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Northwest Review.

TUESDAY, JUNE 14, 1898.

CURRENT COMMENT.

A letter was received here last week from His Grace the Archbishop of St. Boniface in which he says there is no truth at all in the rumor lately circulated about a conflict of jurisdiction between the Jesuits in the Klondike and His Lordship the Vicar Apostolic of Athabasca-Mackenzie, in whose diocese is the Yukon district. This is an authentic and most welcome confirmation of our substantiated denial of this ridiculous rumor when first it was given currency. Our beloved Archbishop adds that he is looking forward to a speedy return.

When the Rev. Dr. Sutherland, speaking at Convocation and noting with pleasure that the University in the near future was to receive substantial aid from the Government, added, with marked emphasis, that he thought the Government should indeed assist and encourage the University but not provide all the necessary funds, this sentiment was welcomed by the audience with a decided applause that must have sent the cold shivers down the backs of certain members of the University whose chief aim in life seems to be to bask in the sunshine of Government favors and make the University a party machine.

In connection with our editorial on "Normal School Training" we would suggest that Catholics who follow the Winnipeg course should make it a point to ply the instructors with repeated requests for explanations of the obscure and falsely philosophical jargon which they are requested to admire. It is almost a pity that our shrewd and eminently sensible nun-teachers have no opportunity of questioning these instructors who discourse so glibly of what they do not understand. The practical, matter-of-fact Sisters who teach in our convent schools would make short work of empty verbiage. They would soon pick such sciolists as Rosenkranz to infinitesimal pieces. They would hold up to richly deserved scorn the shallowness of men who, when they could learn from living members of religious orders at their very doors what are their principles and practice, are content to swallow the crude and ignorant misrepresentations of pretentious pedagogues who never met or talked with either a monk or a nun, and whose persistent misunderstanding of Catholic doctrines and aims would almost make one despair

of the bulk of the human race, were one not reminded of Carlyle's "mostly fools," for whom guiltless folly is the only hope of salvation.

The editor of "United Canada," under date of the 11th inst., says that Dr. J. K. Barrett either inspired or wrote the remarks made lately in these columns on the vagaries of the Ottawa sheet. This is absolutely false. Dr. Barrett has neither inspired nor written anything in the NORTHWEST REVIEW for years. He had no knowledge of what we wrote about "United Canada" till he saw it in this paper. Nor is it true that the C.M.B.A. of Winnipeg ever attempted to injure Mr. Grace's paper for political reasons. These denials we make for the benefit of those of our readers who may still think that "United Canada" respects the truth. We have no hope of convincing the cad who can neither spell nor answer an argument.

Why does not the Canadian Messenger of the Sacred Heart appear as early as the American one? We should prefer to publish its monthly intention rather than the New York version of the same subject; for, as we had occasion to remark once before, the Canadian editor of this department has a happier way of presenting his theme. We notice that this superiority of the home product is especially apparent in the June number. But, unfortunately, the Montreal edition reaches us too late for republication at the beginning of the month, while the American Messenger comes regularly to hand almost three weeks before the date it bears. Promoters of the Apostleship make the same remark and therefore reluctantly turn to New York. Verbum sat sapienti.

NORMAL SCHOOL TRAINING.

The necessity of Catholic normal school training for Catholics becomes evident from a cursory examination of the methods adopted in non-Catholic normal schools. What in the latter strikes an intelligent Catholic observer is the pretentious hollowness of the principles advocated. Not that all the principles of the favorite text books are false, else they would not deceive even the superficially trained men who admire them; but that many of them are based on false views of theology, philosophy and history.

Let us glance for instance at one of the much lauded text-books used in the Winnipeg Normal Course. The Principal, a kindly, well-meaning and straightforward man lays great stress, we are told, on "The Philosophy of Education" by Johann Karl Friedrich Rosenkranz, written in 1848, translated from the German in 1896 by Anna C. Brackett, and edited by W. T. Harris, L.L.D. This book, as well as the other text-books used in the Normal Course, sets much store by Rousseau as an educator, a view which would make an educated French Catholic split his sides with Homeric laughter. The only education Jean Jacques ever imparted was deistic, anti-Christian and revolutionary. Both the example of his wretched life and the results of his teaching are distinctly opposed to the very basic principles of Catholicism. And yet no hint of this was given by the instructors of the normalites. So much for their insight into the history of the one man who, with Voltaire, paved the way for the shameless orgies of the French Revolution.

At page 272 we find an example of theological error of the grossest kind. "Pietism proceeded from the principle of Protestantism, as, in the place of the Catholic Pelagianism with its sanctification by works, it offered

justification by faith alone." So here we have Catholic young men and women gravely informed, by an author whom their Principal extols to the skies, that their own beloved religion, the faith of the universal Church, is Pelagianism. To be sure, if these young people are pious, they will know by experience how constantly they stand in need of grace; if they read their New Testament and are well informed in religious facts, they will know that "justification by faith ALONE" is not mentioned in the Scriptures, that the word ALONE was interpolated by Luther; but what about the careless, thoughtless Catholic youth? Will not his faith be undermined by such assertions, the historical and theological falsity of which he will not be prepared to detect?

Rosenkranz aims, in the pseudo-scientific German way, at being profoundly philosophical; but his master is Hegel, the pantheist, the man who delighted in making black appear white, yes, and the finite infinite. However, Rosenkranz was a Doctor of Divinity and seems somewhat piously inclined; so that his teaching becomes a curious jumble of philosophic nonsense and the inevitably sane influences of a Christian atmosphere. The American editor, Mr. Harris, is fully conscious of the obscurity of the original. He assures us that "a revision has been made of the translation with a view to better adapt it to the needs of readers not skilled in philosophy", i. e. readers who insist on understanding what they read. He adds: "It may be safely claimed that no obscurity remains except such as is due to the philosophic depth (?) and generality of the treatment. In this respect the translation is now more intelligible than the original." As the translation in many places is absolutely puzzling, we naturally wonder what the original must be.

Take, for instance this befuddled sentence: "The Romish (!) Church annulled the principle of abstract substantiality of the Greeks (i. e., that suppressed individuality in behalf of divinely ordered religious ceremonies) through the practical aim which she set up in the principle of sanctity in works, and by means of which she raised up German individuality to the idealism of chivalry, i. e., a free military service in behalf of Christendom." What, in the name of common sense, is the author driving at?

What is the Greek "principle of abstract substantiality"? Is it "that [demonstrative adjective] suppressed individuality, etc.?" Or is it the Romish Church "that [relative pronoun] suppressed individuality, etc.?" But no; it cannot be the latter, since we are told in the next breath that that same Church "raised up German individuality to the idealism of chivalry." And yet how can that Church, represented elsewhere throughout the book as stifling all liberty, have raised up "a FREE military service?" We give up solving the puzzle. Mr. Harris shares our perplexity: in the comment, which he usually adds to the text, he says: "This seems strange to ordinary Protestant views." But he meekly submits to the obscurity of the whole sentence.

The last words of the Rosenkranz text are: "The education of the state must furnish a preparation for the unfettered activity of self-conscious humanity."

When the Principal of the Normal School pointed to this passage as one of very great importance, one of the pupils asked what it meant. Would the teacher kindly explain how the state prepares people for "the unfettered activity of self-conscious humanity." The enthusiastic Principal was sadly embarrassed and finally admitted that this conclusion of his favorite work was not exactly clear.

Most truly has it been said that Catholic Faith is the bulwark of common sense. In pro-

portion as men depart from the former is their estrangement from the latter. Saneness and perspicuity are the badges of Catholic thought Anti-Catholic thought, especially if it pass through a German mind, is lamentably obscure and unwholesome, however high-sounding may be the words it loves to use. Outside of the Church there is in our day a positive worship for big words, and their sway over ordinary minds is well nigh despotic. Only the best of Protestant Universities, such as Oxford and Cambridge, escape the tyranny of sesquipedalian obscurity, and they escape it because they are still the most Catholic of non-Catholic seats of learning. What wonder, then, that well intentioned Protestants, with nothing but a common school training, should take up with a farrago of historic lies about Rousseau, monks, Jesuits and the "Romish Church," like Rosenkranz's "Philosophy of Education." Verily may we echo, in respect of such persons, the saying of James Russell Lowell about his own country, the country that is now booming Dr. Rosenkranz: "We are the most common-schooled and the least cultivated people in the world."

MISTY PEDAGOGUES.

Walter Lecky, easily the greatest of American Catholic critics, has, in the CATHOLIC NEWS of the 8th inst., a few remarks which so exactly chime with our own strictures on Rosenkranz in this number of the REVIEW that we hasten to reproduce his skit on dogmatic mistiness. Says Walter Lecky:—"The Meaning of Education, and Other Essays," by Nicholas Murray Butler, is a book that shows much thought and wide and observant reading of a certain class of books. As a consequence, it has a color that will not appeal to every reader. No Catholic reviewer can accept all of Dr. Butler's postulates, many of which are founded in the scientific skepticism of the century. His very definition of education is misty. He talks largely of the scientific inheritance, without making any clear definition of what science means. And as a matter of fact his book proves that science is, in his mind, not alone ascertained facts, but a large body of superstitions and romancings which pass in the books of his bent for science. Dr. Butler is, like all writers of pedagogy, dogmatic. One of the most striking characteristics of the age is its dogmatic cocksureness on every subject it vouchsafes to speak upon. The cry that the age of dogma is past is only a blind; it never had such a growth, and Dr. Butler's book and a hundred more, easily named, are the proof.

The Jubilee of St. Mary's College, Montreal.

On the 21st, 22nd and 23rd of this month the Alumni Association of St. Mary's College, Montreal, have organized an elaborate series of fetes in honor of the golden jubilee of their Alma Mater. This is the close of the fiftieth year of the first Jesuit College in Canada since the restoration of the Society of Jesus. Of course we need hardly remind our readers that the original Jesuit College of Quebec, founded before Harvard, flourished for more than twice fifty years.

St. Mary's College, started in 1848, has had a far greater influence on Catholic education in Canada than most Catholics themselves know. Long before the beautiful Church of the Gesu was built, when the Jesuits' chapel was merely a part of the college building, the preaching, and theological teaching in public and in private, of the Fathers of the Society of Jesus had given a fresh impulse to practical

fervor and a taste for breadth, depth and soundness of doctrine. St. Mary's College was the first of Canadian Colleges to popularize the modern adaptations of scholastic philosophy, to widen the scope of mathematical and scientific lectures, to teach Latin and Greek as living languages, to insist successfully on the adoption by the students of that pronunciation of French which is current in the best society of France, to cultivate the most refined taste both in elocution and style. These traditions have been so carefully kept up that in this year of grace, 1898, St. Mary's College compares favorably in solid and substantial culture with the best universities of the Dominion. It counts among its graduates many of Canada's most distinguished sons.

ST. JEAN-BAPTISTE SOCIETY PROTESTS AGAINST AN ARTICLE IN THE "ECHO DE MANITOBA."

At a general meeting of the St. Jean Baptiste Association of Winnipeg held in the hall of St. Mary's School in this city on the 5th inst., the following resolution was carried:—

Whereas a certain article entitled "Les Irlandais Catholiques" (The Irish Catholics) appeared in the journal "L'Echo de Manitoba" of this city on the 2nd inst.;

Whereas this article is calculated to breed discord and to impair the good understanding now existing among the different nationalists of this city;

Resolved, that the Journal, "L'Echo de Manitoba," does in no way represent the feelings of the French Canadians of this city, that this article is in every way to be deplored, and the St. Jean Baptiste Association of Winnipeg, assembled in a general meeting in the aforesaid city, protest energetically against this sheet's unjust attacks on their Irish Catholic fellow-citizens of Winnipeg, and affirm that the relations now existing between the French Canadians and the Irish Catholics as a body are of the best;—

That a copy of this resolution be transmitted for a publication to the following journals, "The Winnipeg Tribune," "The Northwest Review" and "L'Echo de Manitoba."

BOYS' PILGRIMAGE TO ST. NORBERT.

Last Thursday was a red letter day for the small boys of Father Lebel's Holy Angels Sodality. Bright and early, at five o'clock in the morning, dressed in their best clothes, 28 little sodalists crowded into four carriages of various shapes and sizes, accompanied by Fathers Lebel, Lalonde and Dumesnil, and rattled away across the two bridges through Fort Rouge to the venerable bailiwick where Monsignor Ritchot is counsellor, philosopher and friend to all the countryisice.

The Pilgrims' Mass was said at 7.30 by Rev. Father Joseph, Trappist, in the Lady Chapel built by Mgr. Ritchot in his own grounds. The Reverend Trappist monk preached a soul-stirring and short sermon on going to Jesus through Mary. The young boys received Holy Communion and sang hymns during and after the Mass. Their piety, though frank and fearless, did not interfere either with their appetites at breakfast or their play between meals.

The entire day was a great treat. Several of the youngsters bathed in the Red River before the mid-day meal which was taken under the large St. Norbert trees. Then they played baseball and romped among the beautiful ferns. At half past four they all went to sing at Benediction of the Blessed Sacrament in the parish church.

A little after five the merry