

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## THE PHILIPPINE ISLANDS.

MANILA COLLEGE.

St. Ignatus Church Monthly Calendar (San Francisco).

The Jesuit educational institutions in the Philippines consist of the Manila College or Athenaeum, the Normal School, and the Observatory. The first is subsidized by the city council or supervisors of Manila and is empowered by law to confer the degrees of Bachelor of Arts, Master of Accounts, and graduate in surveying. In order to win the first of these degrees it is required that the student shall have completed successfully a course of study extending through six years. The following is the curriculum:

- 1st year, in addition to Spanish, Latin and Greek, there is geography.
- 2nd year, Spanish, Latin, Greek and universal history.
- 3rd year, Spanish, Latin, Greek and the history of Spain and the Philippines.
- 4th year, Spanish, Latin, Greek, Rhetoric, Arithmetic and Algebra.
- 5th year, Mental Philosophy, Natural History, Geometry and Trigonometry.
- 6th year, Moral Philosophy, Physics, Chemistry and Higher Mathematics.

For the degree of Master of Accounts an examination in ENGLISH is demanded. Besides the above course, there is an optional course of music, drawing, painting, etc. The body of the students is made up of Spaniards, Indians and Mestizos, and numbers 300. Of these, 200 are boarding students. Attached to the college are 14 fathers, 8 scholars and 14 lay brothers.

### THE NORMAL SCHOOL.

As the school plays an important part in the spread and the conservation of the faith, the Fathers determined that each village should have its school teachers who should impart to the natives the elements of a substantial education. As they themselves were occupied with spiritual ministrations, the conversion of unbelievers and the care of the newly converted, they resolved to select the brightest among the young converts and send them to Manila in order to train them for school work. It was in this way that the Manila Normal School was brought into being. The needs of the whole Archipelago can thus be satisfied. At present there are 300 students in the school, about 170 being boarding students. As the school is for the natives only, the student body is made up of Indians and Mestizos. Attached to the institution are 5 Fathers, 6 scholars and 8 lay brothers.

Besides these establishments there are two others in Tamontaca where the children whom the Fathers buy from the Moors are educated. When these children have been educated and have reached a marriageable age, each couple receives from the govern-

ment a small tract of land and whatever is necessary to start them in life. It is thus that the Christian villages are built up among the Moors.

### THE OBSERVATORY.

Another institution in the islands which calls for more than passing notice, is the observatory of Manila. It was founded by the Jesuit missionaries and has always been conducted by them. The good work which it has accomplished has won for it a distinguished name and place among kindred institutions. As the islands are sufferers from the typhoons, which sweep the China seas, carrying death and destruction in their path, the nature of these, their formation, direction and the laws governing them have been a subject of constant study, and this with such success that Fr. Foura, the director, has been enabled to forecast with certainty their approach and thus warn the authorities at Hongkong and in the seaports of Japan, as well as the principal stations in the Philippines, so that outgoing vessels may be warned of the impending danger. Scattered throughout the islands are fourteen observing stations united with the observatory by telegraph, and daily meteorological reports are sent to headquarters. The missionaries, in what might be called the wilderness, are also supplied with instruments and contribute to the good work by their observations. Each is furnished with an aneroid barometer, specially devised by Fr. Foura for use when travelling on land; while the cyclonescope, an invention of Fr. Dalgue, is used when at sea. Other instruments are for measuring the velocity of the storm, etc. In 1896 three typhoons were foretold and the distance at which they took their rise measured with precision; one took its start at a distance of 488 miles, another at about 500, and the third at 300 miles distance from Manila. To show the purpose served by this department of the university, it will be sufficient to cite a case mentioned in the DAILY PRESS of Hongkong. The directors of the observatory at this port, trusting to their own observations, proposed to set aside the warning sent from Manila, and paid dearly for the experiment, for the storm burst at the time designated and the port was caught unprepared. Fr. Dalgue has spent some years in this country.

### AN UNFAIR CHARGE.

French Catholics, like large numbers of Frenchmen who have no sympathy with the Catholic Church, allowed themselves to be misled by the cry that the agitation for the revision of the Dreyfus trial was really a plot against the army, which is, of course, the great safeguard of the country's destinies. For an error of judgment such as this religion is not, of course,

responsible, and as a matter of fact the view taken by the majority of French Catholics had no stronger opponents than Catholics. Our readers will bear witness that we combated it resolutely. The great Catholic daily papers in Germany, notably the "Kölnische Volkszeitung," the Catholic papers in Austria and other parts of the Continent, the entire Catholic press in America, the Catholic journals throughout the British colonies supported as strongly as we did the claim for a new trial. And, most important point of all, according to the "Daily Chronicle," the Holy Father expressed himself as decidedly in favour of revision. Under these circumstances it is absurd to identify the Catholic Church with the anti-Dreyfus movement. But this is just what M. Betham-Edwards, an officer of public instruction in France, does in a letter to the "Times." He writes: "It seems to me, Sir, that we have here a touchstone, a final test of Romanism as a moral force. Let would-be Romanisers of the English Church take heed! The Dreyfus case will live in history, and history, we may be sure, will dwell on the fact that in a supreme moment, a moment when right and wrong were arraigned against each other in France, the Romish Church turned her back upon the noble upholders of legality and Christian duty." Either M. Betham-Edwards is very ill-informed or his reasoning powers are sadly defective.—L'pool Cath. Times.

### CORRECT APPRECIATIONS

BY THE MIDLAND REVIEW.

Commenting on "The Literature of Unfaith," which has unexpectedly found favor in the eyes of a number of our English, French and German exchanges, a Protestant lady, well known as a contributor to various leading secular periodicals, wishes to know why we did not refer to the erotic passages in Sienkiewicz' "Quo Vadis" in our attack on indecent literature? Certainly we do not believe the book bettered by the introduction of these passages. One feels in reading them that the author becomes momentarily a reveller in Pagan Rome. There is a difference, however, in showing us the bestiality of paganism in sharp contrast to the purity of the Christian home, and those books which deliberately maintain that sin is not only pleasant but right. Sienkiewicz shows us the evil of divorce, for instance; Will Hubbard-Kernan teaches us that not only is divorce proper, but that marriage itself is wrong. In our own day, apparently, we must soon decide between the path to light and that which leads to death—Christianity and hedonism.

The Post, of this city, insists that Mrs. Humphrey Ward's characterizations in "Helbeck of Bannisdale" are fairly accurate. Quite curiously, several of our

Catholic critics also praise the volume warmly—among them Prof. Maurice Egan, of the Catholic University. On the other hand, a number incline to think Mrs. Ward's intention was to make Catholic beliefs repulsive. Of this class, Walter Lecky, also distinguished as a critic, stands in the forefront. As we see it, while Mrs. Ward may not have had such intention, the book is decidedly unhealthy. Talk of "the blight of Puritanism," the Catholicity in this volume chills one to the marrow. Helbeck himself is a gloomy Puritan, narrow, suspicious, pessimistic, distinctly un-Catholic, and his spirit permeates the entire volume. There is no "sweetness and light" in this, and there is sweetness and light in the Catholic faith. Probably Mrs. Ward meant well, but she saw the Church from the outside. When one merely looks in through a window it is no wonder that gloom and shadow fill the interior.

### CATHOLIC CHURCH ON DIVORCE.

Sermon by Rev. Father Guillet, O.M.I.

On the feast of the maternity of the Blessed Virgin, at St. Mary's, at high mass, the parish priest, Rev. Father Guillet, continued his series of instructions on the sacraments of the church, his subject being a continuation of that under consideration two weeks ago—marriage. In the course of his remarks Father Guillet pointed out the firm stand which the church of Rome had always taken in the matter of divorce. The Church, he said, had maintained that marriage was a divine institution, and as such could not be interfered with by man. It was also the foundation stone upon which society rested, and must needs, therefore, be kept indissoluble. Many instances were given in which attempts had been made by the crowned heads of Europe to have the Church recede from her position in the matter of divorce, and the attempts had always failed, the head of the Church remaining steadfast, and refusing to accede to such requests, even in the face of overwhelming forces. Moses, because of the hardness of the hearts of the people had granted a bill of divorce; but Christ restored marriage to its former state of purity, declaring that that which God had joined together no man should put asunder. Our Saviour declared a man could only put away his wife for one certain reason, but He gave no permission for that man to marry again; on the contrary, He said that should a man put away his wife and marry another he was committing a grievous sin. The holy mother Church, in such cases would allow of separation, but under no circumstances could either husband or wife marry again so long as both were alive. The preacher said it was hardly necessary to speak in this way to a Catholic congregation, and his only reason for so doing was the fact that, some members of the Church had brought scandal upon it, and he thought a timely warning was probably not out of place.—Free Press.

### THE CATHOLIC PAPER.

Catholic Citizen.

The taking and the reading in the family of a Catholic paper is the best evidence of the existence there of "a Catholic spirit." A Catholic household without a Catholic paper needs the immediate influence of the missionary.

### THE CURIOUS MONK.

N. Y. Sun.

Felix the monk for many a circling year  
In the scriptorium toiled in Glastonbury,  
His daily task to copy once again  
The fifty-second page of "Legends of the King."

The time was when the good King Arthur  
Reigned  
And Might protected Virtue in the land,  
For all the lances of the Table Round  
Were consecrated to defence of Right  
And overthrow of Heathenness and  
[Wrong.]

The deeds of Arthur and his noble  
[Knights,  
And ev'ry jest they made and tale they  
[told,

By many a bard of towered Camelot  
Were sung each light unto the holy men  
Who worked and prayed in hoary Glastonbury

These wrote and multiplied the metred  
[words,  
And named the whole the "Legends of the  
[King."

Felix the monk his fifty-second page  
Each day made o'er again in script il-  
[luminated,  
Beginning when the matins had been said,  
And ending always with the vesper bell,  
His hand and skill, his heart and soul and  
[brain

Were dedicate to learning and his God;  
And so full many a year he wrote and  
[prayed  
With many brethren of his order old  
In Glastonbury's famous cloister-house.

But from the year of his novitiate  
The scriptor, Brother Felix, never smiled;  
He closed his daily matins with a sigh,  
And with a moan forever went to lauds,  
The prior marvelled, for he knew the monk  
Holy to be, and glad to leave the world;  
And once he asked him why his sigh and  
[moan,  
And Felix answered not, but shook his  
[head.

That head was white with frost of many  
[years,  
When one day Felix fell into a deathly  
[swoon  
Just as the brethren heard the vesper bell,

They carried him into the garden air  
And one, Ambrosius, by his side remained,  
While to the chapel fled the other monks  
To pray for him and sing their vesper  
[hymns.

By the cool fragrance of the garden roused,  
The sick man sighed, and opened wide his  
[eyes,  
To young Ambrosius then he spoke his  
[words:

"Oh, brother! I have copied twenty years  
O'er single page of 'Legends of the King,'  
Which tells how once upon a festive night—  
Ah, me, the weakness grows on me again—  
That Dragonet the fool to Arthur said,  
'Thou art a fool!' and that the King re-  
[plied.

The noble Arthur with such wit replied,  
That a great shout of laughter rang aloud,  
Splitting the rafters of the banquet hall,  
So quaint and quick and sharp the King's  
[reply.

"If I be fool," the noble Arthur said—  
There ends my page."

"Oh, brother, I should be above the wish  
To pry into things frivolous and vain,  
For twenty years of penance I have done  
To strip the body's thralldom from my soul,  
Yet this desire to know what Arthur said  
Has grown upon me with the rolling years.  
'Tis now a madness, and although my sin  
May doom me to a purgatorial stay,  
I have resolved—'twas this that made me  
[saint—

To find the scriptor of page fifty-three  
And ask him what the King said to his fool,  
For else I shall go mad and madman die!"

Then spoke Ambrosius: "Pax vobiscum! I  
Believe our guardian angels set this hour  
To comfort thee and to relieve my mind,  
For I am scriptor of page fifty-three,  
And long and often have I marvelled at  
Its first three words and wondered what  
[they meant,

But now 'tis clear and now I know it all.  
'Thou art another', thus the three words  
[run."

Felix arose with face aglow and went  
Into the chapel with Ambrosius;  
And there they both gave thanks and gladly  
[sang,  
And Felix lived and labored many years  
Cheerful always thenceforth, and died in  
[sanctity.

NEWARK, N. J.

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