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THE BULL "APOSTOLICAE CURAE."

From the Tablet.

Leo XIII. has delivered a final and authoritative judgment upon the invalidity of Anglican Orders. He has lent special emphasis and solemnity to his decision by delivering it in the form of an Apostolic Bull. In view of this act of the Sovereign Pontiff we can only re-echo the well-known words in which St. Augustine hailed a similar judgment from the same Apostolic See some fifteen centuries ago: "Thence the Rescripts have come. The cause is ended."

In presence of this utterance of the Holy See our first duty is to record the expression of our filial gratitude to the Vicar of Christ for the paternal zeal with which he has graciously undertaken the settlement of this great and far-reaching issue; for the conscientious care and thoroughness which he has brought to bear upon its investigation; for the charity and equity which he has breathed into every stage of its proceedings; and last, but not least, for the truly Apostolic singleness of purpose and unflinching clearness with which he has given the world his supreme and final judgment. We are confident that the gratitude which we feel to the Holy Father for thus settling at rest a much vexed question, will be shared not only by the Catholics of England and of the English speaking countries, but, in its measure, by the whole Catholic world; and we are convinced that nowhere will it be more loyal and unhesitating than in the hearts of those estimable Catholics who, few in number, but actuated by admirable motives, had labored and hoped for a decision somewhat different to that which the Apostolic See, in the discharge of its august magistracy, has felt itself bound to deliver.

No Catholic, we venture to think, who has any intimate or accurate knowledge of the religious position in England will doubt for a moment that this latest act of the Holy See is destined to be productive of real and permanent good not only for the salvation of many, but, in a very true sense, for that very work of Reunion which lies so near to the heart of Leo XIII. It has cleared away the mists of mischievous misconceptions which were hiding the main issues from the minds of inquirers, and it has dispelled the illusions which were acting as the ignis fatuus of many earnest and truth-seeking souls. It has put the attitude of the Catholic Church in its only true and possible light, and has called at once into the forefront those theological principles and historical facts which could never have been long ignored and which sooner or later must have irresistibly asserted themselves as determinants of the relation between the Church and the religious bodies by which she is surrounded. It is for this reason that we believe that the Holy Father, by the Bull Apostolicae Curae, has done for the cause of Reunion a work much more real and more solid than ever could have been achieved by amiable and well-meant overtures which, proceeding upon a basis theologically and historically unsound, could only in the long run have resulted in disappointment and failure. We have perfect faith in the axiom that every step towards a fuller knowledge of the truth is, in the highest and truest way, a step towards Reunion. Efforts made in any other direction are "magni gressus sed non in via." For the future, both to those who are to come to us, and to those who are to help them come, the path is more than ever plain, straight and unmistakable. To have made it so, and to have cast upon it the clear and kindly light of the Apostolic guidance is the boon for which the Church of England stands indebted today to the wise and far-seeing zeal of the Sovereign Pontiff.

While we thus appreciate the value of the Bull Apostolicae Curae considered in its bearing upon the work of the Church, our thoughts naturally turn to those who are outside her pale, and especially those whose ministry has formed the subject of papal judgment. The British public are too well informed of the circumstances and events which have led up to the final utterance to mistake its meaning, or to see in it even the semblance of any gratuitous attack or aspersion upon our fellow-countrymen who are members of the Anglican communion. To such a thought the well known character and spirit of Leo XIII. would furnish in itself an all-sufficient refutation. We may leave out of consideration that large section of the Anglican body who are still attached to the Reformational standards, and to whom the ministry conferred by the imposition of hands is nothing more than a certification supposed to belong to every Christian, and which, whatever its mode of transmission, includes no sacrificial or absorbing powers. These assuredly

can have no reason to quarrel with the decision of Leo XIII. The Pope has merely declared that they do not possess orders in the Catholic sense which they themselves most vehemently disclaim. But in the front rank of the Anglican communion there are others who have established an insalienable claim upon our sympathy, inasmuch as amid all the difficulties and discouragements of their surroundings, they have shaken themselves free from some of the most soul-depressing traditions of the Reformation, and have risen to at least a partial conception of the beauty and truth of the Church's teaching upon the Eucharist and the Priesthood, and have felt the charm of that divine noblesse which we all love and appreciate in the title of Catholic. Such men, when they have not logically sought these ideals in their natural home in the Catholic Church, have, with pathetic courage, labored to realize them amidst the jarring conditions of the communion in which they have remained. They have accounted the Anglican body a part of the Catholic Church, co-equal and co-integral with the Roman and Eastern Churches. They have held the Anglican ordinal to be a rite sufficient for the valid transmission of the sacrament of orders. They have believed their ministry to be a valid episcopate and priesthood, and their Eucharist to be a valid sacrifice, and their absolution to be a valid remission more or less in the Catholic sense, in which all these terms are accepted. We cannot expect to deny that upon these claims the whole weight of the Papal sentence falls directly. That sentence, by its very import, strikes at the validity of their entire system. But there are certain considerations which we may reasonably trust will not escape the attention of those who would estimate aright this action of the Sovereign Pontiff. In the first place, as a general rule, the Catholic Church does not go out of her way to gratuitously volunteer a judgment upon the validity or invalidity of orders in bodies which are separated from her. But there are two ways in which such a judgment is unavoidably forced upon her. One of these is when a member of the clergy of a separated body is reconciled to the Church, and desires to labor in her ministry. In such a case it imperatively concerns the Church to know whether the convert is truly a priest, or only a layman. If he is a validly ordained priest, he cannot without sacrilege be reordained. If he is a layman, he cannot without worse than sacrilege, be sent to minister at the altar. It becomes a peremptory duty for the Church to examine and to judge, and no one will fail to see that in such a case the question is one, which is purely domestic, and the action of the Church is simply discharge of her solemn trust to ensure the validity of her own ministrations. The second occurs in cases of proposed reunion, namely when some separated Christian body seeks to be reconciled to the Church. In such a case it naturally concerns the Church to know whether the clergy thus drawn within her pale have or have not received a valid ordination. Even here, submission to the authority of the Church, logically precedes the examination of such a point, rather than follows it. But the Church in her love for souls is not likely to stickle at a mere point of procedure, and she enters at once into such an investigation, as often as she feels that by so doing she may smooth the path for those who would return to her.

Then we can understand how completely in harmony with the spirit and the highest impulses of the Church, and how entirely within his province as her chief pastor, was the action of Leo XIII, when he consented to authoritatively examine and decide upon the question of Anglican Orders. It is a matter of public knowledge in England, and out of it, that the initiative in pressing upon the Supreme Pontiff the need and desirability of such an inquiry, as a stepping stone to a further rapprochement proceeded from the advocates of Corporate unions. That a recognition of Anglican orders should take precedence of all other negotiations was the very point upon which Anglicans themselves had most strongly insisted. Hence it could not with justice be said that Leo XIII. in any way forced the question to a decisive issue. His part was to graciously accede to the requests which those who spoke in the name of Anglicans had made to him, and to do so with the truly paternal motive that nothing might be left undone to conciliate the minds of those who were alienated from Catholic unity.

It was not a matter in which English Catholics could have interests apart from those of the Holy Father. To nine hundred and ninety-nine out of every thousand of them, the question was one which admitted of only

one answer, and they were amply satisfied with the preceding decisions of the Holy See and the Inmemorial practice which was founded upon them. But if the Supreme Pontiff desired to gratify the wishes of others by reopening the question, they certainly could have no wish to impede in any way the Pope's gracious purpose, and could only ask what Leo XIII. was equally anxious to grant, that any inquiry on so grave an issue should be thorough and searching, and that, while everything that Anglican authorities had said or written on their side should be most fully considered, no attempt should be permitted to exclude the volume of evidence which English Catholic theologians and students of history were in a position to adduce upon the other. From the very nature of the interest at stake, it was a consideration of supreme importance that an inquiry, if opened at all, should be one which would command the concurrence of all concerned. It is, therefore, gratifying to remember that the Holy Father left nothing undone to strengthen the commission and to facilitate its labors. During the six weeks of its sitting, it can be safely asserted that no material point in the controversy on Anglican Orders was left undiscussed. Upon both sides much of the evidence, documentary and otherwise, was the accumulated result of researches which covered many preceding years. The Anglican leaders most identified with the movement, have repeatedly expressed their entire satisfaction with both the way in which the Commission was composed, and with the way in which the eminent Catholics who represented their claims, acquitted themselves of their task. And here we may be permitted to add our recognition to theirs. No issue can be thoroughly threshed out unless there are those who will conscientiously and earnestly take up the pro as well as the contra. We have felt that with good reason might Anglicans congratulate themselves not only upon the distinguished talent which the Holy Father had called to the Commission to advocate their side of the question, but upon the ability with which their arguments were handled and their evidence presented. And for ourselves, we can have nothing but gratitude towards those learned ecclesiastics who so generously took up such an advocacy, and added so much to the efficiency of the Commission by the zeal with which they discharged it. The work of the Commission, arduous and sifting as it was, formed but the preliminary part of the inquiry. From the question with all its evidence passed upwards into the hands of the Cardinals of the Supreme Council, who, after a month's deliberation, assembled in final session under the presidency of the Pope, delivered their respective and unanimous verdict. From this the Council of the Cardinals, it passed still upwards to the third and highest stage—to the Vicar of Christ himself, who pondered it alone with God, and from him in due time has come forth the final and decisive judgment in the Bull which we publish today.

Such is the plain history of the Bull Apostolicae Curae, and we cannot believe that those who weigh these facts and give to them their candid consideration, will question for a moment the exalted motives and conscientiousness which has inspired Leo XIII. throughout in this grave and momentous utterance, or misconstrue it into any act of the spirit of needless aggression which is so far from his Apostolic heart.

In truth, we have little reason to fear that in earnest and reflecting minds the act of the Sovereign Pontiff will run any serious risk of such misconception. Leo XIII. is vicar of Him who "spoke as one having authority." In listening to him millions of the Catholic world feel that Peter's voice is always with us, and that to-day as ever it rings out with unfailing faith, in all clearness and simplicity confirming his brethren. To those who are not yet of his sheep-fold, his words will not have been spoken in vain. Hearts which are honest and true are always quick, it is said, to understand one another. Amongst our Anglican friends there are and must be many truth-seeking and noble hearted men and women who in the very light of their own sincerity, will not fail to read aright the prompting motives in the heart of the Pontiff. To them his judgment, delivered after such scrupulous care and prayerful deliberation will suggest the thought of the Apostolic "non possumus non loqui" of the divine messenger's duty of plain speech simply, fearlessly and lovingly fulfilled. And there will be amongst them those who even amid the difficulties and drawbacks of their position, have learned to love dearly the soul inspiring truths of Christ's continued presence in the Eucharist, Christ's continued sacrifice in the Mass, and Christ's continued ministry in the priesthood. Surely such souls may be trusted to see in the

action of Leo XIII. the faithfulness of the supreme pastorate safeguarding those very principles of Sacramental life, and the validity of those Sacramental ministrations which they themselves have cherished from afar, and which in their reality, are to Catholics at once the pledge and the foretaste of the blessedness to come. The See faithful watchfulness over its trust in of Peter is the chief guardian of the Sacraments. The spectacle of its these days of halting action and faltering speech, is one which cannot but convey a solemn lesson of which Christ-loving souls are not likely to miss the significance.

HON. SENATOR BERNIER'S

SPEECH IN THE SENATE
AUG. 31ST 1896.

Hon. Mr. Bernier.—I come late in this debate; in fact, I had not much intention to take part in it, except, perhaps to refer briefly to that part of the Speech from the Throne where mention is made of the school question. In that paragraph His Excellency is pleased to announce that:

Immediate steps will be taken to effect a settlement of the Manitoba school question, and I have every confidence that, when parliament next assembles, this important controversy will have been adjusted satisfactorily.

This interesting announcement was sure to provoke the keenest concern all over the country, and I will not conceal that at first it went to the minority as a partial relief, in so far as it foreshadowed the possibility of an early restoration of their former rights, and a return to the peace and harmony which existed in Manitoba previous to the unfortunate and unfair school legislation of 1890. In reading that paragraph, one could not help believing that in its preparation the members of the present government had in view the special responsibility they are under in this matter. It must be remembered that the associates in politics of the hon. gentlemen who now control the affairs of the country are those who caused the whole mischief in Manitoba. And it is no injustice to these hon. gentlemen to say that upon them more than upon any other parties rests the important duty of redressing the wrongs caused by their friends, and to do what is right. From the first, the Catholics of Manitoba have made up their minds that they shall at all times, and to the last, uphold their rights, and lay their claims to an adequate redress of the wrongs inflicted upon them. But at the same time they felt that though the prejudice wrought upon them could in no way be justified, they should not forget what they owe to the peace and to the welfare of the country at large.

They resolved to follow a moderate course, adopting for their motto "firmness without passion." They were considerate in their language and general attitude. They did not urge with undue haste the solution of the question, being aware of the difficulties it involved. Yielding to the suggestions of this parliament of Canada, as expressed in the resolution of the Hon. Mr. Blake in the House of Commons, their case was placed before the tribunals. In the meantime they remained peaceful, paying their taxes for the support of the so-called national schools—a misnomer for such schools—and maintaining at their own expense, besides their own schools, showing thereby the sincerity of their views as well as their loyalty to the institutions of their country and even to the local authorities from which they have been receiving for so many years so bad a treatment and by which they have been so deliberately deceived. That was the course pursued with the late government, and that is the course intended to be pursued with the present government.

This should not be a party question, and its having been used as such in the past, as admitted by the hon. Secretary of State in his remarks on Friday last, is not the fault of the minority. It should be a matter of congratulation to everybody in the country to have heard the statements of the leaders of the Conservative party both in the House of Commons and in this hon. House to the effect that they are now as they were before, ready to concur in the passing of a satisfactory measure of relief. These statements were of such a nature as to help at arriving at a favorable construction of the announcement of the Speech from the Throne at the opening of this new parliament. Then we have no other information than the vague assurance contained in that speech—and I confess that it was a matter of regret for me that the government had not seen fit to at once take the interested parties and the country, through parliament, a little more in their confidence. Since then, however, we have heard the hon. Secretary of State, who with

the candour which characterizes him has deemed it necessary to divulge the inner thoughts of the government and I must say at once that his statements were not only startling, but were productive of great disappointments. Not only that, but these statements are most suggestive as to the methods used in the late electoral campaign and as to the sometimes evasive and some other times obstructive attitude of the party now in power on the school question when they were in opposition.

Without going at any length into the history of the political events which preceded the school agitation, I may be permitted to recall that the Liberal party in our province did make the most solemn and most specific promises to the minority as to the very matter which is now engaging our attention. Those promises were made for party advantages, and the agitation has been started and continued since for party advantages. This I say not upon my own authority, but on the authority of Mr. Fisher, formerly the president of the Liberal Association in Manitoba, an authority which cannot be impugned. And now when we recollect the general attitude of the Liberal party here during the last six years, when we recollect the statements of the gentlemen belonging to that party at different places in the country, and the representations made by their press, and especially the statements of the hon. leader of the government during the late election, and when we put alongside those statements the declarations of the hon. Secretary of State, there are many people, inside and outside of this hon. House, who will be inclined to believe that in Dominion politics, as well as in provincial matters, this important school question has been made use of by the gentlemen opposite for party advantages, from beginning to end. At the Liberal convention held at Ottawa in 1893, their party refused to formulate their policy on the question. In parliament they refused to give a helping hand for the solution of the question. They obstructed the policy of the late government. And while some of them contended in their speeches that their opposition to the Remedial Bill was because they did not consider the bill as complete enough, that they desired a better measure, yet, instead of giving an opportunity to parliament of introducing some amendments, they shut the doors to any such improvement, and tried to defeat the bill by voting a six months' hoist, on the second reading, thus formulating at last, according to the parliamentary usage, a policy, of non-interference. This platform, however, the hon. leader of the government himself disregarded, during the late election, if he has been correctly reported. At a meeting in Quebec he said that if "conciliation did not succeed, he would apply the constitutional remedy authorized by the law, a course which he would adopt in all its entirety." It is true that about the same time in Ontario, he propounded the very opposite doctrine. He said that, "as he himself would not be coerced by anybody, so he could not consent to force coercion upon anybody." This did not prevent his organs in Quebec and many of his candidates in that province to represent to the electors that if called to power, Mr. Laurier would introduce in parliament, and press to its final stage, a Remedial Bill by which better justice would be extended to the minority. On the strength of such representations many supporters of the present government were elected. And now we learn that all these representations were only birdlime, and now we have the declarations of one of the ministers of the Crown, the hon. Secretary of State, speaking from his seat in parliament, and stating that no remedial legislation will be introduced, that this parliament is powerless, that the constitution is a dead letter, and that the only comfort on which the minority can rely is the good-will and the tender mercies of the Manitoba government, whose policy up to the present time has been a policy of deceit, of slander, and of oppression. Under these circumstances, and in the face of the statements made on Friday last by the hon. Secretary of State, statements made so soon after the elections, it will be said, I am afraid, that from beginning to end this school question has been hurled into the political arena, and has been kept up and boiling all the time by the Liberal party for party advantages, and that the people have altogether misled as to the true policy of the men now in power. Having said so much about the disquieting features of the statements of the hon. Secretary of State, and of the extraordinary, as well as contradictory, course of the hon. gentlemen opposite in this question, I must not forget, however, that there is an assurance, a hope at least, given to parliament in the Speech from the Throne, that the question will be settled satisfactorily. At first sight it would seem

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