

## MATTERS OF MOMENT

### Sacrifices for Faith—Protestant Alliance Again—Confederated Societies—Ourselves and Others.

Those who think that sacrifice for the Faith is past, should read an article by General James, former postmaster of New York, on the Catholic parochial schools of that city. The article is in the Herald and shows that in the present year it takes about \$50 to educate each boy and girl in the public schools. From this the writer deduces the fact that if all the 100,000 children of Catholic parents who attend the parochial schools were in attendance at the public schools, the increase in the public school tax would be about \$5,000,000. The Catholics of the city contribute a proportionate share of the \$31,000,000 appropriated for the education of the children in the public schools of New York in addition to defraying the total cost of their own institutions. If the Catholic children were to determine to attend the public schools, at least fifty new buildings would be required, involving a cost of \$16,000,000. This new work could not be completed within the next ten years, in which interval the school population would be largely increased. The interest on this investment of \$16,000,000 and increased cost of maintenance would easily run up to a million dollars. Thus, concludes the article, it is clear that the general tax-payers of New York city profit to the extent of about \$6,000,000 a year by the existence of the Catholic parochial schools.

This additional tax of \$6,000,000 is borne uncomplainingly by the Catholics of New York and is passed over in silence by the hundreds of thousands, who perhaps fair-minded for the most part in other matters, see nothing incongruous or unjust in the support given them by the 15,000,000 Catholics bowed under the double taxation of the schools. Other cities in the United States might tell a similar story. Placed before us by the proof convincing method of millions of dollars, the work of the Catholics in the neighboring Republic is truly heroic. By comparison the Catholic schools in Canada are superlatively better situated. It is more than passing strange that in a country called free, millions of people should suffer from the imposition of the school tax and that many millions more who boast of freedom for all, should consent to be passive parties to the injustice.

The Council of the Protestant Alliance of England is again exercised, this time the thing that has roused its ire being the announcement that His Majesty intends ceremoniously to give audience to the Papal Legate, Cardinal Vannutelli, at the approaching Eucharistic Congress to be held in London. On the occasion of the visit of the King, while in Italy, to His Holiness, the same watchful combination raised a big hubbub, Parliament being thrown into a great commotion by the winds of its wrath. The storm swept over, however, no results being chronicled except that the atmosphere was cleared of the clouds that for some time had been gathering, the occasion giving the waited for opportunity. Meantime the King went serenely on his way, performing the duties and courtesies of his office without consulting his self-constituted censors, and now when the ambassador of Pius X. visits London, His Majesty will again evince his knowledge of the fitness of things by giving the distinguished visitor public acknowledgment. This too, despite the memorial sent the Foreign Secretary, calling attention to the violation of the Protestant constitution of the United Kingdom, and urging that steps be taken to prevent the King from paying the meditated compliment to the Catholic prelates from Europe and America who will attend the Congress. Meantime the courteous Secretary has acknowledged the receipt of the warning missive, and it has in all probability been placed in the permanent pigeonhole to which a certain class of communications reserved for "serious consideration" are proverbially consigned.

For want of space we are obliged to leave until next week's issue the text of a sermon delivered by the Archbishop of Boston, to the Confederated Catholic societies who met there a few days ago. The address is spoken by the "Pilot" as one of the most powerful sermons ever delivered in the Cathedral, and reading the great discourse and meditating on the circumstances under which it was given, we do not doubt but that the judgment is a just one. It must indeed have been an inspiring sight to witness the Cathedral filled with delegates representing so many and such varied walks of life as must have been present, all actuated by one idea, and having all interests focussed into the one thought of bettering mankind under the illuminating guidance of the one Holy, Catholic and Apostolic Church. Some of the subjects considered at the meetings were, the divorce evil, Christian education, anti-Christianism, a proper observance of Sunday, honest government, decent and the Church and the general interests of the Catholic community. Here was an agenda dealing with a number of subjects seemingly impossible to be got at satisfactorily in the space of a few days, and yet the resolutions framed show that much attention was given to each. That much good must follow seems an incontrovertible conclusion.

It is helpful and inspiring even to get the echoes of such a gathering. An individual working for good can do much, but a confederation of indi-

viduals can do infinitely more. Nowadays all forces confederate. Capital confederates, labor gathers its units together, social elements amalgamate, manufactures combine, corporations concentrate their interests, socialism and anti-Christianity unite, and on all hands we find the unifying forces at work. If the element of unity is found to be so desirable in the ordinary things of life, is it not the essence of wisdom to apply the same unifying principle to the forming of those things that make for justice and truth in their highest meaning. The signs of the times are that the federation of Catholic societies will spread everywhere. It has taken deep root in Germany, it has found a footing in England, France and Italy. The United States gives it fruitful soil. It seems likely to expand until it will be as universal as is the universality of the Catholic Church herself.

Our contemporary the Buffalo "Catholic Union and Times," seems to have lost the spirit of optimism which is its generally pervading atmosphere, when in an article in its latest issue it bemoans the lack of interest taken by Buffalo's young men in matters religious. "Our young men show half the interest in religion that they do in athletics," it says. "The dross change would there be in the Catholic body." The Union and Times is, of course, speaking for itself, and we have no ground to do otherwise than accept its statement, but it gives us thought for thankfulness by reminding ourselves that things with us are not so dark from a religious point of view as they seem to be amongst the youth of our neighbor city across the line. Our contemporary does not object to a certain amount of sport, but says it can be overdone, which we, of course, substantiate, but it seems that in Toronto we are fortunate enough not to have reached the point of overdoing, and since there is such a point, it may be perhaps not untimely to strike the note of warning. So far, however, we seem to be quite safe.

Our observation is that our athletic societies have in their ranks to a great extent the young men who help to swell the membership of the religious or Church associations of our parishes. And furthermore, such societies far outnumber both in themselves and in their membership, the athletic organizations in the same districts. Our contemporary asks, "Is it not true that a card party or a smoker will bring out a crowd, while at the Holy Name Society meeting there will not be a corporal's guard?" Things here are different. A card party or a smoker, it is true, will bring out a crowd, but so will a meeting of our Holy Name Society, and we are fairly safe in saying that neither of the recreations mentioned has been often successful in drawing out as large and fine a body of men as is seen on occasions at the special meetings of the Holy Name, when at St. Mary's, St. Paul's, St. Basil's, or any of the large parishes as many as six or seven hundred are gathered representing the beautiful society of which they are members. Six or seven hundred might not be a great number for Buffalo, but in proportion to our numbers here, the magnitude is something of which to be proud. Then the young women get a rub. "The dance will entice the young women; in a meeting of the Children of Mary they appear to have no interest." While a dance does attract many young women anywhere, no one seeing the large contingents of Sodality girls who approach Holy Communion so frequently in our churches would ever think that interest was lacking in the society of the children of Mary.

Our contemporary goes further even than this. A dance is quoted as happening the "other evening," when a certain officer whose duty it was, amongst other things, to say the apostle's Creed at a society meeting, was absent, and a young man, on being called to take his place, was unable to do so owing to his ignorance of the Creed. It does not seem possible, says the Catholic Union and Times, that there is a Catholic who is ignorant of this confession of faith, here was one, however, sad as it is to relate, who did not know the first word. Now we cannot help thinking that the possibility of such a thing occurring is very rare, and that the young man in this instance must have been reared under exceptional circumstances, also that very little prudence or tact could have been exercised in lighting on such a one as acting officer for a meeting. Though we think that our contemporary in writing as it did, was much in the same spirit as the pastor who in order to get at the absentees, is obliged to complain to the congregation, still we may learn not a little from the article in question. We may conclude for one thing that though it is sometimes said that our young men in Toronto are not as far to the front in Church matters as they might be, that they are at least abreast and perhaps ahead of others. This ought to encourage to even greater things. The fact, too, that even one young man was found ignorant of the Creed, might suggest the taking ourselves to task on the point as to how one would comport himself if called upon to say the ordinary prayers at an ordinary meeting.

### Successful Students

The following young lady graduates of the Convent de Notre Dame, Kingston, were successful in their examinations for entrance to the Normal School: The Misses Katie Broucher, Anna Leahy, Theresa Theriault, Carmel O'Brien and Mary McDouald.

Temperance Day in Dublin will be celebrated on Sunday, the 23rd inst., when, it is expected, there will be a record assembly of temperance advocates.

## 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.)

4. The lawyer, who is chosen as an assistant, is obliged to instruct his client in so far as it is necessary on the regulations and custom of the sacred tribunal, to give him timely advice on the method of procedure and to sign with him the defence and the reply.

5. If the parties concerned undertake their own plea personally even with an assistant lawyer, as in 3, they must in the writing of the defence and the reply use the vernacular admitted by the sacred tribunal.

6. In every case finally there must be one exposition only of the defence and the reply that is either of the party itself or its defender, never two, that is of both.

#### CANON 19.

1. When any appeal or commission to try any case according to the ordinary form comes to the registry of the Sacred Rota the letter of appeal or the commissal letters are transmitted by order of the Dean to the group of Auditors to which the trying of the case belongs in the order and turn determined by the preceding canon 12. And the group once the case is begun proceeds to the examination according to the ordinary rules of law.

2. But if the commission to try the case is given not in the ordinary way, but specially, this is to a group of five, seven or the entire body of Auditors or exactly according to the wish expressed, the Sacred Rota must follow especially the nature of the commission according to the tenor of the rescript, and in other things proceed according to the rules of common law and those proper to itself.

#### CANON 20.

As often as there is question in the Sacred Rota of the conditional execution of any sentence or the restraining of its execution, the question is to be decided in an unappealable decision by the President alone of the group to which the trying of the case rightly belongs.

#### CANON 21.

The President of the group or college of Auditors which constitutes the tribunal is also the proposer or mover of the case. But if he should have a good reason for declining this duty, after hearing the other Auditors of the group or college he will by his own decision determine who shall undertake in his place the duty of proposer.

#### CANON 22.

1. If there is need in any case to prepare the process, the preparation is to be made according to the prescribed canonical laws.

2. The mover or proposer of the case cannot be the procurator at the same time, but this office must be given by the Dean to some Auditor of another group.

#### CANON 23.

1. When a case has been introduced and drawn up before the Sacred Rota, the plaintiff or even the college, if it is of importance to it, will ask the proposer to assign a day to the other side to contest the suit or to settle doubts concerning it.

2. The proposer or his adjutor will assign the day at the end of the petition. This in an authentic copy must be sent immediately to the other party concerned.

#### CANON 24.

1. If the party summoned to trial does not appear on the day assigned for the settlement of doubts and neglects to give a legitimate excuse or absence, it will be declared contumacious and the formula of doubts will be determined ex officio at the time the case is proposed on demand of the faithful party that is present; and this is to be made known immediately ex officio to the other side, in order that if it so wish it may make exceptions to the formula of doubts and thus free itself from contumacy, an appropriate limit of time being determined for this by the Proposer or his Adjutor.

2. But if the parties are present and agree on the formula of contentions and the day for the presentation of the case, and the Proposer or his Adjutor have nothing to say on their part by way of exception, a suitable decree will be drawn up by which this is decided upon.

3. If, however, the parties do not agree on the formula of contentions or on the day for the presentation of the case, and if likewise the Proposer or his Adjutor think that the conclusions of the parties are not to be accepted the settlement of the controversy is left to the decision of the entire group, which after discussing the question at issue will draw up a decree on the case.

4. The formula of contentions, however, determined upon cannot be changed unless at the instance of one

of the parties or the promoter of justice or the defender of the bond, by a new decree of the Proposer or the group, after the other side has been heard, according as it has first determined upon by the Proposer or the group.

5. The day can be changed in the same way, but this change can be made also ex officio, should the Proposer or the group deem it necessary.

#### CANON 25.

1. Decisions, decrees and acts of any kind against which complaint has been made must be delivered to the Sacred Rota at least ten days before contesting the case.

2. Documents which the parties have in their possession to bring forward in favour of their own side must be deposited in the registry of the Sacred Rota at least thirty days before the discussion of the case, so that they can be examined by the judges, the assistants of the tribunal and by the other side in the files of the registry, from which they cannot be taken.

3. They must be arranged in proper order and are to be delivered in approved form, tied together in a bundle with their index appended so that they can be neither removed nor lost.

#### CANON 26.

1. The defence must be printed and distributed in double copy thirty days before the discussion of the case (the same time that the documents about which we have spoken in the previous canons are to be deposited in the rotal registry) to each judge, notary of the registry and archives, and likewise to the prosecutor of justice and the defender of the bond, if they are to take part in the case. Besides this ought to be exchanged with the other side, that opportunity for reply might thereby be given.

2. To the defence the summary is to be added, likewise printed, in which the more important documents are contained.

#### CANON 27.

1. Answers must be brought forward together with new documents if the parties have any in addition to those already given, ten days before the discussion of the case, that is twenty days after the distribution of the defence, observing even in this case the rules of Canons 24 and 25.

2. When this is done the case will be considered closed and the parties and their patrons or procurators cannot add or write anything further.

3. If, however, there is question of finding new documents, it is always right to bring them forward. But in this case the party producing them must prove that they were not found until the last moment. If these new documents are admitted, the proposer must grant a suitable time to the other side to reply to the same, otherwise the trial will be void.

4. It is in the power and province of the Proposer to reject useless documents produced for the sake of causing delay.

#### CANON 28.

The limits of time determined in the above canons can be extended by the judge at the instance of the parties if the other is first heard, or even shortened if the judge shall deem it necessary, with the consent, however of both sides.

#### CANON 29.

1. The composition of the defence must not exceed twenty pages of the ordinary typographic style of Roman paper, and the replies must not exceed ten.

2. If it is necessary for one of the parties or its defender to exceed these limits on account of the importance, consequence or great bulk of the documents, they will petition the Proposer for this extension. The Proposer will then determine a greater number of pages, and this number cannot be passed.

3. A copy of the defence and the reply must be given to the Proposer or his assistant before it is given to the press, so that permission to print and publish the same—may be obtained.

4. No writing intended for the Sacred Rota can be printed except by the press approved by the College of the Sacred Rota.

#### CANON 30.

Such testimony as comes under the name of oral information to the presiding judge is forbidden; however, a moderate discussion is allowed before the group trying the case for the clearing of contentions if one or both sides request it, or if the tribunal wishes it. But the following rules are to be followed:

1. The discussion must take place at the day and hour to be determined by the tribunal, in the time that intervenes between the presentation of the reply and the day assigned for the trial.

2. Ordinarily the parties themselves are not allowed to plead their own case before the judges, but they must delegate one of the lawyers for this whom they have called to their case as an assistant, or as their defender or procurator. It is, however, in the power of the tribunal to admit the parties themselves, if there is a reasonable cause for it, or to summon them to be present.

3. Two days before the discussion the parties must deliver to the Assistant of the Proposer the principal points of the case at issue which is to be discussed with the other side, and these summed up in a few words, one or two sentences. These the Assistant will communicate to both parties together with the questions prepared by the Auditors of the group, if they have any about which they wish to examine the parties concerned.

4. The discussion will not take any oratorical form, but will be kept within the limits of the contentions to be settled under the leadership and moderation of the Proposer.

(To be continued.)

## SUBJECT OF THE HOUR

### Missions to Non-Catholics—Diocesan Priests to Join in Work—Many Triumphs Expected.

In view of the ever increasing interest taken in the question of missions to non-Catholics, the following from the Catholic Universe of Cleveland is interesting as showing how the movement is viewed at the Vatican. The Universe says:

Father Doyle of the Apostolic Mission House, who is at present in Rome, was granted an interview with Cardinal Merry del Val, the Secretary of State, in which he laid before him the results of the missions to non-Catholics in the United States.

The Cardinal has followed the progress of the work with the keenest interest, and he sees in its ultimate success the conversion of the English-speaking people. It may not be without some providential ordering, that one who is so sympathetic with the work and who of the English-speaking people should be so near the Holy Father, and Cardinal Merry del Val realizes the progress of the Church in the United States. This abiding interest has been quickened by the recent action of Archbishop Bourne of Westminster in sending Rev. Herbert Vaughan to the Mission House at Washington with the ultimate purpose of establishing a Mission House on similar lines in England.

When ushered into his presence, Father Doyle found awaiting to greet him a man of very distinguished appearance clad in his Cardinal's robes, as handsome as a picture; with dark keen eyes, beautifully chiseled features and a vivacious countenance. As soon as the formalities of presentation were over, the Missions to non-Catholics became the subject of conversation. The Cardinal has followed the growth of the American Apostolate since its beginning over ten years ago, and he seemed to have a comprehensive knowledge of the way it is organized and the wonderful results that have been secured.

He thought the question box as used in the missions in the United States, an admirable way of getting in touch with the mind of non-Catholics. When Father Doyle ventured the statement that if the Holy Father knew what an easy way of teaching Catechism to the people the question box affords he probably would have recommended it in his recent encyclical on "Teaching the Catechism," the Cardinal said he himself had made very practical use of it in a series of lectures he had given Rome, and had found it exceedingly valuable. He thought the time ripe for an aggressive propaganda among the English-speaking people in England as well as in the United States.

Many observant non-Catholics had told him in this very room that the English-speaking world is quite ready to accept in its entirety the Catholic Church. In fact the religious situation outside is such that multitudes of souls are yearning for some teacher who will speak with authority and tell them what Christ taught. Moreover the Catholic Church will solve many of the social problems that vex the life of the modern world. When Father Doyle mentioned the recent action of Archbishop Bourne in sending Father Vaughan to the Mission House to prepare for Mission work in England, Cardinal Merry del Val said, "Yes I have read in the English papers of what Archbishop Bourne has done, and the project commends itself to me as a most feasible and practical way of assisting the movement for the conversion of England. The choice of Father Vaughan is a most happy one. I know him well, and he has all the qualities that are apt to secure the best results. The work was very close to the heart of Cardinal Vaughan in his latter years, but he had not the strength to carry out his plans completely; but to Father Vaughan has fallen the providential role of effectuating the projects of his uncle the Cardinal. He is a Vaughan, and he has inherited the qualities of mind and heart that will insure the success of the work."

The Cardinal continued his comment on the movement in general in effect as follows: "The way the work has been carried out in the United States shows that it has been inspired with the ripest wisdom. The non-controversial spirit that pervades it is a measure of great prudence. There is a desire undoubtedly to hear the Catholic Church speaking as she does with divine authority, and they are in many cases willing to accept her message. It is a great mistake to continue to attack Protestantism as though it were something worthy of attack. It has long since lost its vitality as a definite system of dogmatic teaching, and to assail it directly only creates defenders for it. It is wiser to ignore all the denominations and simply and solely to present the teachings of the Church in their most attractive form."

"Moreover, the organization of the mission work under complete supervision of the bishops is a most commendable feature.

"The bishops are the chief workers in the vineyard. They have also at their command a host of other workers. The diocesan priesthood has always been the rank and file of the Church's army, and once their energies are aroused to accomplish anything it will be done. It is a great stimulus for the diocesan priests, to make them feel that there is no good work that they are not capable of doing. The religious orders will be only too glad to welcome them to the Apostolate instead of interfering in any way with their own efforts this will only increase their zeal and enhance their success.

"It may not be many years before all the bishops of the English-speaking world will have their dioceses equipped with bands of missionaries, composed of their own priests, who will constantly carry on the presen-

tation of the teachings of the Catholic Church to the non-Catholics within their respective jurisdictions. And what results of conversion may not be obtained by this aggressive propaganda!"

The interview lasted for half an hour or more, and the Cardinal closed it by promising to bring the whole matter to the particular attention of the Holy Father.

"I could not help thinking as I listened to his words," writes Father Doyle, "what a wonderful amount of good will be done among the English-speaking peoples, and among other peoples, too, if the Holy Father turns the influence of his high office towards the inauguration and the successful carrying on of these missions under the immediate supervision of the bishops. In the next generation undoubtedly many great triumphs of the Church are to be won among English-speaking peoples. 'Restaurare omnia in Christo' will have a perfect exemplification among them, and the day is not far distant when they will return in throngs to the old Mother Church of Christendom."

### The Irish Dead

The following letter was lately given publication in the columns of the Ottawa Citizen:

Editor Evening Citizen,—In your issue of 8th inst. you mention the approaching visit to Ottawa of Mr. G. J. Foy of Perth, Ont., the Canadian national director of the Ancient Order of Hibernians, in connection with the proposed monument to the victims of the ship *Liver* in the dire year, 1847, whose remains lie interred at Grosse Isle; his object being to obtain the consent of the Government to its erection. It will be a source of pleasure to the people of Irish birth or descent in Canada and in the United States, to learn that this long looked for and much desired tribute to the memory of those martyrs who, in the language of a small headstone already erected in the cemetery on the island, "Fleeing from starvation and pestilence in their own land found in America but a grave," is about to materialize. Some thirty odd years ago an attempt in the same direction, was made in the city of Quebec under the auspices of the former distinguished Archbishop of Toronto, the most Rev. John J. Lynch, and of Mr. Peter O'Leary of London, Eng., both of whom were then on a visit to the city, but owing to causes and circumstances then unhappily existing, which it is now unnecessary to specify, the meeting of which the writer had the honor to be secretary, called for the purpose, ended without any action being taken. The two gentlemen named were heart and soul in the matter, the Archbishop undertaking to raise the necessary funds by appealing to the hierarchy of Canada and the United States. The intention was to place the monument on the ridge of land between the cemetery and the St. Lawrence. Later still—some twelve years ago—another attempt was made, but without effect. All honor, then, to the ancient order, the oldest Catholic secular society in the world, for taking the matter in hand, and it is doubtful if any act of the order during its career of nearly three centuries will redound more to its glory and ensure the gratitude of generations to come. Of course, in writing thus I take it for granted that the required permission will be granted by the government.—Matthew F. Walsh.

### Pope Pius X. Sends Blessing to Catholic Summer School

The Catholic Summer School of America, a movement which received the unqualified approval of Pope Leo XIII., was the felicitous recipient this week of the blessing of the present Pontiff, His Holiness Pope Pius X. The letter bearing the signature of Cardinal Merry del Val follows:

"Segreteria di Stato  
Di Sua Santita  
Dal Vaticano, July 18, '08.

My Lord Bishop:

The Holy Father has learnt with satisfaction the desire of the officers and members of the Catholic Summer School of America to receive his blessing on beginning the work of this session, and Your Lordship's recommendation of this request induces His Holiness to grant it all the more readily.

His Holiness trusts that, under the guidance of the Bishops, the work of the Summer School may be useful in making clear, to those who question it, the doctrines of our Faith and the true character of the teachings opposed to it. He wishes them every success in their endeavors in this direction, and very gladly, in token of his good will, he imparts to all the Apostolic Benediction.

I am, my Lord Bishop,

Your devoted servant in C.V.,  
R. CARD. MERRY DEL VAL.  
The Right Rev. Henry Gabriels,  
Bishop of Ogdensburg.

### An Attractive Souvenir Number.

Mr. H. E. Bywater, editor of the Arthur Enterprise-News, has published a most attractive souvenir volume of the late Arthur Old Boys' Reunion. While of first moment to those for whom the issue is primarily intended, it is of interest to others as it gives a more comprehensive knowledge of the thriving locality than is generally possessed. Midst the biographical and historical matter of its make-up, the Catholicity of Arthur is not forgotten, a pleasing sketch of the parish priest, Rev. Father Doherty, which we shall re-publish later, being a feature. The number, both from a mechanical and literary standpoint, is in every way attractive.