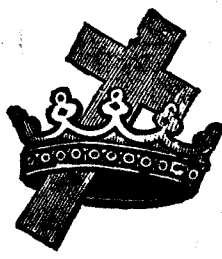


Northwest Review.



"AD MAJOREM DEI GLORIAM."

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A PLENARY INDULGENCE.

We here print the text of a letter recently received by His Grace the Archbishop of St. Boniface from the Cardinal Prefect of the Propaganda, and of a rescript enclosed in that letter, granting a plenary indulgence, under the usual conditions, viz., confession, communion, visit and prayers, to all those who contribute to the Manitoba Catholic School Fund. It will be observed that Cardinal Ledochowski, who is the head of the Department on which all North and South American dioceses depend, highly approves of our School Fund. This is not, however, His Eminence's first utterance on this question. Already, under date of December 12th 1896, Cardinal Ledochowski wrote to Archbishop Langevin, strongly urging His Grace to protest against the "settlement." Thus the latter was perfectly justified in saying that Rome had spoken. In fact Rome never speaks more plainly than when she grants an indulgence, especially a plenary indulgence, for a work which she distinctly calls "pious." Catholics need hardly be reminded that a plenary indulgence is the greatest blessing the Faithful can obtain in this world. The true and thorough conversion of soul which it supposes in the recipient—for no one can gain such a blessing unless he be free from all attachment to the slightest sin—makes it a powerful instrument of sanctification. Those who really wish to gain this indulgence in its fulness will not find the five months intervening before the 27th of next August at all too long to prepare themselves by frequent acts of spiritual detachment. It is well also to bear in mind that a plenary indulgence, if not gained in all its fulness because of imperfect dispositions, may yet be gained in part, and that any diminution of the temporal punishment due to past sin is a priceless boon. To be sure, ignorant Protestants, because they are ignorant, sneer at all indulgences; but better informed infidels have witnessed in spite of themselves to the excellent effects produced by the religious exercises required for indulgences: D'Alembert complained that the jubilee of 1775 had delayed the French Revolution twenty years, and Voltaire said that one more jubilee like that would be the death of his philosophy.

LETTER FROM CARDINAL LEDOCHOWSKI.

Sacred Congregation for the Propagation of the Faith.

Rome, February 5th 1897.

MOST ILLUSTRIOUS AND MOST REV. LORD,
It has afforded very great pleasure to this Sacred Congregation to learn that Your Grace has instituted in your Archdiocese of St. Boniface a pious fund for the support of the Catholic Schools overthrown by unjust laws in Manitoba. Such a pious work is assuredly deserving of the highest praise, and I hope that it will take on a happy increase and produce abundant fruit. Gladly also do I communicate to Your Grace the Sovereign Pontiff's blessing bestowed on this work; and I here enclose a Rescript granting certain spiritual privileges to those who shall promote the aforesaid work.

Meanwhile I pray that God may very long preserve you.

Your Grace's
Most devoted servant,
M. CARD. LEDOCHOWSKI, Prefect.
A. Archb. of Larissa, Secr.

To The Most Reverend
Adelard Langevin,
Archbishop of St. Boniface.

RESCRIPT.

From an Audience With the Holy Father Jan. 26th 1897.

Our most Holy Father Leo XIII, by Divine Providence Pope, on report by the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith, in answer to the prayer of the Most Reverend Adelard Langevin, Archbishop of St. Boniface, kindly grants and imparts mercifully in the Lord,—to each and every one of the Faithful of both sexes who shall give some assistance to the pious work of supporting Catholic schools in Manitoba, and who shall visit each their own parish church on the feast of St. Joseph Calasanzio, Patron of Schools (August 27th), provided, being truly penitent, having confessed and received Holy Communion, they offer up prayers to God during some time for the propagation of the Holy Faith and according to the Sovereign Pontiff's intention—a Plenary Indulgence valid and applicable also by way of suffrage to the souls detained in Purgatory.

Given in Rome from the house of the Sacred Congregation for the Propagation of the Faith, on the day and year as above.

A. Archbishop of Larissa, Secr.

Brieflets.

We have received from the editors of "The Studio," 5 Henrietta St., Covent Garden, London, W. C., extracts from two articles in the January and February numbers recommending the erection of a gallery of art to be called The Victorian Gallery, situated somewhere in the heart of the English metropolis, and intended to contain specimens of painting, sculpture decoration and design of the finer kinds, architecture, water-color and black-and-white drawing. As it is designed to commemorate Her Majesty's unprecedentedly long reign, nothing will be admitted to the Victorian Gallery which has appeared before Queen Victoria's accession or which may appear after the reign shall have come to an end. "The whole thing must be planned from the very first on the most generous lines, and never must it be forgotten that upon the perfection of the memorial depends its value."

The Scientific American, March 6th, considers the Brambel rotary engine, of Sleepy Eye, Minn., a very poor invention, which has been advertised by a story of patent sale that turns out to be a hoax. The transfer of any money from the capitalists to the inventor has not been proved, in spite of the publishing of a facsimile check for several millions of dollars by one of the exemplars of the new journalism.

A sleeper is one who sleeps. A sleeper is that in which the sleeper sleeps. A sleeper is that on which the sleeper which carries the sleeper while he sleeps runs. Therefore, while the sleeper sleeps in the sleeper the sleeper carries the sleeper over the sleeper under the sleeper until the sleeper which carries the sleeper jumps off the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper, and there is no longer any sleeper sleeping in the sleeper of the sleeper.

In Victoria, Australia, it appears that in the State schools no religious instruction is permitted. As the experiment has now been in operation for twenty-five years, it is interesting to know how the system has affected the generation that has grown up under its influence. In regard to the criminal returns the melancholy fact appears that in 1895 268 boys and 198 girls under ten years of age were arrested; also of youths from ten to fifteen 568 were brought before the Courts, and sixty-six girls of the same ages; in other words, 113 per 10,000 of the population under fifteen, and twenty-five per 10,000 of girls. As most of these were of school age, or had passed through the schools (education being compulsory), their training there had in no way improved their morals. Much, of course, has been done by the various religious bodies to counteract the evils of such a system, but the fact remains that the absence of Christian teaching from the State schools has had a baneful

effect upon the community.—Church Evangelist.

A correspondent writes to us from Ottawa: "Your usually correct paper, when stating that Judge Joseph McKenna is the first Catholic member of a presidential cabinet since R. B. Taney, falls into a fault of omission. James Campbell, of Pennsylvania, who served as Postmaster General under President Franklin Pierce from March 5th 1853 till March 6th 1857, was an excellent Catholic. I knew him personally, and a most able man he was. He died quite recently." Many thanks.

William Pilz of Johannesburg, near Gablounz in Bohemia, has invented glass type. The body of the type is of hard rubber or celluloid, topped with glass, which constitutes the real face of the type. The peculiar merit of using glass for this purpose is that it will keep its sharpness for a much longer time than metal does, not being subject to wear away so soon.

The intention of the Apostleship of Prayer for March is that Catholics may fight bravely for their faith, following in the footsteps of the Blessed Peter Canisius, Apostle of Germany and Switzerland in the sixteenth century, the three hundredth anniversary of whose death occurs this year.

The N. Y. Catholic Review, which immediately understood that our anecdote in a recent issue about a woman crying out in the delirium of chloroform, "For God's sake don't let me die a Protestant!" was a fact, will be pleased to learn that the good woman has quite recovered from a most successful though exceedingly dangerous operation and is now fully restored to the communion of the Catholic Church.

The late T. W. M. Marshall in his masterpiece on "Christian Missions" has accustomed us to the idea of the Chinese making slippers out of Protestant Bibles, and now Mr. Hodgetts, a recent traveller in the East, informs us that Persian papier mache articles are made of the Bibles sent out by British mission societies. He quotes the British consul at Tareez as saying: "You have no idea what a boon these Bibles are to the village industries of Persia." Whereon the Catholic Review comments: "The contributors who provide the funds for the dissemination of these Bibles will no doubt be delighted to hear how welcome and useful their gifts are to the benighted artisans of Persia."

MR. BLAKE'S OPINION.

(The Casket.)

The surprise created by the cabled summary of the Hon. Edward Blake's opinion on the school question is in no wise diminished by a perusal of the full text of the document as it appears in The Tablet of the 6th instant. It was written in response to a request in writing from the Hon. Charles Fitzpatrick, Solicitor General of Canada, for the views of the senior counsel of the minority in the second appeal as to the precise effect of the Privy Council's judgment in the case.

Considering the well-known fact that that minority and the present government of the Dominion are sharply at issue as to the course that ought to be taken to carry out that judgment, it seems to be a most extraordinary proceeding upon the part of the latter to apply to the former counsel for a written opinion to help out their contention. Under such circumstances one would expect a courteous declination on the part of the counsel applied to to furnish an opinion to be used against his clients. Mr. Blake, however, not only hastens to comply with the request and to give an opinion, the nature of which was no doubt carefully ascertained by his correspondent before it was formally asked for,—but he goes much further than he was asked to do, constitutes himself a special pleader against the position now well known to be taken by his clients, and gratuitously offers his advice upon a matter on which his opinion was not asked at all,—to wit, the relative merits of Mr. Laurier's so-called settlement and of Federal legislation as a means of redressing the grievance of the minority.

With regard to the effect of the second judgment of the Privy Council, in so far as Mr. Blake's opinion is based upon the contention that the government and Parliament of Canada are not compellable to act upon that judg-

ment, we should have thought that there was little need of a labored demonstration of that point. That the learned counsel devotes so much attention to this very trite proposition can hardly be explained on any other supposition than that of a weakness on his part for

—uttering platitudes

In stained glass attitudes."

But it does not from the physical freedom of either government or Parliament follow that the Privy Council did not decide that the minority had a right to the restoration of their separate schools. The passages in the Lordship's judgment cited by Mr. Blake in support of that contention are strikingly inadequate to maintain it. When they say that "it is not for this tribunal to prescribe the precise steps to be taken; their general character is sufficiently defined by the 3d sub-section of section 22 of the Manitoba Act,"—what is this but saying "it is not necessary for us to prescribe a remedy, seeing that the Act itself does that?" Mr. Blake remarks: "So far from indicating any impression that the Roman Catholic minority are entitled to be restored to the old position, the judgment says 'it is certainly not essential that the statute repealed by the Act of 1890 should be re-enacted, or that the precise provisions of this statute should again be made law.'" Is it not most extraordinary that Mr. Blake should have regarded this sentence, in which the italics are his, as a declaration in favor of his contention? Who ever contended that it was essential that all the provisions of the old law should be re-enacted? No one; and their Lordships immediately explain why; for they at once add: "The system of education embodied in the Acts of 1890 no doubt commends itself to, and adequately supplies the wants, of the great majority of the inhabitants of the province; and all legitimate ground of complaint would be removed if that system were supplemented by provisions which would remove the grievance upon which the appeal was founded, and were modified so far as might be necessary to give effect to those provisions." In other words, the judgment says: Parliament need not interfere with the schools of the majority, because these are quite satisfactory to those for whom they were intended; it is only the minority that needs redress, and this redress can be given by adding to and modifying, instead of repealing, the law complained of.

It betrays a striking lack of comprehension to quote that passage in proof that the Judicial Committee expressly declared against the right of the minority to be restored to their former position, when in the next breath they declare for a removal of "the grievances upon which the appeal is founded." What are these grievances? They are thus stated in a preceding passage of the judgment:

"Contrast the position of the Roman Catholics prior and subsequent to the Acts from which they appeal. Before these passed into law there existed denominational schools, of which the control and management were in the hands of Roman Catholics, who could select the books to be used and determine the character of the religious teaching. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the province, and the money raised for these purposes by local assessment was, so far as it fell upon Catholics, applied only toward the support of Catholic schools. What is the position of the Roman Catholic minority under the Acts of 1890? Schools of their own denomination, conducted according to their views, will receive no aid from the state. They must depend entirely for their support upon the contributions of the Roman Catholic community, while the taxes out of which state aid is granted to the schools provided for by the statute fall alike on Catholics and Protestants. Moreover, while the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of that assessment are no longer destined to any extent for the support of Catholic schools, but afford the means of maintaining schools which they regard as no more suitable for the education of Catholic children than if they were distinctly Protestant in their character."

These are the "grievances" which are to be "removed." What is their removal but the restoration of the minority, in respect to the above matters, to the position which they occupied previous to 1890?

The judgment was that the case came within sub-section 2 of section 22 of the Manitoba Act of Union, conferring upon the minority, whether Catholic or Protestant, a right to appeal from any Act of the provincial authority affecting their rights. The effect of the judgment then depends upon the intention of the Parliament of Canada in establishing that right

of appeal. That is to be sought in the intention of the Imperial Parliament in granting the same right to the respective minorities in the other provinces; and this again in the object which the Fathers of Confederation intended to effect when they drafted that clause. Of this last there can be no doubt; the right of appeal was given for no other purpose than to render inviolable the rights it was intended to protect; else why was it given at all? That it was put in the form of an appeal to the Governor-General-in-Council instead of an absolute prohibition to the provincial authorities, was evident because it was not intended to curtail the provincial jurisdiction in cases where the minority did not complain. The right of appeal is intended to prevent the educational status of a minority from being affected without its consent.

But, as we have said, Mr. Blake is not content with expressing a legal opinion upon the effect of the judgment; he further declares his belief that Remedial Legislation is practically impossible, and that Mr. Laurier's settlement is "infinitely more advantageous." He arrives at these conclusions from the consideration that, as appears to be assumed, Parliament cannot compel Manitoba to contribute provincial funds to separate schools. He seems quietly to assume that such provincial aid is absolutely essential to the success of those schools; whereas the minority, who are much better able to judge of this matter than Mr. Blake, and who alone are concerned, have expressed perfect willingness to accept the municipal and sectional

with exemption from taxation of public schools. This fact absolutely and irrevocably disposes of all objections to Remedial Legislation on this score from any other quarter. Are the minority to get nothing just because it is impossible to give them four things, of which they are perfectly willing to accept three in full? But then there are so many practical difficulties in the way of enforcing Remedial Legislation upon an unwilling province! Why did not Mr. Blake remind his clients of this before he accepted a brief from them to obtain a decision which he now informs them is so much waste paper? Is, then, the right of appeal given to minorities by the British North America Act and the Manitoba Act of Union a mockery, a delusion, and a snare? Have the Fathers of Confederation ignominiously failed to protect the rights of minorities, of which they took such jealous care in framing the constitution? With all due respect to Mr. Blake, we consider something more than his opinion to induce us to accept an affirmative answer to these questions.

There are other thoughts suggested by his opinion and the comments of The Tablet upon it, as well as by a communication from "Canadian Catholic" in the same Journal, to which we shall return.

PRAYER TO ST. JOSEPH.

We come to thee, O blessed Joseph, in our sore distress, and having sought the help of thy most blessed spouse, we now confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate virgin mother of God and of the fatherly love wherewith thou dost cherish the child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from Thy place in Heaven, most powerful deliverer, graciously come to our aid in this conflict with the power of darkness; and, as old thou didst deliver the child Jesus from supreme peril of life, so now deliver the Holy Church of God from the snares of her enemies and from all adversity; have each of us a ways in thy keeping, that, following thy example and borne up by thy strength, we may be able to live happily, and so enter into the everlasting bliss of heaven. Amen.

An indulgence of seven years and seven quarantines for each recital of the above prayer. (Pope Leo XIII., August 15, 1889.)

To Meet in Heaven.

To meet in Heaven! how sweet the thought
When life's short years are past,
No more to weep, no more to part,
To meet in Heaven at last.

To meet in Heaven! O blessed thought,
All care, all suffering o'er,
Meet in the mansions of the blest
And love for evermore

To meet in Heaven around the throne
Of Him who died to save,
Be this our hope, our anxious care,
To meet beyond the grave.