

Northwest Review

PRINTED AND PUBLISHED WEEKLY.
 BY THE APPROVAL OF THE ECCLESIASTICAL
 AUTHORITY
 AT WINNIPEG, MANITOBA.

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 EDITOR-IN-CHIEF.

Subscription per annum \$2.50 a year
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 NORTHWEST REVIEW
 P. O. Box 617 Phone 114
 Office: 214 McDermott Ave., Winnipeg, Man.



SATURDAY, FEB. 13, 1904.

Calendar for Next Week.

FEBRUARY.

- 14—Quinquagesima Sunday. Com-
 memoration of St. Valentine.
- 15—Monday—The Prayer of Our
 Lord in the Garden (transferred
 from the Tuesday after Septua-
 gesima).
- 16—Tuesday—The Seven Founders
 of the Servite Order (trans-
 ferred from the 11th inst.).
 Shrove Tuesday.
- 17—Ash Wednesday. Beginning of
 the Lenten Fast.
- 18—Thursday—St. Cyril, Bishop of
 Alexandria and Doctor (trans-
 ferred from the 9th inst.)
- 19—Friday—The Crown of Thorns.
- 20—Saturday—Votive Office of the
 Immaculate Conception (not of
 the Passion, as the supplement
 to the Ordo, of this diocese,
 has it by mistake).

FATHER DRUMMOND ON JESUIT EDUCATION.

On the invitation of Mr. Young and Mr. Best, of the Winnipeg Normal School Rev. Father Drummond gave an informal talk to the Normalites of both Winnipeg and St. Boniface in the St. Boniface Normal School, on Friday afternoon, the 5th inst. There were present, besides Mr. Young and Mr. Goulet, 42 students from Winnipeg and twelve from St. Boniface.

When introducing the lecturer, Mr. Young expressed the pleasure he felt at seeing the English-speaking and French-speaking students assembled together. Having himself received his early education in a French settlement, he had always held that both elements gain from a better knowledge of each other.

Father Drummond began by a brief review of the Renaissance or Humanist movement in education. It originated in Italy, where there lived in the fifteenth century one of the ablest and most amiable educators in the history of all ages: Vittorino da Feltre. His fame and methods spread far and wide. It is certain that his influence was felt in Germany and England. A common historical error is to imagine that Edward VI., the first really Protestant king, was the founder of grammar schools. The fact is that England was probably better provided with grammar schools before the Reformation than it has ever been since. Mr. Leach, in "English Schools at the Reformation," says that three hundred grammar schools is a moderate estimate for the year 1535, twelve years before the accession of Edward VI., whom his warmest admirers credit with the founding of only 51 grammar schools. Too many of these humanist schools, however, taught the classics in a pagan spirit and propagated impiety, under the guise of learning. It was to remedy this abuse of a good thing that Ignatius founded the Society of Jesus.

Before treating explicitly of the Jesuit system of education Father Drummond spoke of a charge falsely made against the Jesuits, which had been the subject of a recent debate among the Normal Students of Winnipeg. The Jesuits were accused of teaching that the end justifies the means. Well, there is a legitimate sense in which every sane mind must admit this principle. When a means or action is

in itself indifferent, neither good nor bad, such as walking, reading, writing, etc., a good end ennobles or justifies that means, making it a really good action. But this is not the sense commonly attached to the charge: it is taken to mean that a good end justifies a bad means, for instance, that a lie uttered to attain a good end becomes justifiable. Now this the Jesuits have never taught. They have always taught and still teach exactly the opposite. The lecturer here quoted from Father Joseph Rickaby's Moral Philosophy, a Jesuit work which enjoys a great reputation among all Catholics. Father Rickaby says, with regard to the end justifying the means in this bad sense: "That doctrine is false, because the moral character of a human act depends on the thing willed, on the subjects of volition. Now the object of volition is not only the end in view, but likewise the means chosen." Further on, alluding to the legitimate sense of the principle impugned, he adds: "As a great part of the things we do are indifferent both in themselves and in the circumstances of the doing of them, the moral character of our lives depends largely on the ends that we habitually propose to ourselves." Father Drummond challenged anyone to produce a single text from a Jesuit writer teaching that a good end justifies a bad means. Many such challenges had been backed by offers of money for the discovery of any such text, but the text had never been produced. He was not sanguine of convincing all his hearers, but he solemnly affirmed that if such had been the teaching of the Society of Jesus he would long ago have left that Order. But he was happy to state that on this day, the 36th anniversary of his donning the Jesuit gown, he still hoped to breathe his last therein.

Passing on to the distinctive features of the education of the Jesuits, Father Drummond read from and refuted the chapter on "Jesuitic Education" in Rosenkrantz's "Philosophy of Education," which was, a few years ago one of the text-books in the Normal course of Winnipeg. That chapter was a tissue of "thumping lies," due to ignorance and malice. If Rosenkrantz knew so little of Jesuit education, which was all around him in Germany and the rest of Europe, what was the value of his learned-looking chapters on defunct and far-off systems like the education of the Phoenicians or "Monkish education in Thibet," of which he discourses with an air of profundity masking his real shallowness.

As far as the teaching of Latin and Greek were concerned the Jesuits aimed at teaching them by the conversational method, which is, after all the most rational. The Ollendorff method of making several similar sentences out of a few words, repeated over and over again in the interrogative, negative and direct forms is simply an application of the Jesuit system which has been in use for more than three hundred years.

The Jesuits did not confine their teaching to languages. They were always in advance of their age in the teaching of mathematics and the natural sciences. They have been reproached with paying too much attention to rhetoric; but that attention has borne great fruit. Their pupils write and deliver excellent discourses. Now the power to compose an effective discourse, which has a head, a body and a tail, is one of the best single tests of true intellectual culture. Most speakers who have not that culture write and speak without order or logic, and consequently produce little or no effect.

The last point touched upon was the Jesuit system of supervising the work and general conduct of their pupils. On this subject Father Drummond read an extract from "Truth," the well known London journal edited by a Protestant. Speaking about scandalous disclosures on board the school-ship Britannia, Mr. Labouchere said there were two kinds of public schools, the Jesuit and the Gaol-bird school. "The Jesuit idea of school life is that a boy at school should, as far as possible, be in the same position as he will afterwards be in as a man of the world, that is to say, not the position of

a wild beast in an African jungle, free to do what he pleases, but of a human being in a civilized country living under the eye of the law. The Gaol-bird system is simplicity itself. The head master draws his salary, attends to the teaching of Greek and Latin, and shuts his eyes firmly, deliberately, conscientiously, like an English gentleman, as he would say himself, to everything else going on around him."

In conclusion Father Drummond said that if anyone wanted to know the truth about Jesuit Education, he would find it all most frankly and fairly stated, with abundant Protestant testimonies to confirm it, in a recent work, which he held in his hand, "Jesuit Education—its history and principles viewed in the light of modern educational problems," by Robert Schwickerath, S.J., B. Herder, St. Louis, Mo., 1903.

Mr. Young then thanked Father Drummond for his interesting lecture, the vote of thanks being seconded by one of the Normal students. Mr. Goulet closed the proceedings by a few well chosen words confirming by his own happy experience the Jesuit system of teaching and supervision.

AN EVENING WITH TENNYSON.

On Thursday evening of last week the sub-seniors of St. Mary's Academy presented to a few chosen friends a most interesting programme on the poetic works of Tennyson. It began by a duet, "Rough Riders," which was followed by an essay embodying classic descriptions of the face and general appearance of the poet, whose picture rested on an easel. Then came a class recitation and song to the words of "Break, break, break," and one of the pupils (no names appeared on the programme) recited very feelingly "St. Agnes' Eve." An amusing feature was the charade, "ten," "knee," "sun," wherein one pupil played the school teacher to the life, while the other pupils simulated the baby ways and baby knowledge of the kindergarten. "Tennyson's place in literature" set forth its merits and shortcomings with judicial impartiality. Afterwards there was a well rendered piano solo, followed by a spirited dialogue, in which all furnished familiar quotations from the poet's works. "Sir Galahad" was interpreted with sympathy and more than ordinary intelligence. Perhaps the most touching and soul stirring feature of the evening, was the dramatization of the little maid's song, "Too late," in "Guinevere." The five foolish virgins enter from the right with empty lamps in their hands, singing, "Late, late, so late! and dark the night and chill! Late, late, so late! but we can enter still." Suddenly, the five wise virgins, with their lamps trimmed and burning, enter on the left and sing with uplifted repellent hand and in a hope-dispelling tone, "Too late, too late! ye cannot enter now." Backward fall the foolish virgins for a moment, and then, taking courage, they plead once more, "No light had we: for that we do repent; and learning this the bridegroom will relent." But again the wise ones sadly sing, "Too late, too late, ye cannot enter now." A third time the foolish ones take heart of grace and try to excite pity with the cry, "No light: so late! and dark and chill the night! O let us in, that we may find the light!" "Too late, too late, ye cannot enter now," is the mournful answer. A fourth and last time the despairing five exclaim in piteous accents, "Have we not heard the bridegroom is so sweet? O let us in, tho' late, to kiss his feet!" But the inexorable five reply, "No, no, too late! ye cannot enter now."

The music, sweetly simple, produced, with the beautifully simple words, on anyone that knows what this parable means, a heart-rending effect. It is better than a sermon on the neglect of golden opportunities. The essay on the "Holy Grail" showed the origin and development of this marvellous legend. The conundrums proposed by many members of the class were ingenious and probably the answers were like-



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wise, if they could only have been spoken loud enough for the audience to hear. "Tennyson as a lyricist" set forth some of the beauties of his lyric verse. "The Death of our Poet" described the last moments of the Laureate. The proceedings closed very appropriately with a recitation in concert of "The Crossing of the Bar." Rev. Father Frigon, O.M.I., who presided, congratulated the sub-senior class on the many-sided feast of song, music, prose and

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 SUNDAYS—Low Mass, with short instruction, 8.30 a.m.
 High Mass, with sermon, 10.30 a.m.
 Vespers, with an occasional sermon, 7.15 p.m.
 Catechism in the Church, 3 p.m.
 N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
 WEEK DAYS—Masses at 7 and 8 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.
 N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

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