

# Northwest Review.

Senate Reading Rm Jan 5

"AD MAJOREM DEI GLORIAM."

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## UNIVERSITY CONVOCATION.

Addresses Delivered by the  
Chancellor, Rev. Dr. King, and  
Rev. Father Drummond.

The Convocation of the University of Manitoba was held in the Legislative Chamber, on last Friday, 7th June. At three o'clock the members of the Council of the University entered the chamber, robed and hooded in their University garb, followed by the Chancellor, who took his place in the speaker's chair. Among the members of the Council we noticed: His Grace The Archbishop of Rupert's Land, Chancellor; The Hon. Judge Dubuc, Vice-Chancellor; Rev. Father Drummond, S.J., Rev. Dr. King, Rev. Dr. Sparling, Very Rev. Dean Grisdale, Rev. Fathers Cherrier and Cloutier, Rev. Dr. Bryce, Rev. Canons O'Meara and Matheson, Dr. J. K. Barrett, J. B. Somers, Esq., Ven. Archdeacon Fortin, Prof. Kendrick, James Fisher, M.P.P., Dr. Laird, Dr. Jones, Dr. McDiarmid, Rev. Prof. Hart, Rev. Dr. Duval and Mr. F. W. Russell.

Both the floor of the House and the galleries were uncomfortably crowded with a most orderly and appreciative audience of the best people in Winnipeg.

The Chancellor, the Archbishop of Rupert's Land, opened Convocation with the following remarks:—

Members of the University, I welcome those of you who have assembled at the close of another most prosperous year of the University. On former occasions I had noticed the very rapid growth of the University; and more especially the abnormal number of students for the population of the Province, and the Northwest Territories from which we now received a small but increasing number of students. This growth, I am happy to say, has continued during the past year. We now have centres in several places for holding preliminary examinations; and I find that last year 257 students took the examinations in arts in Winnipeg, and in all the centres, including Winnipeg, 288. In the present year 287 students took papers in Winnipeg; in all the centres, including Winnipeg, 325. (Applause.) The growth of the medical school of the University has been equally marked; I believe 118 students attended the medical classes of the university during the past session. And, members of the university, I am very happy to say that the progress of the university is not at all confined to an increase in the number of students. No doubt a good number of the students failed in the late examinations in meeting the requirements of the examiners in some subject or another; but still I think the university is to be congratulated on a very material improvement in the work shown in the examinations. Of course, I could speak more confidently with regard to that department of the work that comes under my own personal observation; I mean mathematics; but I believe the improvement is general. Still, while I gladly recognize this improvement, I desire to say personally that from my experience of various kinds I feel doubtful as to the wisdom of the course pursued in this university, and I believe in most Canadian universities, in requiring the passing of examinations in so many subjects in the early part of the course. I mean to say I question the effect, both as regards allowing adequate preparation for exact scholarship in the future, and also for what I believe to be of first importance, the supply of what I call educating power. The object of the entrance examination should be the compelling of students to secure a sound foundation for a coherent superstructure afterwards. Education should have in view, not so much the amount of things known, in various branches, or even their intrinsic importance, as increasing the capacity of the scholars for acquiring, retaining and assimilating things worth knowing. There has been nothing eventful in the history of the university during the past year. The expense of the tuition falls entirely on the colleges; but yet, on account of some criticisms made in the legislative assembly, I wish to say that the grant we receive from the legislature, though not equal to our needs, has proved invaluable to us. The withdrawal of that grant, or even its reduction, would almost prevent, in the present condition of the university, the carrying on of the necessary examination. Some changes have been made in the studies of the university during the past year, chiefly the medical studies. An arrangement has been made extending the period of study and raising the standing both for entrance on medical studies, and also with respect to the examinations on these studies themselves. I am very sorry that our Visitor is not able to be

with us to-day; he does not feel so well, and a letter will be read from him later. I would wish on the part of the university, to express congratulation on the mark of distinction lately conferred on him by Her Most Gracious Majesty Queen Victoria. (Applause.) In spite, as we all know, of very much weakness of health, he has unceasingly, in every way, drawn attention to the capabilities of the Northwest. No man has done more to advance the interests of our common country. As Visitor he has been ready at all times to support and counsel in every effort to improve the status and work of the university. And now we shall proceed with the business of the day. We no longer read the class list; the university has outgrown that; but we have the pleasant duty of conferring the degrees upon those who have been found worthy of that distinction; also of announcing the honors given by the university to the successful students in medals and scholarships, and of welcoming those students who are present.

Father Drummond presented a candidate from St. Boniface College; Canon O'Meara eight candidates from St. John's College; Rev. Principal King fifteen from Manitoba College; and Reverend Principal Sparling twelve from Wesley College, and the chancellor conferred upon these the degree of B. A.

The registrar read the names of one candidate for C. M., two candidates for LL. B., and five for M. A. The last mentioned went forward, and were presented by the registrar to the chancellor. The ad eundem gradum degrees, four B. A. and two M. A., were next announced.

Several large and handsome bouquets were handed to the lady graduates.

The presentation of the fourteen medals, about thirty scholarships and nine bachelors degrees followed; and at the close the chancellor heartily congratulated the winners on their success, and expressed the hope that it would be a great encouragement for them in the future.

A letter was then read from the Lieutenant-Governor, Sir John Schultz, expressing regret that he was unable to attend, and adding that this regret had been very much increased since he had seen the long list of those who had done so much credit to themselves. Expressing his pride and sincere good wishes, he said he did not wish to confine these to the young men. His wife joined him in all praise to the young ladies for what they had accomplished, and in good wishes for the future.

Reverend Principal King said he felt proud of the University; yet all felt that, while it was necessary to the colleges and a bond of union among them, the colleges were necessary to the University. He extended his congratulations to the students who had won distinctions. No doubt they represented more than a fair share of ability; but they had manifested also a good deal of patient, persistent application. This power of exerting application would be far more valuable in after life than distinctions won. There was a peculiar sweetness and satisfaction in connection with the first success in university work; he trusted that such successes were harbingers of future ones, but none would afford more genuine pleasure than the first one. To those who have been less successful he said that to bear defeat with grace, to look upon the success of others without envy was a far greater triumph. Far more important than knowledge were love of truth and ability to exercise one's mind in the investigation and discovery of truth. The benefits of university degrees were not exclusively intellectual. In the University of Edinburgh the classes in Latin and Greek were named "humanity classes." University training was meant to make broader men, with loftier conceptions and wider sympathies; to make them ladies and gentlemen, with gentle, kindly and sympathetic hearts. He congratulated the chancellor on the progress of the university over which he presided from the first and over which it was the feeling of every member of the council that he should long be spared to preside. Referring to the union in the university of men representing different races, languages and creeds, Dr. King said that here in Manitoba, higher education is a factor, not of division, but of real and true union. The university was young, but depreciatory comparisons with other universities should not be made.

He felt that, speaking before Father Drummond, he was acting as a foil to his eloquent friend; but he trusted the audience would take his own remarks in good part as the expression of his homely Scotch common sense. (Loud and prolonged applause.)

The chancellor then briefly introduced Father Drummond, who spoke pretty much as follows:

Mr. Chancellor, Members of the University, Ladies and Gentlemen,

You will have observed that my learned friend Dr. King has, in his great charity, inadvertently implied that I am devoid of common sense. (Laughter.) To this point I will return presently; just now I wish to express my feelings on this occasion. While not altogether unaccustomed to public speaking (laughter), I am now in a state of trepidation, for I am about to address the new graduates, who, as you are aware, know everything. (Laughter.) Had I to deal only with the Chancellor or with the older members of the University, I should look for indulgence at their hands; but in the presence of the graduates I am filled with diffidence and trepidation. A couple of days ago the Registrar showed me a caricature which has been taken from some American paper and represented Uncle Sam with his head in his hands and his elbows on his knees in great distress, over the tariff, the income tax and other burning questions, when there comes running up to him a newly fledged graduate, his pockets stuffed with essays on, precisely, the tariff, the income tax, bimetallicism and all such knotty points, and this fledgling exclaims: "Brace up, old man; I know you have been waiting for me; now I am ready to give you the benefit of my knowledge." (Laughter.) This being the typical graduate's usual frame of mind, you can understand how ticklish my position is, when venturing to make some humble suggestions as to the future of these learned young ladies and gentlemen. However I trust they will patiently bear with me while I hesitatingly and with great diffidence impart a little advice which is the fruit of more than twenty-five years experience since I graduated from college.

Here, then, is what I would say to the young men and women that are leaving the University. You are going out into the great university of the world. As you grow older and increase your store of ideas, you will come to realize the truth of that saying of Socrates: "The mere man learns the more he finds that there is a vast number of things he knows nothing about. I need hardly tell you that you may learn far more from men than from books. Books, of course you must read, not many, but the very best, and these you should read carefully and try to understand. If you are at a loss for an interesting and all-absorbing subject, take up the study of history, which affords an endless field for original research and deep reflection. Verify the quotations you meet with. How often does one find quotations wrenched from the context, which gives them quite another meaning, or references to books which, when consulted, say the very opposite of what the author who learnedly refers to them intends. In your choice of historical authorities prefer the men that have had some experience of the things of which they treat. Let me give you an example of what I mean. Francis Parkman enjoys a great reputation as a brilliant writer of historical sketches. I had occasion lately to go peritrochically into the history of the expatriation of the Acadians by Governor Lawrence, not by the Home Government—I am happy to say that a valuable work just published sets that point at rest and exonerates the Home Government—and I was surprised to find Parkman saying that the Acadians were "weak of purpose." Now it so happens that in the province of Quebec, where I was brought up, there are many Acadians; I have lived with some of them, and I can bear witness to the correctness of a proverb current in that province. When a man is stubborn and mulish, we say: "He is as hard-headed as an Acadian." Instead, therefore, of being "weak of purpose," the Acadians are exactly the reverse. What, then, am I to think of the perspicacity or the trustworthiness of a man like Parkman who accumulated most precious, unedited documents for fifty years, who displays a wealth of startling erudition, who has left to his heirs an oaken cabinet filled with original papers in which he has his ten volumes, and yet who misleads the whole world as to a fact which he might have discovered had he taken the trouble to talk to any man that had lived with Acadians?

Whatever you do, try to improve in yourself that master faculty of the human mind which we call judgment and which enables a man to see the strong point in everything. If you study the bar, watch the methods and weigh the views of the eminent members of the profession. How many lawyers are learned and painstaking, they dilate on insignificant issues and yet fail to see the point and so hardly ever win

a case. The great lawyer is the man of excellent judgment who throws into relief the strong aspects of a case and wisely overlooks irrelevant matter. Should you study medicine, form your own opinion of the mental calibre of your professors—through you need not, of course, communicate this opinion to others—and follow the guidance of those who can judge of the value of medical books; else your practice may be fatal to your patients. (Laughter.)

Though we depend so largely on the influence of other minds, we should lead rather than follow public opinion. There are two kinds of public opinion: the opinion of experts in any branch of learning may be safely followed and is deserving of all your respect; but the opinion of the ignorant rabble, never be slaves to that. In a word, be independent and yet wisely dependent in the cultivation of your judgment; and you will surely improve that power of judging which is after all the perfection of common sense. Thus I find myself in full accord, as you see, with my friend Dr. King. (Applause.)

Ladies and Gentlemen, I fear I may be detaining you too long (Cries of No, no). But, you see, it requires more time to prepare an effective ten minutes speech than a discourse of half an hour; the first intimation I had of this address was two days ago, and, owing to the multiplicity of my occupations since that time, I have had really only two hours to think of it. However, I will strive to be brief in what yet remains to be said.

The formation of the judgment is not the whole of education. "You may be as clever as the fallen angels, as brilliant as the most splendid geniuses; if you have not strength and rectitude of will, you will never be able to depend upon you in the hour of their need."

Do not work by fits and starts. The steady plodder is the man that is sure to succeed, if only he plod long enough. On the other hand, who has not met with bright men who could do anything they attempted and do it remarkably well, but who could not be relied upon to do it at the right time? You remember the fable of the tortoise and the hare, how the hare, trusting to his speed, dashed by the way, while the tortoise won the race. This must be a consolation to those who are not gifted with hare-like minds. (Laughter.)

As the judging power is the master faculty of the mind, so the will is the master faculty of the whole man. Professor Huxley, in his essay On Technical Education, says: "Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and, however early a man's training begins, it is probably the last lesson he learns thoroughly." The attainment of such a power is a state of high perfection, which I myself do not pretend to have reached, though I am trying to get there.

This supposes at the outset a strong determination to correct one's faults. For, Ladies and Gentlemen, I don't know if you if you have ever viewed the matter in this light, but the sum and substance of all education is the correction of our faults. What do we understand by a well-bred child? Is it not one whom its mother has taught not to put its knife in its mouth, not to put its fingers in the dishes, not to ask for bread and butter without saying "please"? Dear me! There are so many grown up people who never learn that much. (Laughter.) All education is merely the gradual eliminating of defects. The best educated man amongst us is he who makes the fewest and the least mistakes. If, therefore, you find a candid friend, who will frankly tell you your shortcomings, I would say to you in the words of the poet: "Grapple him to your heart with hooks of steel." And listen very willingly to him when he notices your defects; otherwise, he will refrain from healthy criticism. Judicious correction will make a man of you—or a woman, as the case may be. (Laughter.) One of my friends, who was about to make a speech, once asked me to be very severe in my remarks upon it. After it was over, I waited to be asked my opinion. Probably because the speech had not been much of a success, my friend put off asking me and finally, when he could not well shirk the ordeal altogether, he said: "If you wish to criticize my speech, please don't be severe, praise where you can." What could I do? I was disarmed. I need hardly add that my friend's speeches never improved.

Now, our graduates cannot help feeling that they have done their duty well, they are tempted to think a good

deal of their achievements; and no wonder; it is not everybody who can win a first scholarship or a medal. And then vanity is so persistent a demon of our inmost souls. A spiritual writer has wittily said that vanity leaves the soul a quarter of an hour after the soul has left the body. (Laughter.) But, it would be a priceless boon if we could, by legitimate eavesdropping, overhear others express their candid opinion of ourselves. It is such an invaluable gift "to see ourselves as others see us." I refrain from giving this quotation in Scotch dialect, lest I should seem to reflect on my friends about me here. (Laughter provoked by Fr. Drummond's position between the Chancellor on his right and Dr. King on his left, both pronounced Scotchmen.) I must, it is true, admit that my ancestors were Scotch, but pretty far off. The facial expression and tone in which this last clause was given were such as to set a ripple of laughter and applause going round and round the hall several times. It was a minute or two before the speaker himself recovered his composure.

To sum up what I have been saying: Cultivate judgment, strengthen your wills, keeping always in view the search after truth, and always being determined to accept that truth cost what it may, admiring those men who are worthy of admiration. Cultivate even hero worship for real heroes, but beware of men who advertise themselves. Seek, as Dr. King so aptly said, that which is sincere and true, not that which is only garish and brilliant on the surface. Thus will you secure the best results of the most perfect education and be an honor to the University of Manitoba. (Great applause.)

The Chancellor briefly thanked Dr. King and Father Drummond for their addresses and pronounced the Convocation closed.

## "LET MANITOBA ALONE."

This is a favorite expression of the press and people in regard to the present position of the school question. Manitoba may violate the constitution; the Imperial Privy Council may say that the Catholics have a grievance which should be corrected; the Governor General in Council may direct the attention of the government to the decision of the highest Court in the Empire and order a remedy of the wrong, and the only reply is "Let Manitoba alone." Let Manitoba alone, no matter what wrong she may do! The Manitobans are supposed to be governed by a constitution which they are sworn to respect and obey; but what of that? When the young bully is called down for bad conduct, then goes up the cry "Let Manitoba alone." Here is the way the Northwest ably exposes the dishonesty of this plea of "Let Manitoba alone":

"This is still the cry of church synods and the School question, and to do justice to their zeal in behalf of the particular form of religion they affect we are bound to say they are moved as often as the opportunity presents itself. The newspapers, too, that want to keep up the row are extremely anxious that Manitoba should not be interfered with. They are even more charitable in their Christianity than the churches. They are not influenced by religious considerations; oh dear, no; they would not for the world have it supposed that they would raise a finger in persecution of the minority; but let Manitoba alone, because it is her own affair and it would be wrong to put any pressure upon her, especially (aside as long as it is understood that she will keep the advantage she now possesses. Annoyed at being suspected of over-zealousness in meddling with Manitoba affairs, The Toronto Globe replies "so far from being meddling, the main contention of The Globe in the School matter was and is that there should be no meddling with the affairs of Manitoba." Precisely: that is the tone adopted by it and those other newspapers that want to prolong the agitation and deprive the minority of their rights.

Against these very zealous churchmen and newspapers is the Constitution, which expressly declares that there shall be meddling with Manitoba under certain circumstances, and the whole present trouble has arisen from the fact that those circumstances have transpired and are still in evidence. The Constitution requires that in the event of certain things happening it shall be the duty of the Governor-General in Council to interfere. No one seriously disputes that these things have actually happened yet the Globe and those very Christian synods contend that the Constitution should be ignored and the grievance which the Privy Council has found to exist should go unredressed. When it was made clear beyond all doubt by the judgment of the Privy Council that the Manitobans had been wronged in the

matter of their schools, it became imperative on the Governor-General-in-Council to signify the fact to the Manitoba Government and to point out the necessity of some measure of redress. The Constitution further provides that in case the Manitoba Government should decline or neglect this duty it would then fall to the Dominion Parliament to act. The necessary representation has been made, as directed by the Constitution; but in the opinion of the Globe and the Christian synods this is meddling with Manitoba. Of course it would be further and inexcusable meddling if the Dominion Parliament should be constrained by necessity to go a step further in obedience to the Constitution and remedy the grievance that exists. It is a curious position to take, inexplicable to those who would respect the law and who have a regard for right and justice. What it means is that we may employ the Constitution to discover whether or not there is a grievance, but having discovered it we cannot go further, because it would be meddling, and therefore the grievance must go unredressed.

Mr. Greenway is reported to be on his way home, and the Legislature will resume in a few days; we shall then know what has come of his mission to the East. The simple fact, however, that he went to confer with the Governor-General on this School question is evidence that he at least is persuaded that meddling is permissible under the Constitution; we should not be surprised if by this time he has made the discovery that it is obligatory. He has probably learned a number of things in connection with this matter, of which previously he had no conception. He and his colleagues, but in fairness it must be admitted that his colleagues more than himself, were greatly exercised not long ago over the remedial order, which it was the duty of the Governor-General-in-Council to make. They claimed that it was mandatory, in some sense outside the Constitution and as calling on them to do something very much out of reason; and they complained that the tone of it was imperious and even discourteous. If, they said, the Federal Government had presented the difficulty in a gentle way and suggested in a mild, friendly manner that the circumstances demanded for some action, they would have been disposed to give the matter their most favorable consideration. The newspapers that have been doing everything possible to aggravate the trouble listened to echo their views, and the impression was sought to be created that the Dominion Government had acted in an offensive, tyrannical, if not brutal manner. Now, the remedial order is not mandatory in the sense they conveyed; it is simply mandatory in the sense that the Constitution is mandatory. Any law is mandatory, and any intimation to a transgressor that he shall have to obey it is also, we suppose, mandatory. In this case it is the duty that is in calling attention to it. But the objection is so obviously silly that it would be tedious to have been dropped.

There has been just as little ground for the complaint that the Manitoba Government has been treated with any Privy Council and the remedial order. The Order is received 26th July, 1894, and is in reference to the memorial presented by the clergy of the Catholic church asking for redress. Among other things it prayed that the Federal Government should "give such direct relief of the Roman Catholics of Manitoba as Your Excellency-in-Council may see fit, with regard to the Manitoba School laws of 1890." The Committee of the Cabinet to which the memorial was referred reported to Council, and the Committee having taken all these matters into consideration, have the honor to recommend that a copy of the memorial above referred to, and also of this Lieutenant-Governor of Manitoba, with his advisers and before the Legislature of that Province. . . . That it is a people of Canada that the laws which should not be such as to occasion classes or portions of oppression or injustice to any of the people. . . . That Your Excellency therefore jointly with the Legislature of the most earnest hope that the Legislature of Manitoba may take momentary consideration at the earliest possible moment the complaints which are set forth in this petition. . . . and may take speedy measures to give redress in well founded complaint or grievance as ascertained to exist." There is nothing has been just as little discourtesy shown towards the Manitoba Government throughout this whole very bad business.

The Constitution cannot leave Manitoba alone, for it is made for this Province as well as the others; but it would have been a great deal better for us if those meddling newspapers had let it alone—those newspapers that stick it in their noses for the purpose of making mischief.



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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversy. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North and Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the world or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

The Northwest Review

WEDNESDAY, JUNE 12.

J. A. Froude, in a lecture in New York, once said that "he did not question the enormous power for good which had been exercised in Ireland by the modern Catholic priests. Ireland was one of the poorest countries in Europe; yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any other country of the same size in the civilized world. . . . In the last hundred years, impurity has been almost unknown in Ireland. This absence of vulgar crime, and this exceptional delicacy and modesty of character were due, to their everlasting honor, to the influence of the Catholic clergy."

Our bright and ably edited contemporary the True Witness, of Montreal, comes to us in a new dress, and looks resplendent in its eight-page form. We congratulate our contemporary on this evidence of prosperity, and hope that its readers will appreciate the determination of its management to spare no pains to make it a paper second to none in Canada. With Dr. J. K. Foran at the editorial helm the True Witness has leaped to a front place among Catholic journals and is sure to stop there. His old Alma Mater justly marked her appreciation of his services to the cause of Catholic journalism when she bestowed upon her bright Alumnus the degree of Lit. D.

Sir Donald H. McFarlane, M. P. for Argyleshire, Scotland, is the only Catholic who represents a Scotch constituency in the British House of Commons. When he was contesting the seat, his opponents sought to compass his defeat by stirring up Protestant prejudice against him. One of them a particularly ardent hater of Popery, seizing his opportunity at a public meeting, demanded of him in stentorian tones if it was possible for a Papist to be a patriotic Scotchman. Sir Donald was equal to the occasion. With feigned hesitancy and much meekness of manner, he replied: "I have always considered that Robert Bruce and William Wallace were patriotic Scotchmen, and both of them held the same faith as I do." Of course that settled the matter, for where is the Scot that would question the patriotism of Bruce or Wallace?—The Casket.

It is interesting to know that the first thing in the way of poetry written by Chaucer, that "morning star of song," as Tennyson calls him, was a poem on the blessed Virgin. One stanza runs, the spelling only being changed:

Glorious maid and mother, thou that never wert bitter on the earth or on the sea, But full of sweetness and of mercy ever, Help that my father be not wroth with me!

Many a poet since Chaucer has tuned his lyre to the praises of the "glorious maid and mother." Even those nurtured in a faith that bans all devotion to the Virgin have been drawn by poetic

instinct for the true and the beautiful into sympathy with it. What can be more Catholic in tone, or more tender and trustful than the prayer which Scott puts in the mouth of his heroine in the Lady of the Lake:

Ave Maria, maiden mild, Listen to a maiden's prayer! Thou canst hear, though from the wild; Thou canst save amidst despair. Safe may we sleep beneath thy care. Though banished, outcast, and reviled—Maiden, hear a maiden's prayer; Mother, hear a suppliant child!

—THE CASKET.

The NORTHWEST REVIEW has always aimed at conserving and defending the true interests of the Catholics for whom it exists. In doing so we have had to sometimes speak vigorously, and thereby displease those who have attacked the interests we were bound to defend. We have consistently and fearlessly done what we considered a sacred duty, and have had the satisfaction of being endorsed by the highest ecclesiastical authority in Manitoba and the Northwest Territories of Canada. Our efforts were not prompted by any selfish or unworthy motives, and those who are best qualified to judge of our work have been more than kind and generous in their appreciation of it. Many of our contemporaries have been, from time to time, most generous in their notices of us. We are quite conscious of our many imperfections, aggravated on account of our limited pecuniary means, often unnecessarily accentuated by the indifference, if not the dishonesty, of delinquent subscribers, who never take notice of the date on their addresses. We dislike very much referring to ourself; but we would like to call to the attention of these subscribers, who never pay their subscription although continuing from year to year to receive and read the REVIEW, the following remarks clipped from our bright exchange The Month, of New Westminster, B. C.:

"The Catholics of Manitoba have every reason to be proud of their organ, The Northwest Review. Apart from publishing important lectures and documents throwing light on the School Question, the Review has answered objections, scored calumniators and exposed false friends such as Mr. O'Donohue and Co. paraded by 'United Canada.' More power to the Editor's pen!"

A CRITIC CRITICIZED.

The Antigonist Casket, one of the brightest and best edited of our Canadian Catholic exchanges, takes exception to the severe and, we may add, rather sweeping critical comments on the Canadian Catholic press, which appeared in the April number of the Ottawa University Owl under the heading of "Literary Notes and Notices" of that Magazine. No doubt the article in the Owl was written by a polished and clever man; but we agree with the Casket that a spirit of charity was not among its merits. No doubt, also, the presence in the capital of a newspaper purporting to be Catholic and yet so disgracefully non-Catholic in its views and objects, provoked that spirit of severity of which the Casket so justly complains. The Casket seems to have realized this, for it closes its able article with the following scathing rebuke of that journal:—

"We do not say that there existed no provocation for some of the remarks of this critic. On the contrary we are aware that provocation of the most galling kind is to be found right in the city where he writes. The existence of a rascally paper which prostitutes the Catholic name, and which apparently cannot be prevented from doing so, is sufficiently exasperating; but, as our 'Occasional Contributor' has reminded the editor of the Calendar, whom our critic quotes, it is no excuse for wholesale, indiscriminate denunciation of the Catholic press of Canada. We know something of most of the Catholic papers of the Dominion. Not one of them but is a considerable distance from perfection. No one, we venture to say, knows this better, or is more ready to admit it, than their respective editors. Few, we dare say, deplore the fact more sincerely than they. If we omit (we confine ourselves to those published in English) the single example of the scoundrel class to which reference has just been made, they are all, in spite of shortcomings, doing good work, and there is no home in Canada that would not be benefited by any one of them—even that one of their number which is in the unfortunate position of attempting to serve the two masters, the Church and a political party. There are those among them that have won the praise of many of the best judges of Catholic journalistic work on the continent. Such, we modestly venture to remark, is the case of that one of their number with which we are most familiar; and this being so we have no need to feel particularly alarmed over the pronouncement of this young gentleman in Ottawa."

Had our critic been less sweeping in his condemnation and confined himself to the journal in Ottawa, which seems to be the inspiration of his article, no one could reasonably have found fault with his criticism; but the other Catholic journals of Canada, who, whatever their faults may be, are honestly trying to do all the good they can for the cause of religion and morality, have just reason to feel aggrieved at the sweeping and unjust remarks of this critic.

THE HON. JOHN COSTIGAN.

In our last issue we published a letter from an Belfast paper defending the Hon. John Costigan against a charge made by Mr. O'Brien, the lieutenant of Mr. Dalton McCunthy, on the floor of the House of Commons at Ottawa. That the Hon. Mr. Costigan should be attacked by such a man as O'Brien, on an occasion when he was introducing a measure into the House, the object of which was to abolish Catholic schools and the use of the French language in the Northwest Territories, is the highest public tribute that could be paid to his sterling worth and representative influence. If the highly esteemed and respected representative of the Irish Roman Catholics in the Dominion Government was the insignificant individual which Mr. O'Brien would have us believe: if he was not an honest, fearless, painstaking and conscientious public man; if, in a word, he was not proven to be the faithful, fearless and determined defender of the interests of those he represents, he would never have been insulted by a man who, in point of capability, integrity, public rectitude, or liberality of sentiment, is so inferior to the Minister of Marine and Fisheries. To be the trusted, upright and incorruptible leader of Catholic interests would naturally excite the hatred and malice of a man whose public career has been marked by the narrow and persecuting views of the most ordinary bigot; a man whose public life and acts have been identified with every movement of a persecuting nature directed against the most cherished rights and privileges of the Catholics of the Dominion. We most heartily congratulate the Honorable John Costigan on the enemies he has made.

Personally, the Minister of Marine and Fisheries is one of the most popular men with all the members of the House of Commons regardless of political bias because they all know that in the administration of his public duties he never allows party influences to interfere with what he considers the public good. He is singularly free from any religious prejudices and his sense of justice is too great to allow any such to enter into his administration of any public trust. That such a man should earn the respect and esteem of every right thinking man is just as natural as it is for him to win the abuse of such men as O'Brien et al. The fact that they abuse him is the greatest guarantee the public can have that he is doing his duty.

THE ARCHBISHOP ON NO COMPROMISE.

It is astonishing the amount of duplicity which enters into the discussion of the school question by the local government organs in this city. The Free Press and Tribune both profess to see in the utterances of His Grace of St. Boniface an insurmountable barrier to the settlement of the school question because, they say, His Grace has repeatedly said that no compromise will be accepted. These papers must have paid very little attention to what His Grace has actually said, or they must be maliciously misrepresenting what he did say, for purposes as unworthy as they are dishonest.

So far from saying that he would not accept a compromise, His Grace has, on many public occasions, said the very opposite. In an interview at Toronto, he said that Catholics could not accept a compromise on essentials but that on matters of detail in general, we, the Catholics of Manitoba, were prepared to discuss them when they were offered to us. The malice and wickedness of these papers are quite manifest to every one. They do not wish any fair and just settlement of this question, and they are anxious to find some one on whom they can place the onus of failure. We do not know what the intention of the local government on the question may be, or what account they will give of their conference with His Excellency, but both the gov-

ernment organs profess to believe that no compromise will be offered as a solution of the difficulty, and, of course, they wish to lay the blame on His Grace of St. Boniface, who, in fact, has nothing whatever to do in forming the policy of the government on this, or any other question. It is so nice and consoling to be able to say that the Archbishop of St. Boniface was to blame, because he would accept no compromise. The real truth of the matter is that His Grace's opinion, or advice has not been asked, he has never spoken to Mr. Greenway on the subject nor has he been asked by him what he would accept. How then can these papers say that the Archbishop will accept no compromise? He certainly would accept no compromise which would deprive the Catholics parents of Manitoba of the right to have and enjoy their own schools, without being forced to pay taxes to Protestant or any other kind of schools; he will not agree to a system of separate schools surrounded by annoying and harassing regulations, devised by men who are anxious to make impracticable that which they had unwillingly granted. We have seen this exemplified in the conduct of our schools in the Northwest Territories, where the authorities, being unable to abolish Catholic schools, surrounded them with cunningly devised regulations which practically left them Catholic only in name. Such schools we will never accept. What the Catholics of Manitoba want are Catholic schools in the broadest and fullest meaning of that word. We do not want schools which, while being called Catholic, are, in very fact, anything and everything else.

What we want has been presented to the public, many times by our able and devoted counsel, J. S. Ewart Esq. Q. C., and if the Free Press and Tribune want to know what we demand and what we are prepared to accept, why do they not go to these public documents for information and not to misleading and garbled reports of the utterances of His Grace of St. Boniface. Mr. Ewart did not make a demand that was adverse to the views of the Catholics of this province, which are the views of His Grace, the Archbishop of St. Boniface. Does Mr. Ewart say that we will not accept any compromise? Does he say that we must return to the old system? Does he want to make the schools of the minority, church schools? Does he want to deprive the state of the control of these schools? In his recent crushing reply to the Rev. Hugh Pedley, Mr. Ewart, after answering all these questions in the negative, said:

"Now, am I right as to this? Let me see. As counsel for the Roman Catholic minority in this province, and with their authority, in addressing His Excellency the Governor-General-in-Council, I said, and I repeat it here to-night: They do not ask that their church should in any way control the schools. They are perfectly willing to work up to any

STATE—PRESCRIBED STANDARD

of secular instruction, to be subjected to inspection, and to use school books not at variance with their religious doctrines." I put it to this audience if that is not repeatable. Catholics are perfectly willing to be bound by, and anxious to co-operate in, every arrangement necessary for the secular, if thought well the compulsory, education of all the children in Manitoba.

These are not garbled newspaper reports of what His Grace is alleged to have said in the East, but the official pronouncement of the learned counsel of the Catholic minority of this province made, as he himself tells us, "with their authority." Our revered and brilliant Archbishop, who is devoted to the religious and temporal interests of his people, and who is one with them on this all important question of Catholic education, is a subscriber to these remarks of Mr. Ewart, and if he objected to them they would never have been made. It is, therefore, inexplicable to any honest mind, having a knowledge of all these facts, how the two organs of the local government in Winnipeg can fairly charge the Archbishop of St. Boniface with retarding a settlement of this question, on the ground that he will accept no compromise on the subject, unless, as we said at the beginning of this article, they are actuated by motives as unworthy as they are dishonest; viz; making him responsible for the anticipated refusal of the Greenway Government to live up to the constitution and do simple justice to the Catholic minority of this province.

"THAT UNIMPASSIONED REVIEW."

Some time ago the Winnipeg Tribune made the announcement that it was about to publish the real facts of the school difficulty, and promised that it was going to be an unimpassioned history, dealing only in fact and carefully avoiding fiction. The announcement of our contemporary created a smile of derision. The assumption of the Tribune to deal in an "unimpassioned" manner with anything affecting the rights of Catholics was enough to create doubt even in the minds of the most credulous. We never could expect anything of an "unimpassioned" nature from the Tribune, and, therefore, we are in no way disappointed to find that the "unimpassioned history" which the Tribune promised its readers is a cunningly arranged politic religious document specially designed to arouse the worst passions of an ignorant unthinking majority against the rights of the Catholic minority. The title given to this pronouncement is "Is Manitoba right?" By this, we suppose, is meant: Is Manitoba right in abolishing Catholic schools and forcing Catholics to pay for Protestant schools? There is no doubt this is the thought of the writer, for he starts out by abusing the Catholic Church and declaring her teaching and her influence to be a menace to the cause of good government. In these charges against the Catholic Church, the writer does not elaborate a single original thought, but deals with old and exploded slanders that have been frequently answered. With this writer the legal rights of the minority can be dispensed with, notwithstanding the decision of the Imperial Privy Council, on the ground that the Catholic Church is a danger to the state.

Let our readers should be inclined to doubt what we say in regard to the sentiments of this cold, "unimpassioned" writer, we will give the following sentences, clipped from his article:

"A loyal citizen of a democratic state can acknowledge no other nor higher authority in civil or political affairs than that of the state. A Roman Catholic must admit the superior claims of the pope and the church. He cannot therefore be a loyal citizen of a democracy." and again, further on:

"History has shown that, in a state which contends for absolute freedom, the attitude and the policy of the Catholic church have always been a source of danger and apprehension. The history of England for several centuries shows this in almost every page. The policy of the church of Rome in England, as in every other European country, has been to throw its influence into the scale in behalf of despots, or would-be despots, in return for a promised acknowledgment of the church's pretensions on the part of the would-be despot. The interests of the masses have never been understood by, nor have they had any consideration at the hands of, the church of Rome. It is the traditional foe of democracy, of the enfranchisement of the masses, and of every movement calculated to improve the lot of the proletariat."

Our readers will have no difficulty in recognizing these two stale and oft repeated slanders. There is nothing new nothing original in the above quotations, and they are a fair sample of all the article throughout. Imagine a man trying to write a calm, impartial, truthful and "unimpassioned history" of the school agitation in this province, starting out with such un-historic slanders against the Catholic church and her mission. The impartial and unimpassioned historical student knows that every one of the charges made by the writer of the above choice sentences is a slander on the Catholic church. No man of ordinary intelligence, much less one pretending to a knowledge of history, who valued his reputation for intelligence or honesty, could be found to endorse such slanders against the Catholic church, unless he was filled with a malice against the church so inveterate that he cared nothing for the opinion of the honest and intelligent reader of history.

The history of England, as well as that of every civilized country in the world, furnishes the most crushing answer to the charges made by this anonymous scribbler, that the Catholic has been and is the enemy of the masses. Who was it that curbed the tyranny of King John, and won for the people of England the Magna Charta, which is the foundation on which rests the liberties of the greatest nation on the face of the earth? Was not the leader of that great movement and the organizer of it Archbishop Langton? Were not the Catholic Barons of England, headed by this great church-

man, the force that won this glorious charter of a nation's liberty from a despotic and cruel tyrant King? And yet this "unimpassioned" ignoramus, who would play upon the ignorance of his readers, tells us that a Roman Catholic cannot be a loyal citizen of a democratic state, and that the church has always cast her influence into the scales in behalf of despots. The most striking event in the history of every civilized country in Europe is the fact that the Catholic church has always cast the weight of her immense influence into the scales for the masses against the tyranny and despotism of the ruling powers. It is impossible to read true and impartial history without constantly stumbling over the most indubitable evidence of this fact. The struggle of the Popes throughout the history of the civilization and christianization of Europe, bears testimony to the fact that they were always on the side of the masses and against the arrogance of the classes. It is rather amusing impudence to find a man, calling himself an intelligent protestant, and possessed of a knowledge of history, charging the Catholic church with being the friend of the classes and the enemy of the masses. Had he any knowledge of history he would avoid so dangerous a charge. The fact of history amply prove that the fathers of Protestantism took advantage of the attitude of the church's defense of the common people against the classes to take the side of the latter, and thus to establish their heresy by flattering tyrannical despots and pandering to their pleasures and brutal instincts. The church in those times was the guardian of the masses, and the so-called reformers the flatterer and obsequious servants of their persecutors. History fully and completely proves this, and yet this "unimpassioned" slanderer knows nothing of it, and charges the mother of true liberty with the very crimes his apostate progenitors, both carnal and spiritual, have been guilty of. But such is the ignorance of the masses in Manitoba that they will accept his slanders as facts and his fictions as history.

UNIVERSITY HONORS.

St. Boniface College hold its own this year in the University of Manitoba, as appears from the following figures. Of medals and scholarships together Manitoba College won 20, St. John's College 11, Wesley 7, St. Boniface 4, Collegiate Institute 2. The aggregate amounts are: St. John's, 9 scholarships, \$950; Manitoba, 12 scholarships, \$895; Wesley, 4 scholarships, \$535; St. Boniface, 3 scholarships, \$370; Collegiate Institute, 2 scholarships, \$120. The medals are: Manitoba 8, Wesley 3, St. John's 2, St. Boniface 1. The above figures show that in the average value of each scholarship Wesley stands first, St. Boniface second, St. John's third, Manitoba fourth, and the Collegiate fifth. Taking all in all, St. John's College has a splendid record, the more remarkable as its candidates were, we believe, less numerous than those of Wesley, and far less so than those of Manitoba College. But, considering that out of more than two hundred students competing for medals and scholarships, our twelve candidates won so fair a proportion of prizes, we may well congratulate them on their success.

The Class and Honor Lists furnish further matter for congratulation. Joseph Desourdis, our college's only graduate and medalist this year, appears second in Statics out of 39 on the list, thus keeping up St. Boniface's traditional thoroughness in the Pass subjects. Of the four Junior B.A. men in the Latin course of Philosophy, three win first class honors, Lucien Dubuc, (\$200 scholarship), Albert Rousseau (\$120 scholarship), and Adrien LaRiviere, who, we are told, came near dividing the scholarship with Rousseau.

In the previous year a \$50 scholarship for French and History was won by Marius Cinq-Mars, who was also second in Greek in competition with nineteen candidates from other colleges, and followed immediately after the six scholarship winners in combined Latin, Mathematics and Chemistry.

In the Preliminary Year Ernest Golden was second out of 106 candidates in Arithmetic; Noel Bernier secured second place among 113 competitors in Latin; and he as well as Golden, Tasse, and G. Rocan—that is to say, four out of our five Preliminary candidates—won first class honors in Latin. Four out of the same five were also second class in Greek.

We trust their example will be followed by many more next year. It is a pity our candidates are so few. Though we much prefer their excellent quality to a larger and inferior quantity, still we should like to see the latter increase without detriment to the former. Let us hope that the fine harvest we have reason to expect and the settlement of our school question may enable long-suffering Catholic parents to take advantage of the admirable training provided in St. Boniface College, where the distinguished corps of Professors could easily educate two or three times the present number of students.







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CALENDAR FOR NEXT WEEK.

- JUNE.
16, Second Sunday after Pentecost—Feast of St. Francis Regis, S.J.
17, Monday in the Octave of Corpus Christi
18, Tuesday—Commemoration of St. Marcus and Marcellianus, Martyrs.
19, Wednesday—Feast of St. Juliana Falconieri, Virgin.
20, Thursday—Octave of Corpus Christi; Commemoration of St. Silverius, Pope and Martyr.
21, Friday—Feast of the Most Sacred Heart of Jesus.
22, Saturday—Vigil of St. John the Baptist—Feast of St. Basil, Bishop and Doctor [transferred from June 14th].—Anniversary of the death of the Most Rev. A. A. Tache, O. M. I., Archbishop of St. Boniface.

CITY AND ELSEWHERE.

Rev. Father Fox came from the East on Monday and remained in the City a day or two.

St. Mary's Court No. 276 of the Catholic Order of Foresters hold a regular meeting in Unity Hall on Friday evening.

The quarterly meeting of the C. M. B. A. Relief association announced in our last issue for this week will not be held until the first Thursday in July.

We notice that Mr. H. Brownrigg has made additions to his place of business in the market building and has added a grocery department.

The Rev. Father McCarthy, O. M. I., is at present at Moosomin where he is filling the peace of the Rev. Father Gillis who is visiting his old home in the maritime Provinces.

The distribution of prizes will take place at St. Boniface College on Tuesday evening next at 8 o'clock. There will be a dramatic scene in English and another in French. All friends are invited to be present.

Mr. F. W. Russell has been elected a member of the Council of Manitoba University, representing thereon St. Boniface College, and filling the vacancy caused by the retirement of Mr. Gerald F. Brophy, who is not now residing in the Province.

The funeral of the late Martin Lynch took place from the establishment of Mr. Hughes & Son yesterday afternoon. Services were held at St. Mary's Church, and the remains were interred at the Port Rouge cemetery. The pallbearers were Messrs. A. Bain, R. Buck, A. Campbell, J. Nagle, C. Mulvany, J. Poyntz.

The crop reports published during the past week are very satisfactory. Notwithstanding the recent cold wave the prospects for a bountiful and an early harvest are the brightest possible, and if the price of wheat remains at a profitable figure, as dealers predict that it will, the country's prosperity for 1895 seems to be assured.

We have received from Mr. Henbach, manager of the Winnipeg Industrial Exhibition a copy of the Prize List just published, and we are asked by him to state that it is now ready for distribution and will be mailed free on application. The exhibition is this year to be held from the 15th to the 19th July and all entries have to be made by 5th July. A copy of the prize list will prove interesting not only to intending exhibitors but to all visitors as it gives a great deal of useful information regarding railway rates, accommodation, etc.

Waghorn's Guide for June. As usual this month's Guide is replete with well arranged time tables of travel by rail, stage ocean and Lake. Fares, express and telegraph rates from all points. Post offices, mail and stage services, and tables of information relative to Legislative, Municipal Land and Regulations, Registration Districts, Queen's Bench and County Court Sittings, Military, Ecclesiastical, Educational and secret Societies, Guides, Game laws, Cricket fixtures, Diary, Almanac, etc., with special maps of Winnipeg and of the Province. Price five cents.

The June issue of Stovel's Pocket Directory, Winnipeg contains in addition to the extensive list of railway, steamboat, street car, and stage time tables, maps, banks, telegraph and cable rates, postal information, game laws, farmers' institutes and agricultural societies, county court sittings, secret and benevolent societies, real property act, etc., a number of new features, some of which are tables showing the express rates to all points on from one to 100 lbs., a list of exemptions from seizure in Manitoba, tables of comparative times, distances, license fees, etc. A list of barristers and solicitors of the Province is also given, and the legal information so arranged as to be more easily referred to, making a complete and reliable guide published, and is indispensable to the professional and business man as well as to the traveller.

The meeting of Branch No. 52 of the C.M.B.A. on Wednesday evening last, was one of the largest ever held in the history of the Branch. The new regulations regarding the payments of assessment and dues were thoroughly explained by the officers. For the future no assessment notices will be sent to the members, but at the first meeting of

each month one assessment will have to be paid, the only exception being that for the months of March, July and November the assessments will be double ones. Every member will therefore now know exactly what he has to pay and when he has to pay it, which is a great improvement on the old plan and will no doubt tend to still further add to the popularity of this grand Catholic association. If there are any members who do not receive monthly the new official organ they should communicate with their Branch secretary.

HIS GRACE HOME AGAIN.

His Grace the Archbishop of St. Boniface returned from his extended trip to the East, on Saturday last. A representative of THE REVIEW was amongst those who were at the station when the train pulled in, and had the happiness of exchanging a few words with His Grace. We are glad to be able to inform our readers that notwithstanding the extensive travelling, and the amount of labor the Archbishop managed to get through during the time he was away, he comes home much improved in health, and declares that from that point of view the trip has been most beneficial. With regard to the all-important school question he stated he had nothing to say so far as the action of either the local or the Dominion Governments, or the attitude of the Governor General is concerned, but this much he could say, and that was that public opinion in the east is strongly in favor of justice being done to the Catholic minority on the lines laid down by the Privy Council.

How to Help the Paper.

There are numerous ways of assisting a paper apart from subscribing and advertising. If each reader who, having read an advertisement in our columns, goes to the store or establishment there-in mentioned to make a purchase would be good enough to inform the proprietor thereof that he came on account of the notice that appeared in THE NORTHWEST REVIEW, he would be rendering the paper a very great service and at no cost to himself. We specially request our friends to take a glance over our advertising columns; they will find almost everything that they may require mentioned in those notices. We are anxious that the merchants and others who patronize us by advertising with us, should receive in turn the patronage of our subscribers.

St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

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There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Post Office, Portage la Prairie" will be received at this office until Friday, 7th June, for the several works required in the erection of Post Office, Portage la Prairie, Man.

Plans and specifications can be seen at the Department of Public Works, Ottawa, at the Public Works Office, Winnipeg, at the office of Mr. Wm. Miller, Postmaster, Portage la Prairie, on or after Thursday, 18th May, and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers. An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, E. F. E. ROY, Secretary.

Department of Public Works, Ottawa, 11th May, 1895.

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