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TUESDAY, JUNE 1 1897.

CURRENT COMMENT.

COLLEGE UNIVERSITY CONVOCA-TION IT MAY BE WELL TO BEAR IN MIND

On the eve of the University convocation it may be well to bear in mind words lately uttered by the V. R. Dr. Conaty, rector of the Catholic University at Washington, as we find them quoted in Donahoe's Magazine for May: "Real progress is in the doing well of that which it undertakes to do. Consider progress as regards degrees. Will any one say that real progress is found in the numbers of graduates who who receive B. A. or M. A.? Numbers sound well, make the college appear well before the public; but the real progress is to be looked for in the solid attainments of the individual graduates. Real progress is in the man whose education has been solidly grounded in the thorough understanding of the branches which belong to the college curriculum."

HARD WORK. President Charles F. Thwing, writing in the

Review of Reviews on "Elements in the choice of a college," insists on the value of habits of steady work: "In judging the work of a college, the element of the amount of the work demanded of and severity of the tasks imposed upon the student have great value. One peril besetting the college student is the peril of indolence. One of the best things that a college can do for a man is to aid him in forming the habit of hard work. That college, therefore, which makes it difficult for any man to stay in college who does not spend eight hours each day upon his mental tasks (including recitations) is rendering to that man a service of the utmost value. It is a service the worth of which he will appreciate more and more as he becomes a laborer in this great world of labor."

THESE PRINCIPLES APPLIED. After reading the foregoing passages we were curious to see

how far these principles were applied in our Catholic college at St. Boniface. On inquiry, we were told that all the students, kept under very strict though kindly discipline, were obliged to devote, on an average, eight hours and twenty-seven minutes every week day to their mental tasks and that habitual failure to comply with these regulations—a very rare contingency—would entail dismissal. Moreover, not a few of the students, of their own accord, add to this obligatory amount of hard work several extra hours of study every week. And, in order that the university degree may be no haphazard result of

successful cramming, the average preparation in Latin and Greek for the Preliminary Examination of Manitoba University covers, in St. Boniface College, a period of four years.

THE OPINIONS OF A HICKORY CATHOLIC.

Our attention has been directed to a long contribution that appeared in the Toronto Globe of the 8th of last month and was headed "The Situation in Quebec." This screed purported to be written by a Catholic; but, as the writer does not dare to publicly assume responsibility for it by signing his name to it, and as the production is a medley of heretical notions with a sprinkling of Catholic expressions, it is impossible to say from internal evidence if he is a Catholic at all. At best he must be a pronounced adherent of that religious error technically called Catholic Liberalism.

The fellow prates about the "Syllabus" of Pius IX and tries to explain away a document which, however much it may have been shunned by Catholic Liberals thirty years ago, is now accepted by every Catholic who does not want to write himself down a back number.

While affecting to deplore the dogmatic utterances of the Quebec bishops on politico-religious questions, he does not hesitate, in his serene infallibility, to pro- a sweeping dogmatic condemnation on those whom he himself calls his ecclesiastical superiors. Not content with disciplining the native hierarchy he even goes so far as to lay down the law for His Excellency Monsignor Merry del Val. The Papal Delegate, he says, "can save the Church in Quebec only by curbing the reactionaries, by impressing them with the fact that this is the nineteenth century, and the New World, by getting them to comprehend what persons of their training never seem to know, that the thoughts of men are widened with the process of the suns."

The foregoing quotation, taken in connection with other passages of the article, shows that the writer has no firm hold on the central idea of a changeless Church. His Catholicism is, we fear, quite on a par with his sincerity; both are vanishing quantities.

Although Mr. Ewart's demolition of Mr. Blake's opinion of the "settlement" and the Remedial bill has long since consigned that opinion to the limbo of forgotten blunders, this Montreal correspondent of the Globe pins his faith to "an authority of Mr. Blake's eminence." Verily, the more a man wanders from Catholic truth, the less capable he becomes of shaking off the thralldom of unlawful authority. Such a man judges by the prejudice of his party instead of by his own reasoning faculties. The penalty of loss of divine faith is blind credulity and bondage to shibboleths.

However, there is just one valuable admission in this mass of misrepresentations. The writer admits, with the Tablet, what the "settlement" imposes the principle of mixed schools, but he omits to add that principle has been condemned by our Holy Father, Leo XIII. He hopes, nevertheless, that Mr. Greenway will make further concessions, if only we will consent to trust his fatherly kindness.

Apart from past experience of broken promises in this province, we have the experience of Catholics in all parts of the world. Whenever they made concessions they sooner or later had reason to regret them. Whenever, as in Germany and Belgium, they stood up for their rights, they ended by getting them. History, like human nature, will be pretty much the same here.

Since the Globe's contributor talks so glibly about "light" and

"progress", we should like to ask him if his covert appeal to the majority to tyrannize still more ruthlessly than they have done over a helpless minority is one of the rays of that blessed light and one of the manifestations of that belauded progress. Time was when St. Thomas Aquinas proclaimed it a monstrous error to separate political expediency from morality, because politics are merely morality applied to public life; when law was defined "a reasonable enactment," against which mere might could not avail, because reason and justice set their faces like flint against popular passion. But now, forsooth, all that is changed. We are exhorted to worship that brutal bully of mobocracy that smites us to the earth, to say that his might is his right, to recognize his frenzied vote as a "reasonable enactment," when we know in our hearts of hearts both that reason and justice are against it. If this be progress, then give us back the honest ways of our fathers. Away with your lying misuse of such noble words as "light" and "progress!"

But after all, we need hardly wonder at such a perversion of human language on the part of one who has the hardihood to affirm that "the wiser clergy are grateful for the services rendered" by Papineau, Doutre and Laflamme! To be sure, he does not specify which services. He deals only in generalities as glittering as they are false. With the unthinking crowd that sort of writing goes a long way. With men who reason and sift evidence it is only a sorry exhibition of inane party-spirit.

Bishops Legal and Dontenville.

The two new Coadjutor Bishops.

"Le Manitoba" gives biographical sketches of their Lordships Mgr. Legal and Mgr. Dontenville, from which we take the following. Rev. Father Emile Legal, who has been designated by the Pope as Coadjutor 'cum jure successione' of the venerable Bishop Grandin was born in 1849 at Nantes, France. He pursued with brilliant success a course of study in the university of France, and afterwards taught very effectively in the seminary. He was ordained a priest in 1874. In 1880 he was sent by the superiors of his religious order to Montreal and from there to the missions of the diocese of St. Albert. Bishop Grandin gave him, as his field of labor, the mission of Saint Francois Xavier on the Belly river, in the southwest of the diocese, near the Rocky Mountains, where in association with his brother in religion and great friend, Father Lacombe, he laid the foundations of that difficult mission. He there studied with admirable perseverance and perfectly acquired the language of the Indians. In a short time also he gained a good mastery of English. In spite of the difficulties, and the indifference of the tribe, the missionary never lost hope. Against the threats of abandoning this thankless mission Father Legal pleaded the cause of those whom he had adopted as his children. God heard his prayer and blessed his sacrifices. Suffice it to say that at the great festival of last Christmas the successful missionary had the happiness of baptizing, marrying and giving the first communion to Red Crow Mikesow and his wife. It was through the influence of Mgr. Legal that the government hospital was built, and that it is in successful operation for the benefit of the poor Indian who has always found in the bishop a father, a friend and a protector. It is he who has so well directed the Sisters of Charity of Nicolet, directresses of that institution which does so much honor to the Church and to the government; It will not be without interest to state that Father Legal was always the choice and the man of Mgr. Tache, who was so good a judge of the capacities of men. We rejoice to-day, says Le Manitoba, with the diocese of Saint Albert, which the

Holy See condescends so happily to favor.

Mgr. Auguste Dontenville was born in the diocese of Strasbourg, then a French city, now the capital of Alsace, in 1856. While still young he came to America with his uncle, a venerable priest of the diocese of Buffalo. The young Auguste Dontenville was sent by his uncle to the Ottawa college, where he received the degree of M. A. The late Father Tabaret, O. M. I., was then superior of the college. The young student passed through his noviciate in the congregation of the Oblates of Mary Immaculate at Lachine near Montreal under the conduct of the Rev. Father Boisrame, O. M. I., and was then sent to the University of Ottawa. He was ordained priest in 1880 and became professor of languages and director of the art studio and afterwards professor of natural sciences. He speaks with equal facility German, English and French. In 1889 his superiors sent him to New Westminster as president of the new college, founded by his lordship Mgr. Durieu, O. M. I. By his talents and disinterested labors he has brought the new college of St. Louis to assured success. It was in this position that he attracted the attention of his venerable bishop, Mgr. Durieu, who last year requested of the holy Father, his appointment as his coadjutor. The Sovereign Pontiff entertained the petition which was also that of the suffragans and of the general of the Oblates of Mary Imm., and raised the V. R. Father Dontenville to the episcopal dignity with the title of Germanicopolis, as coadjutor, with future succession to Monseigneur Durieu.

Rev. Father Finlay ON THE UNIVERSITY QUESTION.

The Future of Trinity College.

(Dublin "Irish Catholic.")

At the last general meeting of the College Historical Society held in the Front Hall, Trinity College, Rev. Thomas Finlay, M. A., F. R. U. I., S. J., presided, and there was a large attendance.

The subject for debate was that it is desirable to establish a separate Catholic University in Ireland. Several speeches were delivered both for and against the motion, which was finally carried.

A vote of thanks was then passed to the chairman.

Father Finlay, in responding, said that the large-mindedness and breath of sympathy of several of the speakers with those who differed from them were such as to compel sincere admiration, and were in many ways an evidence of the value of higher education. To those who like himself, knew how lamentably on the Catholic side these advantages were wanting, it would act as a stimulus to further efforts to secure for the Catholic body advantages of a like kind. He was especially struck with the skill and dexterity with which the gentlemen on the negative side conducted the discussion for they had performed a very difficult task in conducting the argument in such away that no phrase used could possibly give offence to even the most sensitive Catholic. The arguments put forward by Mr. Simply at the outset of the debate seemed to him to go directly to the root of the question. Catholics were permitted bylaw to exist in this country. (Laughter.)

They had a recognised place and position, and were permitted the same freedom in religious matters in this portion of the Empire that the Brahmin and Parsee had in another. If that be so, and the profession of Catholic principles was not to involve disability for a Catholic citizen, it must follow that he shall be allowed the same privileges in professing his religion, and the same rights under that profession, as were accorded to his Protestant fellow-countrymen. Catholics contended that in education not

only religion must not be divorced from education, but must form an integral part of it, and must be a pervading and permeating influence in it. The education conducted outside of that programme, and apart from those principles, was not Catholic education at all. They might approve or disapprove of this, but they might accept him at least for the moment as the interpreter of the Catholic view on this subject, and they might take that as an exact statement of what was Catholic doctrine. That being the position, if the Catholic had any claim whatever as a Catholic to the privileges of State-endowed education, he could be admitted into the system of State-endowed education only on condition that those principles of his religion were recognised. That really constituted the beginning and the end, the basis and the culmination of the Catholic claim in this matter. It had been objected that this claim for University Education for Catholics was not based on a popular demand. History, however, showed that Universities were not founded in response to the popular outcry. Looking back to the origin of this University they saw that if the Archbishop had not taken up the position which he did Trinity College could not now be in existence. "What was true of Trinity College was true of most other Universities. It was really only the men of education and the men of some public responsibility who could realise what University education was in itself and what value it was to nations at large the world over. Therefore, the argument that there was no popular demand for it should not be taken as lessening the urgency of the claim of the Catholic body in this matter. The fear had been expressed that such a University would be dominated by the clerical body. One speaker had thought that this would not conduce to the educational value of the institution or would not exercise a healthy influence in the general social tone of the country. He was not prepared to dispute the value or worthlessness of what was called clerical domination, but would point out that if the clerical body in this country were bent on maintaining their domination and extending it and enforcing it, they were adopting a suicidal policy in establishing a University, for it would be evident to the members of this society that it was the men trained in universities who would discuss great public questions with the freedom with which this question was discussed here to-night who would be least likely to be the slaves of a clerical senate. As far as the practical solution of the question was concerned, the Catholic Hierarchy of Ireland had made no suggestion. They had not definitely asked for any special kind of institution. They had put forward a more or less theoretic demand in a more or less theoretic shape, that provision should be made for Catholic higher education on lines that would not put the Catholic institution, whatever it would be, in any position of inferiority. The claim was not an extravagant one. He was glad to see here to-night that it was cordially acknowledged and accepted. As to the practical solution, the supreme difficulty was whether they should have a Catholic college established in Dublin University or a University outside the sphere of Dublin University, on which point he did not himself offer any solution. He would, however, say this, that the question concerned intimately, more intimately than perhaps they realised, the members of the University of Dublin. From their point of view, from the point of view of the standing of Trinity, its educational position, its present influence and future prospects, the question assumed as much importance to