

THE END JUSTIFYING THE MEANS.

Editor of the Northwest Review,

Reverend Sir:—
Will you kindly answer the questions submitted below, and thus relieve the mind of a perplexed reader?

(1) Is Professor Osborne, of Wesley College an orthodox member of the Methodist Church, or is he, as his words before the University Council the other day would lead one to believe, a lay Jesuit in disguise? Certainly in his pathetic defence of Balzac he unwittingly committed himself to the maxim that the end justifies the means. The end, viz., good literature, is to be secured at all costs; the means to the end is only of secondary importance.

(2) Is it true that Father Drummond, a member of the Society of Jesus, an order of all others popularly supposed to cherish the maxim quoted above, actually attacked the morality of the maxim in question? What with the Pope protecting the Bible against the attacks of Protestant divines, and a member of the Society of Jesus attacking the doctrine that we may sin as we list provided we decently veil it with a pious intention—we may well exclaim "'tis a mad world, my masters!"

(3) On the hypothesis that Mr. Osborne (or shall I say Frere Osborne?) is different from what he seems—that in fact under his fashionable attire he wears the medal of Ignatius—how do you account for his splenetic outburst against Catholicism as revealed in his lecture "Romanism vs. Protestantism," delivered in St. Andrew's Church, this city recently?

(4) Is Mr. Osborne correctly reported in the press to the effect that the placing of Balzac on the course of studies stands as a precedent for introducing the immoral writings of Voltaire and Rousseau? If so, I have a suggestion to make, viz., that if Voltaire's "La Pucelle" be accepted, it may have as a companion volume Boccaccio's "Decameron," a series of tales clothed in elegant language and therefore conducive to Mr. Osborne's paramount purpose, "literature." 'Tis true, both works stink in the nostrils of all decent people, so far as morality is concerned, but what of that? We must have "liberty" and "literature."

(5) Is it not a fact that most of Europe's leading universities, including Cambridge and Oxford, were founded during the period misnamed the "dark ages?" If so, what does Professor Osborne mean by his sneer at mediævalism?

(6) What is your opinion of an educated gentleman who in a fit of pique, and suffering from wounded vanity, should, in the presence of other gentlemen, grossly insult an educational institution presided over by a religious order famous for the educational culture it imparts, an order which was for a time the arbiter of education in Europe?

I. McE.

Winnipeg, May 14.

We reply to our correspondent's questions in the order in which he puts them.

1. We do not know what Mr. William F. Osborne's religious opinions may be, but the fact that he is a Professor in the Methodist College (Wesley) and a representative of that College on the University Council would seem to indicate that he is an orthodox member of the Methodist Church. Of course our correspondent is joking when he suggests that Mr. Osborne is a Jesuit in disguise. But in his defence of Balzac he certainly did imply that the end justifies the means. The end he insisted on attaining was a knowledge of Balzac, because this author is supposed to represent the realistic school. Whether the means leading to that end were good or bad he did not care, since he maintained, as a parallel instance which he deemed altogether convincing, that Goethe's Faust, although it all turns on immoral seduction, must be read by all students of German. Moreover, after Father Drummond had, by reading aloud copious extracts from Balzac's "La Peau de Chagrin," so convinced the University Council of the fundamental immorality of the book that Mr.

Osborne himself immediately offered to withdraw that work, he still maintained that the general effect of that novel was good because it showed how immorality shortens a man's life. And yet even this miserable excuse is not borne out by a perusal of the novel, whose hero boasts of his excellent health after three years of debauchery, who was consumptive before he began his orgies, and who dies from a superstitious fear of a ridiculous talisman long after he had given up debauchery.

2. It is quite true that Father Drummond, a priest of the Society of Jesus, did indirectly attack that infamous maxim, which his order has always repudiated. The Jesuits' enemies, who generally practise that maxim, very naturally attribute to their opponents the sin with which they are most familiar.

3. We beg to differ from our correspondent as to the character of Mr. Osborne's recent lecture on "Romanism vs. Protestantism." When reviewing that lecture in our issue of March 19, we distinctly said that it was "no fanatical attack on Catholicism," thereby implying that it was not a "splenetic outburst." On that occasion Mr. Osborne did not lose his temper, as he certainly did at the University Council meeting of the 12th inst. However there is one feature common to both effusions, the illogical repetition of popular but untenable shibboleths.

4. Professor Osborne did utter a sort of veiled threat that he might some day move the introduction of Voltaire and Rousseau into the curriculum. Being angry at Father Drummond for, as he called it, "blocking" the proposals of the committee on French, he feared that freedom might be shackled if at some future time the committee saw fit to propose Voltaire or Rousseau. And he was not far wrong. As Mr. Daniel McIntyre, Superintendent of Winnipeg Public Schools, said, no committee can be free from the control of the Council, and it is not likely that the Council would approve the materialistic and sceptical doctrines of those two celebrated revolutionists, for the 20th section of the University Act provides that "it shall not be lawful for any member of the council to do, or cause, or suffer to be done anything that would render it necessary or advisable, with a view to academical success or distinction, that any person should pursue the study of any materialistic or sceptical system of logic, or mental and moral philosophy." Rousseau's ethics are thoroughly materialistic and Voltaire's anti-Christian philosophy permeates most of his works.

5. Our correspondent is quite right as to the mediæval origin of Europe's leading universities. What Professor Osborne meant by the word "mediæval" was simply a sneer that might be effective with members of the council less learned than himself. Professor Osborne is too well informed not to know that all these mediæval universities were founded by fervent Catholics. He probably alluded to this fact when, in his lecture on "Romanism vs. Protestantism," he was reported by the Telegram as paying "a tribute to the great service that Catholicism had rendered to the world from a historical standpoint." But the Professor is also aware that to the average non-Catholic mind "mediæval" is synonymous with "backward," and so he played to the gallery.

6. Our opinion is that the gentlemanliness of such a person can be but a thin veneer, since wounded feelings can shatter it into fragments. No such instance of personal abuse has ever been witnessed in previous meetings of the Council. There have been discussions and disputes long and lively on matters of vital import to the existence of the University, but we

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venture to assert that no such example of personal vilification of a calm and collected but irrefutable adversary has ever been witnessed before in the meetings of a council which has for 27 years been an assembly of gentlemen.

University Notes

The conferring of degrees took place on Friday, May 13. The Legislative Chamber was uncomfortably crowded. Chief Justice Dubuc, Vice-Chancellor of the University presided, reviewed the events of the year in an able address and conferred the degrees and medals.

Louis Philippe Beaubien, of St. Jean, presented by Rev. Father Dugas, S.J., Rector of St. Boniface College, received the degree of B. A., and a silver medal. He was the first student of the University to complete the new four year course.

Besides this one graduate from St. Boniface there were three from St. John's, twenty from Manitoba and eleven from Wesley. There were also six LL. B's., fifteen M. D's., six C. M's., and eight M.A's.

In the special course of Latin Philosophy the first scholarship, \$100 went to Albert Laurendeau of St. Boniface, and the second, \$75, to Norbert Bellavance, of St. Joseph. In the second year of the University course Jacques Mondor of St. Boniface, won the \$60 scholarship for French, Philosophy, and Latin, (which he resigned to the second, Alexander Beupre) and divided the Greek scholarship of \$40 with Herbert Gilpin Sparling. Joseph Oswald Plante, of Beaulieu, N.D., won the \$40 English scholarship for French students. In the first year Lambert Breidenbach, of Fort Rouge, was awarded half of the \$40 Greek scholarship, in which he was bracketed with W. A. Hunter. Joseph Chabot, of St. Boniface, won the \$40 scholarship for French students. Thus St. Boniface College students are entitled to receive \$355 in scholarships. Of these the most valuable are the two Greek scholarships, because they are competed for by students from all the other colleges, and as St. Boniface College had a share in both of them, this success alone, without taking into account the other five scholarships awarded for special courses, would place this college in the front rank. For Wesley College, which won the largest number of scholarships this year, namely, thirteen, presented 72 candidates, whereas St. Boniface presented only ten candidates and yet won two scholarships, which is a slightly larger proportion.

Continued on Page Six.

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