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## CURRENT COMMENT

The Rev. James S. Dennis, D.D., whom the Sacred Heart Review calls "such a thoughtful writer," uses in the Princeton "Theological Review" words which ought to be pondered: "It is coming more and more to be recognized among thoughtful moralists everywhere that the education which does not touch, inform and develop the spiritual and religious faculty in the young, is, however elaborate its scope, partial and defective, and, in certain vital respects, profitless." Just apply this to non-Catholic education about us. How does it "touch, inform and develop the spiritual and religious faculty in the young"? Some of it, as in some of the public schools and in many non-Catholic universities, is extremely "elaborate in its scope," and yet, for want of religious influence, is "partial," that is to say, fragmentary, and "defective," and "in certain vital" —note that word, affecting the very basis of life—"respects, profitless," in other words fundamentally and well-nigh absolutely useless, though perhaps very ornamental.

We heartily endorse the following from the Sacred Heart Review: "Police Commissioner McAdoo is to be congratulated for the manner in which he put a stop to an indecent play in New York city. Some unscrupulous theatrical managers are constantly appealing to the lowest instincts of their patrons. Their plays debase rather than uplift. They play in glowing terms the wicked life of some vile but good looking sinner. Let us hope that in future the authorities in every city in the country will act as speedily and as effectively as the Police Commissioner of New York. "Catholics in the West are denouncing Richard Mansfield's play 'Don Carlos.' Denunciation of a bad play is good, but it is not the only means of bringing actors and their managers to a realization of the gravity of their offence. The Catholic people of this country constitute a very large portion of the playgoers. Let them stay away from such plays, and they will soon bring the managers to their senses. And there is another thing. In most of our large cities, now, Catholics are numerous enough to have some influence on public opinion. When common decency and religion are insulted in a play Catholics ought to use their influence to have the play suppressed, even as that play was suppressed in New York the other day."

Does not our friend the editor of the "Casket" exaggerate slightly when he writes, in reference to a Maryland lady who bequeathed over \$115,000 to the Catholic University of Washington, that "she could not have made a wiser use of her money, and her memory will be held in benediction by generations to come"? While fully understanding the generous motive that prompts such a declaration—loyalty to an institution that is so earnestly recommended by ecclesiastical authority—we venture to think that this very praiseworthy sentiment hardly justifies the strong assertion that one could not make a wiser use of one's money than the bestowing it upon a university which has been so injudicious in the use of the very large sums already received and which has so little to show, except fine buildings and highly paid professors, in return for so great an outlay. Surely, wisdom in educational bequests implies that the money will be made to go as far as it can for the highest and best educational purposes. On this principle there are scores of Catholic universities and colleges in the United States, several in and near Maryland, where money might be more wisely bestowed than on the Catholic University. These other institutions are doing better work at far less cost, since their professors receive either a very small salary, or, in the case of the religious orders, none at all. And, since the Casket's assertion is a general one and, as such, applies to all America,

especially as the much advertised object of these more generous than wise benefactions modestly styles itself "The Catholic University of America," our view may perhaps be stated more clearly and pointedly when we aver that a wiser use of money would be to bestow it, for instance, upon The University of St. Francis Xavier College, Antigonish.

In saying so, we speak by the book, having before us the October number of the "Xaverian," which chronicles the golden jubilee of that famous college. This important celebration, which took place on the 6th and 7th of last September, gathered together hundreds of old students, many Catholic and Protestant heads or representatives of colleges or universities, and so large a number of visitors that the limited accommodations of the town of Antigonish were sorely taxed. This jubilee number of the always ably edited college journal opens with a thoughtful address by the Rector, Rev. Dr. A. McD. Thomson, who pays a fully deserved tribute to the venerable Bishop Cameron, the senior bishop of Canada, "the one to whom more than to any other man, living or dead St. Francis Xavier's College owes its present standing." Dr. Thomson first reviews the history of this college, which he says, "is especially interesting. When I say especially interesting I use the term not by way of contrast with our sister colleges in these Lower Provinces; for the most of them, too, in their birth and growth were encompassed with circumstances similar in great part to those which were attendant upon the humble beginnings of St. Francis Xavier's. Both it and they derive their special character from the fact that they were not, like many of the institutions of the present day, nursed in the lap of luxury. No multimillionaire laid its foundations in wealth, and built its walls from his own private fortune. But it boasts a more precious, and let me add, a more secure foundation—the loving hearts of a loyal people. Many of our fathers came to this chosen land despoiled of the lands that had been theirs. From the Highlands of Scotland, from the valleys of Ireland, they turned their eyes to this blessed land where they hoped to breathe the air of God in the freedom denied them at home. Our Acadian fathers, too, driven from the fertile lands which their industry had reclaimed from the tides of the Bay of Fundy, after they had been decimated by sickness and hardships endured among strangers, turned their eyes once more to the first land of their adoption, and were glad to find refuge even along its rocky shores, while strangers reaped the fruits of their former labors. Thus the three elements that form the bulk of our population had passed through the fiery ordeal that tested and proved the genuine metal of which they were made. And is it any wonder that an institution having its roots in the affection of such a people should grow and flourish as St. Francis Xavier's College has grown and flourished?"

Speaking of "the broadmindedness which has been characteristic of our Bishop," Dr. Thomson contrasts it with a very different phase of non-Catholic education. "The man of small calibre," he says, "tackles no great problem but at the risk of effecting more harm than good. The man of limited vision can view only a small part of the mighty mechanism that comes from the hand of God. Closed up within his own little barriers, he is incapable of viewing the immensity of the universe and the harmonious relations existing between its several parts. Unfortunately too many at the present day in every department of thought, in natural science, in social science, in theology, all sufficient in their own limited knowledge, and oblivious of their vast ignorance concerning other realms of intellect, attempt to make their own dwarfed ideas the norm, according to which heaven and earth must conform at the risk of being judged out of joint, and would have no hesitation in condemn-

ing any plan of the universe which did not tally with the dimensions of their own little hen-coop. The most wretched characteristics of minds incapable of grasping the different phases of truth is that with their shallowness is often associated conceit and intolerance, and to these causes may be traced many of the intellectual, social and religious disorders of the day. Nor is it an easy matter to decide which of the two is the greater in this respect, the shallow scientist or the narrow theologian."

Treating of the influence which universities exercise "upon the whole community, whose leading men receive in them their mental training," the earnest and convincing Rector continues: "Hence the value and necessity of a university which opens wide its windows not only to the rays reflected in various tints from the works which Divine wisdom has strewn thick around, but also, and above all, to the white light which comes direct from God. Hence the unspeakable horror with which a deeply religious and moral people would receive any proposal to have any part or parcel in a university in which that holy light is barely tolerated, or grudgingly permitted to effect an entrance through chinks and cranies. Our people love their college, not merely because the beauties of classic literature find here a congenial home, not merely because the natural sciences are studied here in theory and practice, not merely because of the intellectual culture associated with it, not merely because of libraries and laboratories, but above all because the focus of its light is the Cross, because the central plank in its educational platform has always been, is, and always will be, the Gospel of Jesus Christ. Do you wish to know the secret of the enthusiasm which is so manifest during these days among all our people? An enthusiasm which has crowded this town with visitors from every town, village and hamlet, and the number of whom would be trebled and quintupled were it not that the accommodation of the town is so limited that they had to be cautioned against coming in greater numbers. It is first and foremost because of its Christianity. This is the feature of the college which we most dearly prize, in comparison with which all its other qualities, however excellent they may be, grow dim. This is its crown and its glory." Verily these be noble words, witnessing alike to the living, all-pervading faith of the college and its devoted friends, and worthy of reproduction wherever there beats a Catholic heart. Not only no president of a non-Catholic university would dream of such high thoughts, still less give expression to them before a mixed audience, but we doubt very much if the rectors of certain Liberal Catholic institutions would appreciate the immeasurable superiority of such language over their favorite rhapsodies about the spirit of the age and of their country and the scientific discoveries of our time.

In the evening of Sept. 6, in St. Ninian's Cathedral, Antigonish, before the multitude assembled to celebrate the golden jubilee of the college, Right Rev. Dr. Morrison, vicar general of Charlottetown, delivered a learned sermon on the history and philosophy of education, with especial reference to the University of St. Francis Xavier College, whose clerical benefactors, men who left everything they possessed to their Alma Mater, he especially commended. In reviewing the history of education during the Middle Ages Dr. Morrison was particularly happy in that he unearthed a little known and extremely valuable quotation from Emerson. The genuineness of this quotation is evident from the purblindness that makes the Sage of Concord omit Aquinas, as Protestants generally call the Angelic Doctor, and rank the erratic Abelard among four representative men. "In modern Europe," says Emerson, "the Middle Ages were called the Dark Ages. Who dares to call them so now?" (No one but an ignoramus like the Rev. S. G. Lawson; see Northwest Review of Nov. 4, p. 1, col. 2.) "They are seen to be the feet

on which we walk, the eyes with which we see. It is one of our triumphs to have reinstated them. Their Dante and Abelard and Alfred and Bacon; their Magna Charta, decimal number, mariner's compass, gunpowder, glass, paper and clocks; chemistry, algebra, astronomy, their gothic architecture, their painting are the delight and tuition of ours."

Monsignor Matthieu, Rector of Laval University, speaking in French—and the French text appears in the "Xaverian"—paid a delicate compliment to St. Francis Xavier's College. After quoting a clever woman's reply to the humble declaration of a well known public man that he was born of poor parents, "Surely, parents who have you for their son cannot be called poor," the distinguished Quebec visitor said, in allusion to Dr. Thomson's confession of poverty: "Do not say that your University is poor. No doubt it would like to enlarge its museums, increase its library, develop its curriculum. Well and good. But when its students are seen to shine in the forefront of the leaders of the country; when they are seen to be intelligent, hardworking, virtuous and Christian; sowing broadcast good examples of all civil and moral virtues, people are obliged to say: 'The University that forms such citizens is not poor; its invaluable assets are the children who are an honor to it, its glory and that of society at large.' A university should be like the Roman matron, less proud of her jewels than of her children."

All the distinguished visitors who were asked to speak on this memorable occasion concurred with the Rector of Laval in their praise of the good work. One of the weightiest of these testimonies is that of an educational expert, thoroughly conversant with the facts, Dr. MacKay, Superintendent of Education for Nova Scotia, who said: "As Superintendent of Education he was in a position to speak officially of the excellent work done for secondary education in the east of the province," and he added that nowhere has better work been done than in the University with the affiliated public schools of Antigonish and the Convent." He concluded with a hearty appreciation of what the University did for the education of teachers for the common and high schools of the province, and for the learned professions within the province, throughout the Dominion, and even for many countries beyond, where distinguished names hail from St. Francis Xavier."

However, on the now generally admitted principle that character building is the chief purpose of education, the highest praise came from the lips of Rev. Dr. Le Courtois, Superior of the Halifax Theological Seminary. "On arriving in this country," he said, "it was amongst the old students of Antigonish that we found our first and best friends. Their science and their virtues were for us an eloquent praise of their Alma Mater. For as the mother is, so are her sons. Since that time we have had the happiness of having at the Seminary students from St. Francis Xavier's and what always struck me in them was the profound sentiment of honor and of duty which they take for their rule of life. There is in their character something manly and noble which disposes them to acquit themselves with courage and perseverance of duties the most arduous. They are accustomed, it is easily seen, to hear and to follow the prescriptions of their conscience and to act in all things not by habit but by conviction. Such is the fruit, gentlemen, of the profoundly Christian education here given. This is why I add that these festivities are a triumph for Christian education."

In these days of prodigal expenditure on universities that give no solid intellectual training it is well to insist on the truism so repeatedly set forth in the jubilee speeches at Antigonish, viz., that the character and mental calibre of the graduates is the ultimate test of a university's worth, not the amount of money expended on its

buildings and scientific apparatus. A young French Canadian, who recently graduated from a Catholic college, where he took a course in Chemistry, afterwards attended, in order to improve his English, the university lectures on the same subject by a professor who came from England highly recommended and enjoys a salary of \$2,500. When asked how he liked his professor, the young man replied, "Oh, he is all right, he teaches well and has his class well in hand; but he is not like Father X.," naming his old professor of chemistry, who, being a religious, receives no salary. Then he went on to explain the reason of the difference. Father X., a thorough philosopher and theologian, went right to the heart of every chemical problem, showed its bearing on the constitution of matter and its ramifications into other scientific fields. Moreover, his experiments were more original, suggestive and practical. Finally, unlike the university professor, whose only test of the student's knowledge is an occasional examination, Father X. always made sure that each of his students understood every question and did not rest till he had made it clear to each of them.

At Menofield north of Yorkton, Sask., there has arisen a conflict between Roman Catholic Galicians and Independent Greek Catholics. The latter, as is their usual custom, by persistently misrepresenting the intentions of the Archbishop of St. Boniface, as if His Grace were inimical to the Greek rite, persuaded several Catholic Galicians to secede from the Church of Rome; but, on being enlightened as to His Grace's real intention, which is to maintain the Greek rite, they returned to the unity of the Church. The four trustees of the Galician church at Menofield are now disposed to make a formal declaration, to the agent sent by the Ottawa Government to investigate this case, that their church is Roman Catholic. Meanwhile, however, a certain Zajec, calling himself an Independent Greek priest, had a lock placed on the church door during the night. When he came next morning to take possession the Roman Catholics who had assembled in considerable numbers refused to let him enter. The Yorkton Enterprise, in its report of the affair (Nov. 1) greatly exaggerated its character, saying that some of the church defenders "threatened physical violence," when in reality they only used strong language, calling Zajec an impostor. Whereupon he withdrew his forces in good order. One circumstance which the Yorkton enterprise carefully refrains from mentioning is that Zajec was accompanied by Mr. Dunlop, mayor of Yorkton and Conservative candidate for that town. If the Conservative party think they will strengthen their position at Yorkton by supporting the turbulent faction that styles itself the Independent Greek Church they are making a great mistake. The Yorkton Enterprise seems to think that this new sect is a reversion "to the doctrines and ceremonies of their ancestors—the Eastern or Greek Church, a branch of which they have established;" but, apart from the fact that "their ancestors," if you go far enough back, were Roman Catholics, it is quite certain that this "branch" distinctly cuts itself off from the "Eastern or Greek Church," whose jurisdiction it refuses to acknowledge. It is really nothing but a faction which has created broils and disputes about property in several of the United States. Wise rulers of towns and prospective legislators make it a point to lend their countenance preferably to men of order whose profession it is to support the powers that be in Church and State.

The recent visit of Secretary Taft and party to the Philippines, says the Casket, has been the occasion of eliciting some comment on the work of the friars in that archipelago, very different from what we heard a few years ago. Major General Leonard Wood, being interviewed by the Boston "Transcript," spoke as follows: "The ease with which we have solved the Philippine colonization problem was due to our predecessors there. Continued on page 5.