

MATTERS OF MOMENT

The Situation of the C. P. R. Strike—The Novel and its Influence—Pageants True to History and Art.

The situation of the strike of the C. P. R. machinists is making no progress towards a solution of its difficulties. To pass judgment on the causes which led to it would perhaps at this juncture be injudicious. In the heat of any contest a cool arrangement of causes is difficult, but to suggest a means for lightening the load at the point where two forces seemingly equal in determination are pitted against each other, may be the province of any who have an interest in the economic and humane sides of life. It is only in certain localities that the crucial conditions existing between the Canadian Pacific Railway and its employees seem to be realized to the fullest. That this is perhaps one of the most momentous passages in the history of capital and labor does not present itself to all. Yet this is the reason for the indifference of many is that the pinch of the success of either side has not yet made itself felt. That conditions will arrive is unquestionable unless the present tension is relieved and an arrangement satisfactory to both sides arrived at. With the great crop of the West at our doors, the appalling results that will ensue if means to work and transport it are not provided, must be evident to any who give the matter a moment's consideration. Advice from the West state that the crops will not suffer, that the railway has provided for this. All of which may be true, but even if true this will but serve to increase the dissatisfaction of the opposing side in the contest.

In this crisis who shall act? Is the Labor Department unable to cope with the question? Does the Conciliation Act not sufficiently cover the situation? If not, other sources should be sought. Delay is dangerous. With the summer sunshine about us and the demands of the time much less than they will be later, it is very easy to envelop ourselves in an environment of security and hopefulness and satisfy ourselves with the assurance that everything will come out all right. Everything will come out all right unless a speedy initiative is taken to change the present attitude of both the Railroad and its former employees. The triumph of either without a modification of present conditions would mean incalculable misery to many. If the Road succeeds in replacing its men, it means fresh and vicious friction in the ranks of the workmen and hundreds of unemployed whom stress of circumstances may drive to many destructive deeds. Success to the men could only come after a long struggle involving a loss of time to the country and themselves. Why allow either result to come about?

For some years past the world has been trying to establish a Peace Tribunal at The Hague. A potent factor in the machinery of this great force was to be an Arbitration Board, which free from prejudice and rancor and uninfluenced by the causes of dispute would settle the quarrels of nations. The Peace Conference and its Board had perhaps too great a contract assigned them when the affairs of the world were laid on their shoulders. This may account for their failure. If a board of arbitration were appointed in the present instance the task would be by no means herculean if attempted at once. Men of judgment and experience having the general good at heart, and agreeable to both parties in the dispute, would soon settle the question. To make the adjustment easy there should be no further delay. At this juncture both the Railroad and its employees should remember that to serve the public is their work, and that in serving the best interests of the public they are serving themselves. Settlement by arbitration has already been tried, but ought to be resorted to again, as this is in the minds of the majority the best method of handling situations like the present. To reject this would seem to be fatuous and unreasonable.

A leading article in the London Tablet, using Newman's phrase, "An eye for the Times," as its heading, speaks of the influence of the novel as a moulder of public opinion. It says referring to France, that two recent French novels translated into English are doing more to convince Frenchmen and Englishmen that religious orders have been persecuted in France than any other sort of writing has done. It may well be thought amazing, continues the Tablet, that novelists have been successful where other men have utterly failed. Recent and unanswerable speeches of Catholic politicians, dignified pastors, and weighty Papal allocutions just touch and pass by the ears of the people like the idle breeze. The novel finds its way to the heart. It is thought convincing. It compels belief and sympathy; it rouses a real desire to do something on behalf of right and truth. The Tablet does not pretend to explain why the novel is so powerful, but admitting this power, says, "we begin to ask ourselves if a great future is not opening out before the Catholic novelist and all Catholics who wield the pen."

Without continuing the comparison introduced by the writer to the Tablet between the influence of "dignified pastors" etc., and the novel, we might say that the great influence exerted by the latter is not a development of recent date. Certain novels might be cited that were epoch-making in the influence they wielded on

the people of their time. Take, for example, Uncle Tom's Cabin. This story of Southern life from the pen of a woman, is said to have been more potent than any other cause in bringing about the revolutionizing ideas that produced the Civil War and ended in the freedom of the colored people of the Southern States. Another novel that might be mentioned is Dicken's immortal Nicholas Nickleby, which by its exposure of the methods of some of the private schools of England, caused an investigation that ended in this class of school being placed on a better and an entirely new footing. Other books might be quoted as belonging to the epoch-making category.

The prospect that seems to open out before the writer to the Tablet, in which Catholic novelists will live in the roselate atmosphere of success, does not appear to us as of wider range or nearer view, than that of fifty years ago. During the last half century many Catholic novelists have occupied the field. Men and women were these capable and talented, some even tinged with the vivifying touch of genius, yet how few there are who met with anything like compensatory reward. The field of the novelist, whether Catholic or non-Catholic, becomes every day harder because the land has been plowed in every direction. The lack of a successful field of Catholic fiction does not lie with the writers, but with those who read, or rather with those who do not read. Catholic readers in English-speaking countries do not sufficiently recognize Catholic writers. The success of the two novels mentioned in getting into the hearts of the people, may arise from the fact that they are not of English-speaking origin, and that the fame given them in their native home has preceded them.

Some of the newspapers have made a good deal of matter for comment out of the incident in the pageants at Quebec, when the messenger of the English admiral, Phips, is led blindfolded and accompanied by the by no means too courteous treatment of the French soldiers and colonists, into the presence of Frontenac. Students of Canadian history will remember the occasion when the English under Phips besieged Quebec and when in response to the embassy sent from the fleet, Frontenac returns the answer that is now known to every school boy. History records that after negotiations had continued for some time between the besieged and the English representative, and no conclusion being come to, the latter to terminate matters, declared that a reply to Phips' demand for surrender must be given within the hour, and in reply Frontenac thundered forth, "No, I will answer your master only by the mouth of my cannon, that he may learn that such as I am not to be summoned after this fashion. Let him do his best and I will do mine." Now, the point which has irritated some of the spectators is, that the messenger was so discourteously treated by the French. He is blindfolded coming and going, and led over the barricades accompanied by the derision and jeers of the assembled colonists, all of which assuredly did not appeal to one as in keeping with the best usage.

But in taking exception to the above those who do so seem to forget that the pageants aimed at representing things as they really happened, and if we recall the fact that the scene was supposed to take place between two nations in the throes of deadly warfare, the presentation was probably by no means exaggerated. Lascelles, the master of the pageants, was true to art which gets as close as possible to truth, in carrying out his conception. The closing scene in the beautiful pictures was the contrast, and the impressions it produced were the ones to harbor as lasting. In this scene the soldiers of Wolfe and Montcalm unite. Headed by the golden lilies of France on their breastless background and by the bright flowing Union Jack, line after line of white tunicked and red coated French and English soldiers march over the Plains. Side by side they step in unison, their harmonious and united movements arousing the thousands of spectators to ecstatic applause. This represents the present time of peace, and this is the picture meant to be permanent. The Canadian people, made up largely of two nations which three hundred years ago met in deadly warfare, are now united, walking side by side in the glorious work of building up a nationhood, whose virtues should be as the stainless field upon which the lilies of France stand out as do the brilliant hues of the freely flying Union Jack. Lascelles was true to history, true to art and true to the things that make for the best interests of our still youthful country in teaching the lessons of his pageants.

Death of Gifted Religious.

A letter has been received by the prioress of St. Mary's Dominican Convent, Cabra, Dublin, from Cardinal Moran, on the occasion of the death of Sister Mary Vincent Hogan, sister of the Very Rev. Dr. Hogan of Mayo. His Eminence writes: "I cannot say with what regret I learned by the latest English mail, that your truly gifted Sister M. Vincent Hogan had been summoned to her reward. Great is the loss to Irish art. The reproduction of the glorious page of the Book of Kells was most perfect. From St. Columba's days I don't think there has been a more gifted or more skillful interpreter of the old Celtic school of art."

Trouble and perplexity drive me to prayer and prayer drives away perplexity and trouble.—Archbishop Fenelon.

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.

CANON 1. The Sacred Roman Rota consists of ten Prelates, chosen by the Roman Pontiff, who are called Auditors. 2. These must be priests of mature years, doctors of theology and of canon law and men of singular probity, discretion and jurisprudence. 3. When they have reached the age of seventy-five they become meriti and cease to act as judges.

CANON 2. 1. The Sacred Rota forms a College, over which presides the Dean, who is the president. 2. The auditors take their seniority after the Dean in order of appointment and those appointed at the same time in the order of their ordination to the priesthood and those appointed and ordained at the same time in the order of age. 3. When the Deanship becomes vacant, the first in seniority after the Dean succeeds ipso jure to his office.

CANON 3. 1. Each Auditor, with the approval of the Rotal College and the added consent of the Supreme Pontiff will choose for himself one assistant or auditor, who is a doctor at least of canon law from a public university or faculty of studies recognized by the Holy See and a man of piety and probity. 2. The Auditor, in performing his duties must act by order of his Auditor, and remains in office according to his will.

CANON 4. 1. Moreover, there will be in the Sacred Rota a promoter of justice for the safeguarding of law and authority and a defender of the sacred bond of matrimony, religious profession and sacred ordination. 2. These must be priests, doctors of theology and of canon law, of mature years and of singular discretion and jurisprudence. 3. They will be chosen by the Supreme Pontiff, at the instance of the Rotal College of Auditors.

CANON 5. 1. Notaries will be also appointed as many as are needed to administer the business of the Sacred Rota, who will likewise perform the duties of registrars and chancellors in the Sacred tribunal. 2. Two of these at least will be priests, and to these alone the duty of notary and registrar in criminal cases of clerics and religious is reserved. 3. All these shall be chosen from concursus by the Rotal College, according to the rule given for the other offices of the Holy See, and their election is to be confirmed by the Pontiff.

CANON 6. 1. One or two laymen of mature age and approved morals will be appointed to care for the home and palace of the Sacred Rota and who as necessity demands will perform the duties of messengers and attendants. 2. They will be chosen by the Rotal College by an absolute majority of votes.

CANON 7. 1. Each Auditor of the Sacred Rota after his appointment and before he enters upon the office of judge shall take the oath rightfully and faithfully to perform his duty, in the presence of the entire college, from one of the notaries of the sacred tribunal, who will administer it. 2. Each auditor of the Auditors and the attendants of the tribunal shall likewise take the same oath from one of the notaries in the presence of the Dean of the Sacred Rota.

CANON 8. 1. In criminal matter, both in spiritual and other cases, when prejudice can befall the parties concerned or when secrecy has been imposed by the tribunal itself, Auditors, auditors and attendants of the tribunal are bound to the secrecy of their office.

CANON 9. 1. Auditors who have violated secrecy or have caused serious damage to the litigants through culpable negligence or fraud, are held for the damages and can be punished at the instance of the injured party or even ex officio by the judgment of the Apostolic Signatura, confirmed by the Pope. 2. The assistants of the tribunal and the Auditors of the Auditors, who are similarly guilty will be likewise held for damages; and can be punished at the instance of the offended party or even ex officio by the judgment of the Rotal College, according to the damage and the offence.

CANON 10. 1. A declaration of confidence can be copied by the notaries themselves at the instance of any petitioner.

2. But the notaries cannot take the documents from the archives and show them to the petitioners, unless by order of the President of the board of judges if the document is sought for the effect of the case or by order of the Dean if it is sought for any other reason.

CANON 11. The Sacred Rota pronounces judgment in two ways, either in groups of three Auditors or of the entire body, unless the Pope for some special reason, either of himself or on the advice of some sacred Congregation decrees otherwise.

CANON 12. 1. The groups will proceed in this order: The first group is composed of the three last Auditors, the second and third of the six who precede them, the fourth of the Dea and the last two who return again to the series of groups, the fifth and sixth of the six who precede them, the seventh of the sub-dean and dean, together with the last Auditor who again returns to the series; finally, the eighth, ninth and tenth groups are composed of the nine remaining Auditors, and so on, this order being constantly maintained. 2. The groups in trying cases succeed each other in order of time according as the cases were referred to the tribunal of the Sacred Rota. 3. If any case has been already tried by one group and there is need of a second decision, the group which next succeeds will try the case, even though it has already begun the trying of another case according to the above paragraph. And if there is need of a third decision, in the same way the group which next follows the two preceding it undertakes the case for trial. 4. In each group, or college of Auditors the president is always the Auditor to whom the first place belongs. 5. If anyone prevented by sickness or any good reason cannot take his place in his group, at the trial, the first five Auditors, not of the next, but of the second succeeding group, will by the previous decision of the Dean fill his place. But if there is need of a third rotal decision, the tenth rotal Auditor or another who has not taken part in the three groups will supply for the absent one. 6. The Auditor thus supplied on account of the absence of another, even though senior cannot be the president, if the case has already been opened and another president constituted.

CANON 13. Concerning vacations the Rotal tribunal and its assistants will adhere to the same rule as the other officers of the Holy See.

CHAPTER II. On the competence of the Sacred Roman Rota. CANON 14. 1. The Sacred Rota in first instance tries cases which the Roman Pontiff of his own accord or at the request of the parties concerned has called to his tribunal and confided to the Sacred Rota and those it tries if necessary, and unless it has been otherwise provided in the letter of commission, in the second and third instance, also by means of succeeding groups according to the regulations of Canon 12. 2. It tries in the second instance cases which have been tried in the first stage by the tribunal of the Most Eminent Vicar of the City and other tribunals of ordinaries and referred by legitimate appeal to the Holy See. It likewise tries these cases, even in the third instance, if necessary, according to the method prescribed in Canon 12. 3. Finally it tries in the last instance cases which though tried by ordinaries or other tribunals whatsoever in the second or further stage have not yet become decided cases and are referred by legitimate appeal to the Holy See. 4. It provides also for appeals to restore the case to its former condition from all decisions whatsoever, which have become decided cases and cannot find a remedy before the judge of the second instance according to the title "De restitutio in integrum"; provided there is no question of a case decided by the Sacred Rota; and in these it passes judgment both on the nature and the merit of the case.

CANON 15. Major cases considered as such by reason of their object or the persons concerned are excluded from the competence of this sacred tribunal.

CANON 16. Appeal or recourse to the Sacred Rota is not to be had against those dispositions of ordinaries, which are not decisions promulgated judicially; but the judgment of these is reserved to the Sacred Congregations.

CANON 17. The defect of the authority of the Sacred Rota in trying cases mentioned in the two preceding canons is so absolute that it cannot try them even incidentally, and if it should pass judgment this would be ipso jure void.

CHAPTER III. On the method of procedure in the Sacred Roman Rota.

CANON 18. 1. The parties can appear in person and plead their cause before the Sacred Rota. 2. If, however, they select a lawyer for themselves, they must choose him from among those approved according to title III of this law. 3. The lawyer can be chosen either as a consultant and assistant or as defender of the case, to whom the cause must be given in writing, the mandate must be given to him in writing, which is to be presented to the tribunal and preserved in the acts.

(To be Continued.)

SUBJECT OF THE HOUR

Unprejudiced View of Catholic Quebec by a Non-Catholic Observer at the Tercentenary.

(Sacred Heart Review.)

When some non-Catholics visit a Catholic country or community they seem to have an eye single to the things that appear susceptible of criticism. Whatever does not agree with their Protestant standards is selected for unfavorable note and comment. The devotion of Catholics to the saints—eminently reasonable in belief and practice—is a stumbling block in their path, and they are given to sneering at what in their ignorance they call "the worship of images." The celibacy of the Catholic clergy, the self-immurement of Catholic men and women in religious institutions, the giving up of home and friends and family for the sake of following Christ more nearly, all these, misunderstood and misinterpreted by Protestant tourists of a certain type, are targets for many an arrow of blame. Not of this type of non-Catholics is E. W. Thomson, who gives in the Boston Evening Transcript at July 29th his impressions concerning the Brothers of the Christian Schools in whose house he stayed while in Quebec, to see the recent tercentenary celebrations. Quebec was so crowded with visitors that the hotels could not contain them all, and so thousands of strangers were guests at private houses and in religious institutions. Mr. Thomson says: Many visitors got into places to which, in ordinary times, none would think of seeking admission. For instance, your present correspondent was lodged with the Christian Brothers of the order founded by the Blessed John Baptiste de la Salle. They conduct an academy for giving boys and young men a commercial education at a cost to the pupils incredibly low, yet the training in various technology is so sound that some graduates have beaten all competitors at university examinations elsewhere. I inquired somewhat closely, because the question, "What do the Catholic clergy of Quebec province do for what they get from the people?" is always interesting to us heretics, and much debated in ultra-Protestant Ontario. Well, the gentlemen of this order are all vowed to poverty. I found them individually so stripped for cash that it was a serious problem to them whether any could buy tickets, at the lowest prices and in the cheapest seats, to see the pageants, in which they were keenly interested. They own, individually, what they stand in—long black cassocks. To take the price of tickets out of the funds of the House would be an enormous misdirection of funds, they seemed to hold. Yet a sweeter, kinder, more smiling, obliging set of hosts you shall not find on any summer day—all highly educated, some French, some English, Irish, American, or native British-Canadian. Under the roof of the Christian Brothers dwelt for a while British, American and Canadian visitors to Quebec, and Mr. Thomson notes incidentally the good-fellowship which prevailed, and which no doubt was in no small degree due to the kindness, simplicity and hospitality of the Brothers, who made everything as pleasant as possible for everybody without regard to religious differences. Observing the simplicity and order of the lives of the members of the community, it was only natural that Mr. Thomson should be led to inquire into the charge, so often made by those who misunderstand the Catholic Church, that such institutions are a tax upon the Catholic people, that they are unproductive and do not, in return for what they cost, "deliver the goods"—to use an expressive colloquialism. Mr. Thomson says: As they give a good commercial education, and give it very cheap, it is plain that they earn their living and perform large service. From the public viewpoint, the economic outlook, there is not one iota of reason to complain of their existence and proceedings. Quite the contrary. He thinks, furthermore, so well of the system that he tentatively advocates a similar order of Protestant teachers, admitting, nevertheless, that there is one thing lacking in Protestantism which the Catholic Church possesses and which makes such orders as the Christian Brothers possible. He says: One wonders if it might not be possible to associate great numbers of our Protestant teachers in an order somewhat similar. Certainly the Brothers' vow of celibacy makes easier their economic organization. This thing—devotion—devotion without a worldly thought or mercenary motive—absolute self-surrender of all the intellectual powers to the work—this is what the Protestant world is now sighing for. It is what, or so it ever seems to me, the orders of the Roman Church are established for, and do very largely insure. That Mr. Thomson's viewpoint is far removed from that of the bigots who behold in Catholicism nothing but what is unworthy, may be seen from these words: Quebec has many other Catholic orders on essentially the same economic basis, usually for teaching or for charitable service. Their massive buildings of gray stones, very bare and purely clean within, rise in every direction. So it is throughout the French province. From these great edifices many Protestants surmise that the Church is vastly rich, exacting, and not given to making any adequate material return for what it gets. But nobody can have lived long, as I have done, amongst our French Catholic brethren, without forsaking such prejudice. The truth

is that the Church is not merely a spiritual concern, but a great organization for rendering material services well and cheaply to its people. That is really the secret of its influence and power. The whole system, one inherited from medieval times, and yet moulded to modern conditions, succeeds so amazingly, in an economic sense, that it is surely well worth more study and imitation than it gets from the Protestant community. Mr. Thomson is looking at the human side of the Church merely; hence he says that the secret of her success is found in the material services she renders to her people. We Catholics know that the secret of the Church's success resides in the fact that she was founded by Jesus Christ Himself to continue His work of saving the souls of men. All the other work of the Church is subservient to this. Her building, her teaching, her art, her nursing, her social service of all kinds, is incidental, so to speak. It is a means to an end. And the end is spiritual; the end is the salvation of souls.

It is a dearly-held belief among a great many of Mr. Thomson's co-religionists that a country in which the Catholic Church holds sway, sinks in time into a state of moral, physical and social degradation. You could not hammer this idea out of the heads of some very good but little-read non-Catholics if you used a stick as big as that which is popularly supposed to hang inside the door of the White House. French Canada to-day is a striking illustration of the fallacy of thinking that the Church is in any way opposed to the growth of a people in true greatness. Here is what Mr. Thomson says on this point:

Consider that the French were 65,000 people at the conquest, in 1759. They are now about three millions in the Dominion and the Republic. This increase is due almost wholly to fecundity, since the immigration from France has been very innumerable. The sixty-five thousand were very poor, and situated in a bleak climate on soil not rich. They were absolutely separated, for a hundred years, from the centers of capital, devoid of the borrowing power, possessors of little plant even of the agricultural sort, and required to go without improvements, machinery, edifices, etc., or else save money for these things out of their tiny earnings. Now they are well off, even rich, compared with the inhabitants of some nature-favored parts of the Union. Have they retained the pleasant manners of Old France? Ask that of any reasonable person who visited Quebec last week, or any other time. If the reply be not that French Canadians are the most courteous of American peoples, then please call me Dutchman. Well, what is the test of a system of civilization? If it produces a people notable for industry, chastity, contentment, thrift, fecundity, good manners, pleasant countenances and strong bodies, what can be wrong with it? Some may think that we who speak English and feel Protestant have a great deal more to learn from Jean Baptiste and his Church than they have to learn from us.

For Those Who Cannot See

In making his annual appeal to the readers of Ontario newspapers for information which will enable him to locate the children and youths of both sexes who are eligible for admission as pupils of the School for the Blind at Brantford, Principal Gardiner asks The Register to call public attention to the need for some institution where the adult blind may be instructed and employed. General experience has demonstrated the inadvisability of combining a workshop for adults with a school for children under one management, yet the blind adults, who far outnumber the children of school age, should be no longer neglected. In New York State, it has been ascertained by careful inquiry that out of 6,008 blind persons only 584, or 9.72 per cent. of the total number, are under 21 years of age; 3,193, or 53.14 per cent., are over 60 years of age; while 1,375, or 22.88 per cent., are between the ages of twenty-one and fifty—in the prime of life and capable of being rendered in whole or in part self-supporting. It is probable that the percentages in Ontario are similar to those in New York. Many lose their sight by accident after passing school age, and many who have been blind from birth or childhood need help and direction in order to work profitably. In California, Connecticut, the District of Columbia, Illinois, Indiana, Massachusetts, Michigan, New Jersey, New York, Ohio, Pennsylvania and Wisconsin workshops or "homes" have been provided, and in Washington, Colorado and other states the matter has been taken up by Women's Clubs and other associations of philanthropic ladies, whose influence upon public opinion and the Legislatures will certainly effect the desired result. The first necessity is to get an accurate knowledge of the facts, and to this end Mr. Gardiner will gladly receive information relating to blind residents of Ontario of all ages (names and post-office addresses). Those under twenty-one years of age, not deficient in intellect, and free from disease and physical infirmity, who are blind, or whose sight is so defective that they are unable to read ordinary type and attend a school for the seeing without serious injury to the sight, should attend the school at Brantford, which is maintained by the Provincial Government for their benefit. A letter or post card, addressed to the Principal, will receive immediate attention.

A recent pilgrimage to the Shrine of St. Anne De Beaupre from Ottawa, was attended by over 2,200 people. It was under the direction of Rev. Father Campeau of the Basilica and Rev. Father Forget of Embury, and was in every way a success.