nor must his eye grow dim as he reads Byron's verses to his sister. He must never walk the rich fields of Charles Dickens, and Charles Reade, never laugh with Thackeray nor sigh with Hood; never soar with Shelly, dream with Coleridge, nor view the gems of Walter Savage Landor. All the golden fruits of genius, choicest apples of literature's gardens of the Hesperides, is fruit forbidden to a good Catholic—for when God lit the lamp of genius in the minds of those wonderfully gifted heretics and touched their soul into celestial music, he forgot that the Pope would measure all the mental universe with the contemptible little tape-line of denominational intolerance. This is a specimen of the untruth and altogether misleading pabulum which certain papers dish up by the page to their readers. We are quite aware that no good will be effected by noticing such, because the writers and publishers for the most part are quite aware of the vicious role they are playing. We are, however, often sorry for the gullible ones who accept as truth everything that appears in print.

The matter of joining the Catholic Church, or as they express it, of "Union with Rome," is again agitating certain circles in the Anglican sects, and a letter from that prominent member, Lord Halifax, published in the Living Church, gives some idea of how the matter seems from their point of view. A paragraph from this letter quoted in the Toronto World of the 24th inst, says: "The difficulties in the way of reunion are enormous and from a human point of view, almost insurmountable. Of course there is no real difficulty as to the questions of discipline. The point is, can such explanations be given of 'outdated' matters of doctrine as may cause reunion possible without either side being asked to assent to contradiction of what has been authoritatively taught? It seems to me, such explanations are possible and that many of our differences are really due to misunderstandings." The despatch adds that this letter was sent to a certain pastor in Milwaukee, consultant of the Milwaukee Archdiocese, and that both favor Church Union. Lord Halifax, who is president of the English Church Union, has long been before the public in a search for something that would satisfy him as a Church, and his efforts for what he terms "union" have been continuous and persistent. Since as he and numberless others evidently are, they yet miss one point, and until light comes to them with regard to it, they are not likely to make much headway. As the letter quoted states, the matter of discipline might easily be adjusted, but when it comes to points of doctrine—well things are then different.

When Lord Halifax in his letter says "the point is, can such explanations be given of disputed matters of doctrine as may make reunion possible without either side being asked to assent to contradiction of what has been authoritatively taught?" he and those who think with him, forget what in the matter of doctrine the Church and they have no dispute. The Church declares such a thing to be true or untrue, thus eliminating all room for argument and the authority with which she speaks, also precludes any opening for doubt. As to the Church assenting to contradictions of what has been authoritatively taught, that is absurd should be the loadstone drawing the doubters to safe anchorage within her secure harbor. If the Church could modify or change her doctrine in the slightest, even to gain many adherents to her cause, then would her integrity be lost and her standing as the infallible mouthpiece of her Divine Founder be altogether destroyed. It is this adamant nature of her armament that proves her mission. Subject to changes in discipline, the Church may be and is, but in matters of doctrine she was, is, and shall be to the end of time, the sole integral, unchangeable, authoritative and infallible representative of the teachings of Christianity. To seek to change this in any way is presumption. Were it possible for the Church to try to meet those who would effect a change then would there be sufficient proof that her mission was not what she claims it to be, that is of infallible and divine origin.

One puzzling thing about such earnest souls as Lord Halifax and his fellow-thinkers is the stubborn manner with which they seek to bring about a compromise. What is the motive prompting their tentative policy? If, as they say, they are really sincere in their theory that the differences existing between the Church and their belief are merely misunderstandings, let them come over in the receptive spirit necessary and all will become clear. There is nothing obscure to the Church in what she believes and teaches. Her part in the transaction would simply be to enlighten those who would come to her seeing as through a glass darkly. To remove those glasses would be as the duty of the loving mother who at the doctor's command removes the bandages from the orbs of the child just restored to sight. Her duty she is prepared to perform at any moment, and to perform it willingly and lovingly, but she must be under no restrictions from those who place themselves voluntarily in her hands.

## APOSTOLIC FINDINGS

### The Roman Curia—Special Law for Contentious Matter—Sacred Roman Rota—Apostolic Signatura.



#### TITLE I. THE SACRED ROMAN ROTA CHAPTER I. On the Constitution of the Sacred Roman Rota.

(Continued from last week.)

5. One of the notaries of the tribunal will be present to take notes according to legal norms on the main points discussed, admitted and decided.

6. Whoever gives offence in the discussion or does not observe the reverence and obedience due the tribunal forfeits the right to speak again, and if the defender is the procurator or lawyer, he can be punished according to the gravity of his offence even with suspension or privation of his office.

#### CANON 31.

1. On the day assigned for the trial the Auditors must assemble in consultation for the secret discussion of the case.

2. Each one will bring his conclusions in writing or his decision, with short proofs *tam in facto quam in iure*. However, it is always allowed to the Auditors in the course of the discussion to change their conclusions if they deem it just and necessary. Each Auditor must deposit his conclusions in the acts of the case for his memory; there, however, they will be kept secret.

3. That finally will be the decision in which two at least of the Auditors thoroughly agree, or the absolute majority of those present, if the tribunal should consist of more than three Auditors.

4. If the judges are unable or unwilling to come to a decision on the first discussion of the case, they can defer their judgment to the next session of the same group, which cannot be postponed more than a week unless the vacations of the tribunal intervene.

#### CANON 32.

1. When the case is concluded by the Auditors, the Proposer will inscribe the dispositive part of the decision that is the answers to the contentions on the bundle of acts; these can be shown to the parties concerned by the notary of the tribunal, unless the tribunal shall decide to keep the solution secret until the promulgation of the formal sentence.

2. This must be accomplished within ten or at most thirty days in more involved cases; it is to be written by the Proposer of the case or one of the Auditors, to whom this duty was entrusted in the secret discussion.

3. The same is to be written in Latin and must contain, under penalty of being null and void, the reasons *tam in facto quam in iure*.

4. It will be signed by the President of the group and the other Auditors, together with one of the notaries of the Sacred Rota.

#### CANON 33.

1. If the rotal decision is confirmatory of another decision, either of the Rota, or of another tribunal, the case is considered settled and no appeal is admitted unless on the grounds of nullity, or on petition to bring the case to its first condition before the supreme tribunal of the Apostolic Signatura.

2. If the second decision is not in conformity to the first, an appeal is admitted from the rotal decision given by one group to the next succeeding group according to Canon 12, within ten days from the declaration of the decision, following the rule of common law.

#### CANON 34.

1. If the plaintiff after the case has been introduced desires to retract the instance or the suit or the acts of the case, he can always do so, but the retraction must be absolute and by no means conditional, signed with the day and date by himself or his procurator by his special mandate, accepted, or at least not opposed by the other side and admitted by the judge.

2. The retracting party is held, however, in such instances for the consequences that follow from these retractions according to the ruling of common law.

#### THE APOSTOLIC SIGNATURA CHAPTER I. On the Constitution and Competence of the Apostolic Signatura.

#### CANON 35.

1. The supreme tribunal of the Apostolic Signatura consists of six Cardinals of the Holy Roman Church, chosen by the Supreme Pontiff, one of whom designated also by the Pope will act as the Prefect.

2. The Assistant or Secretary will be also assigned to it by the Pope, who according to the special rules of the Signatura and under the direction of the Prefect will care for all those details which are necessary for the preparation and hearing of the case at hand.

#### CANON 36.

1. Besides the Secretary there will also be in the Apostolic Signatura at least one notary to arrange the acts, to keep the archives and to aid the Secretary in those duties entrusted to him. There will also be a Custodian of the Chambers of the Signatura, the former a priest, the latter a layman.

2. Consultants will also be appointed by the Pope who can examine any question brought before them for a decision.

3. Whatever pertains to the appointment oath, obligation of secrecy and discipline of the assistants of the Sacred Rota, these are to be observed, in proportion, for the assistants of the Signatura.

#### CANON 37.

The supreme tribunal of the Apostolic Signatura judges the following cases as proper and special to itself:

1. The exception of suspicion against an Auditor of which he is accused.

2. The violation of secrecy or damages caused by the Auditors of a null and void or unjust according to Canon 9.

3. The complaint of nullity of the rotal decision.

4. The petition of restitution to the former condition of the case from the rotal decision which is already passed into judgment.

#### CHAPTER 2.

On the method of procedure on the Apostolic Signatura.

#### CANON 38.

To petition a restitution of the case to its former condition or to introduce a judgment of nullity against a rotal decision, three months are allowed from the finding of the document or the knowledge of reason for which appeal to these remedies can be had.

#### CANON 39.

1. The petition to the Signatura to restore the case to its former condition does not suspend the execution of the decision.

2. Nevertheless by an incidental decision the Signatura can at the instance of the petitioning side order the restraining of its execution or oblige the victorious party to take appropriate caution for the restitution of the case to its former condition.

#### CANON 40.

1. The petition by which the case is introduced must be delivered to the Secretary of the Apostolic Signatura.

2. The Cardinal Prefect, together with the Secretary, when the instance is received, must examine whether it has judicial foundation or not; if this is wanting, the instance is immediately rejected; if it has foundation he is obliged to admit it.

#### CANON 41.

1. In criminal cases about which in Number 2 of Canon 37, those rules for the process are to be observed which are defined by canon law for criminal cases.

2. In other cases about which in Numbers 1, 3 and 4 of Canon 37, the Signatura can proceed by examining the truth of the case, always summoning, however, the opposed party or determining a suitable peremptory time to the parties to bring forward their rights.

3. And in the first of the above mentioned cases for trial the Apostolic Signatura defines in an unappealable decision whether or not there are grounds for the accusation of the Auditor. This done, it sends its decision to the Sacred Rota, in order that it may proceed according to the ordinary rules, admitting in his group the Auditor against whom the exception was raised or rejecting him, according to the decision of the Signatura.

In the third case it judges only whether the rotal decision is void and whether there are grounds for the annulment.

In the fourth case the Apostolic Signatura in an unappealable decision determines whether or not there are grounds for bringing the case to its former condition, and this admitted, it sends the case to the Sacred Rota, that in the presence of the entire body it may rightly try it.

#### CANON 42.

The Cardinal Prefect and likewise the tribunal of the Signatura can summon, if they deem it expedient, the Promoter of justice and the Defensor vinculi and exact a decision from them or even demand that they explain the reasons of the rotal acts which are attached.

#### CANON 43.

For any other matters which are necessary for the undertaking of the trial and are not provided for in the preceding canons, the rules established for the Sacred Rota properly applied, and then the statutes of common law should be observed.

#### TITLE III.

On the advocates appearing before the Sacred Rota and the Apostolic Signatura.

#### CANON 44.

1. The proper and natural lawyers of the Sacred Rota and Apostolic Signatura are the consistorial advocates.

2. Others, however, whether priests or laymen, are admitted who are doctors of canon law, and after an experience of three years, either as assistants to one of the Auditors or to anyone of the rotal advocates, have been declared fit for the office by the Rotal College in an examination held before the same, and who have received a diploma, signed by the dean of the Sacred Rota and one of the notaries and taken the oath before the Rotal College to fulfil conscientiously their office.

(Concluded on page 7.)

## SUBJECT OF THE HOUR

### Movement for the Betterment of Italians—Rev. Prof. Pisani Interviewed by "Catholic Register."

We have with us at this moment in Toronto an interesting personality in Rev. Prof. D. Pietro Pisani of Vercelli, in Northern Italy, who during a three months' visit to Canada and the United States, is doing strenuous things with a view to the general betterment of the conditions awaiting the immigration of his countrymen, and to the disseminating of a larger understanding of their capabilities and worth to the country and people of which they now form a part. Father Pisani, though young, has the experience of several years of labor in his self-appointed task, and sets about his purpose in the business-like way that leads to results. In Toronto his coming was opportune, for at the moment he arrived with authorization from the Apostolic Delegate at Ottawa, to inquire into conditions spiritual and temporal of the Italians here, Father Pisani met with every encouragement from His Grace, Archbishop McEvay, and the fullest co-operation from the Italians themselves. To understand the zeal with which the Rev. Father goes into his work, we need but mention the fact that after teaching Theology for nine months in the year, which is the office appointed him by his superiors, he devotes his annual vacation to the object nearest his heart, that of improving the conditions consequent upon the exile of his countrymen to many parts of Europe and America. In pursuit of his plan he has at different times visited England, France, Germany, Denmark, Switzerland and now America. On leaving Toronto Father Pisani will go out to the West before returning to Italy.

#### SOME ILLUMINATING FACTS.

In an interview with the Catholic Register, Father Pisani gave some interesting information. The vastness of Italian immigration to America and Europe was the first thing that impressed one. It will also impress our readers when they learn that in 1906 and 1907 the immigration amounted to 800,000 and for ten years previous it had been a steady 600,000 annually. America gets the largest share, 400,000 coming in all and the city of New York itself getting a yearly increase of 300,000. It will thus be seen that the factor of Italian immigration is no unimportant one and is a force to be dealt with as to results. Italian immigration, it is claimed, is the largest in America.

It is sometimes said, remarked Father Pisani, that Italians immigrate for motives other than the true ones. The fact is, they are obliged to leave their own country for lack of sufficient employment, Italy being a most prolific nation and suffering no decrease in its 29,000,000 of people despite its yearly output of 800,000 and its daughters. There are at present 1,800,000 Italians in the United States, 500,000 of these being confined to Brooklyn and New York, Boston has 70,000, Chicago 300,000, and other cities in proportion. Though immigration is necessary and in many respects advantageous, it has its dangers also. These mostly arise from the tendency to locate in large centres, where congested conditions of living have a deteriorating effect on those accustomed to the free and ambient air of Sunny Italy. Dangers also arise from the influence of anarchists and other demagogues who usually make their headquarters in crowded centres. These dangers are to be overcome by direct immigration to new colonies.

#### PEASANTRY AN AGRICULTURAL PEOPLE.

It may be accepted as a truth that those who immigrate either to other parts of Europe or to America are of the peasant class, and 90 per cent. of these, said Father Pisani, are more or less skilled in agricultural pursuits. Here, then, is where the usefulness of the Italian population should be apparent and of importance to Canada. The authorities both in Italy and America having regard to the native fitness of the people for occupying country areas, are endeavoring to persuade them to abandon the big cities and form colonies in fresh districts. Authorities everywhere testify to the good qualities of Italians as laborers on the railroad and kindred work, and it is felt that there industry and frugality applied to agricultural efforts would prove of the highest benefit and satisfaction to themselves and the country with which they would assimilate.

#### TORONTO'S ITALIANS.

The colony in Toronto was spoken of in eulogistic terms by Father Pisani. It is certainly the best I have visited, he said, both from my own observation and from information given me by the priests who accompanied me on my rounds amongst them. The Glionna family, who are noted and admired for their musical talents, were pointed to proudly with eighty immediate members from the grand-parents down, and counting one hundred and fifty if other branches are considered. The people, said Father Pisani, are naturally good; they keep their religion in their souls, and out of seventy families visited it was found that in four cases only were the children frequenters of any church or school other than that of their ancestors. Under instructions from His Grace Archbishop McEvay, special services for the Italians have been in progress during the past week. These were conducted by Rev. Father Gleasa of Fredonia, assisted by the local clergy.

On Sunday evening at St. George's Hall, Elm street, a great rally of the

Italians of the city was held, when Rev. Professor Pisani addressed his compatriots and many things of interest were determined upon. It was agreed unanimously that the building of a church was something to be seen to at once, and a motion of thanks to His Grace Archbishop McEvay for his initiative in the Italian interest was carried with great enthusiasm, as was also that of appreciation and thanks to the priests of the city who in the past had acted as chaplains for many years' service. In this connection special mention may be made of Rev. J. M. Cruise, Rev. J. P. Tracey, D.D., and the late Rev. Cyril Dodsworth, C.S.S.R., all of whom by their intimate knowledge of the language of Italy, have been able to serve the Italians well. Rev. John T. Kidd, D.D., secretary to Archbishop McEvay, is also much interested, his long residence in Rome having given him special knowledge of the situation. A tribute to Fathers Kidd and Cruise was given by Father Pisani, when he remarked: "I expected to practise English when I came here, but Father Cruise and Father Kidd speak Italian so well that I get no opportunity." Father Pisani is the guest of Father Cruise on Sherbourne street, and of course he has necessarily a good deal of intercourse with Father Kidd also. Toronto has a representative of the Institute of Agriculture, Arts and Products, which will shortly give an exhibition in which the King of Italy is much interested. The exhibition will be for the purpose of showing, the resources and possibilities of the country. Prof. Sacco is the director of the Canadian Immigrants' Office for Italians in Toronto.

#### THE COLONY OF FREDONIA.

Fredonia, a colony of Italians near Buffalo, was spoken of enthusiastically by Father Pisani. The colonists are composed of fifty families, two thousand souls in all. They are from Sicily and are of the best. They are mostly employed in tilling the ground, their skill as cultivators of the vine being proven by the fact that before their coming grape-growing was but a very poor venture. Now it has increased three times in value. The Fredonia Reserving Company gives employers and has become a noted industry. The people have and own comfortable homes and in addition in many instances possess a horse and carriage and other luxuries.

#### MNGRS. SEALABRINI AND BONANELLI.

Fifteen years ago Mng. Sealabrini, Bishop of Piacenza, established a society whose work it would be to assist Italians in their immigration to the United States. Now there are engaged in the enterprise about sixty priests, distributed throughout New York, Detroit, Boston and other centres. The order so formed is known as that of St. Carolus Borromeus. Ten years ago Mng. Bonanelli, Bishop of Cremona, founded a similar society, having as its object the assistance of immigration to Europe and the East. As a result, churches, schools, libraries, hospitals and asylums, follow everywhere in the track of the Italian settler.

#### SIR WILFRID LAURIER APPROVES.

Before coming to Toronto, Father Pisani was granted an interview with Sir Wilfrid Laurier, who received him with every kindness and before whom he unfolded his plans for a large colonization in the West—Saskatchewan, Alberta and neighboring districts. The Premier gave the matter the encouragement of his approval and would like to experience the realization of colonies on the now waste lands of the West.

#### ARCHBISHOP IRELAND'S INTEREST.

Speaking of Archbishop Bonanelli, Father Pisani compared him to America's great western prelate, Archbishop Ireland. He has the same intellect, he said, pointing to his forehead, and Archbishop Ireland is known throughout Italy for his interest in our people. It may be remembered that when the representative of the Catholic Register had the honor of an interview with His Grace of St. Paul during the New York Centenary, he spoke even then of the Italians of Toronto, and hoped they might soon have a priest who was one of their countrymen. This wish will soon be realized, His Grace, Archbishop McEvay, realizing the necessity of having a resident Italian priest at once. The church will probably follow immediately. Father Pisani will visit the Archbishop of St. Paul en route to Winnipeg.

#### HAMILTON NEWS

Centre Island, Toronto, was the destination of a happy party which left the city on the Turbina Wednesday morning, 19th. It was composed of the sanctuary boys of St. Patrick's Church and their guests. Rev. Father Coty was in charge, and Rev. Father Walsh, ably assisted by St. Lawrence, Rev. Father Engelt of St. Ann's, with their respective sanctuary boys, parents and friends of not a few of the lads took in the trip. Messrs. Bird, Goodrow and others assisted at the games, which were keenly contested. An abundant supply of provisions was provided, and every one was delighted with the excursion. There is a sort of infection which prevails on such occasions. In this case it extended to the ladies, who were so lavish with their supply of "cream-comforts." A race was arranged for those ladies, which was intense merriment to all present. Space does not permit us giving the names of all the contestants, but we give those of the "prize" winners, viz., Mrs. John Smith, Mrs. J. M. Brown and Mrs. J. C. Bird.