

**NORTHWEST REVIEW**

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At St. Boniface, Man.

REV. A. A. CHERRIER, Editor-in-Chief.

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**Northwest Review.**

TUESDAY, MAY 9 1899

**CURRENT COMMENT**

We publish with pleasure two remarkably beautiful letters from Mr. Roderick Ross, Sr., to Rev. Father Husson, endorsing the latter's manly and unanswerable defence of the Catholic missionaries in the North. These letters are the more valuable in that they emanate quite spontaneously from a scholarly and high-minded Protestant gentleman who was for many years a chief factor of the Hudson's Bay Company in the very district of which the Free Press special correspondent is so loquaciously ignorant. That the communications are spontaneous appears from the fact that Father Husson is not personally acquainted with Mr. Roderick Ross, Sr., and has never received from him any other letters.

A cool attempt to appropriate a French Canadian celebrity is made in the April number of the Toronto "Printer and Publisher." "W. M. M." contributes thereto a highly eulogistic article of the Montreal Star's famous artist, Henri Julien. He says quite truly that "The Bytown Coons" is the journalistic hit of the year. But, in the teeth of the inimitable cartoonist's own signature, "H. Julien," affixed to each of the said coons, the writer prints the name as "Henry Julian," thereby annexing him to that mythical entity, the Anglo-Saxon race. As the form, "Julian," is repeated no less than nine times in an article of some 800 words, the fraudulent intention is manifest. And yet Monsieur Henri Julien is and remains a staunch French Canadian.

Owing to the wretched roads in Assiniboia His Grace is forced to interrupt his visitation there and to return here next Thursday.

On Sunday, after Vespers Rev. Father Messier, on the occasion of his resignation from the rectorship of the Cathedral, was presented with a purse of gold by his parishioners as a token of their esteem and affection. The address of presentation was read by Mr. Bétournay, Mayor of St. Boniface.

**UNIVERSITY MATTERS.**

The majority of the University Council, made up of the representatives of Manitoba and Wesley colleges and most of the representatives of Medicine and Graduation, having recently ruthlessly overridden the determined and indignant opposition of St. John's College to the new site, the Council proceeded, in its meeting last Thursday, to consider the preliminaries to the choice of University chairs and of professorships in the proposed science department. It will be remembered that in 1893 the University Council—with the exception of the seven St. Boniface representatives—granted to the Government the right of appointing three professors and of paying their entire salaries. This was the initial blunder the consequences of which St. John's College has lately learned bitterly to rue. In 1897 a further act was passed by the Manitoba legislature guaranteeing partial payment of the future professors in the science building for which the Government is to lend the University funds furnished by the sale of the latter's lands.

The Chancellor, Archbishop Machray, expressed his opinion, Thursday last, that the act of 1897 no longer gave to the Government the appointment of professors, because the Government no longer undertook to pay their entire salaries. The discussion of this point was postponed to a later date.

At the previous meeting exception had been taken to frequent changes made in their representatives by St. John's College. Had each college the right to change its representatives whenever it pleased during the twelvemonth? If so, contended one particularly noisy graduate, the graduates were at a disadvantage; they could not easily meet or consult together, while the college officials could. To this Father Cherrier very frankly replied that it was only just and proper that graduates, who had no experience in teaching, should not be so advantageously situated as practical professors. This is the unanswerable argument by which, twelve years ago, the saner element in the University strove to prevent the change from two to seven in the Graduates' representation on the Council. Since the number of the Graduates' representatives has been thus increased the whole character of the University curriculum has changed for the worse. It has been a typical case of the usual Protestant process—the tail wagging the dog. Instead of real university scholarship the trend has generally been towards public school show and cram.

However, as to the question of appointing substitute representatives, the statute, according to Father Cherrier's report as convener of a committee to examine this question, is quite clear. The colleges have the power to fill vacancies whenever they wish, provided they give due notice.

The proposed new statute, making provision for a four years' course, was next taken up.

The initial statute re courses was adopted as follows:

There shall be three modes whereby a candidate may pro-

ceed to the degree of bachelor of arts, viz.: 1, by taking the ordinary course; 2, by taking the general course, i. e., the ordinary course with additional subjects; or, 3, by taking a special course.

After this came the statute respecting matriculation. The first clause required that no candidates should matriculate unless they had completed the sixteenth year of their age. This was one of those common instances of that peculiarly English Protestant mania of legislating for exceptions. Because half a dozen young men, in the 21 years of the University's existence, had matriculated too young and then fizzled out, there must be a hard and fast rule for hundreds of other candidates.

True, an exception might be made "with the consent of the Council on the recommendation of the Board of Studies." But Mr. W. A. McIntyre asked why such an exception should be made; he thought sixteen early enough. Father Drummond explained that the exception had been advocated by him because there was a great difference between the ages at which the Latin and Anglo-Saxon races came to maturity. In St. Boniface their students were very often ready for the examination at the age of fifteen. He thought the races of Southern Europe were more advanced than those of the northern parts. Similarly the Anglo-Saxons of America were more precocious than the Anglo-Saxons of Europe. He thought therefore that the university should leave room for these exceptionally bright and precocious students.

On the other side it was contended that students who take their university course too young are liable to be injured or at least not to succeed so well in mathematical and philosophical studies. This, of course, was begging the question, which all turned on this point, Was sixteen too young? The last answer to this was the living fact that of three prominent members of the Council one matriculated at fifteen, one at fourteen, and a third at thirteen. A majority of the Council very wisely rejected the clause altogether.

We gladly chronicle a healthy movement towards a simplification of the courses. This movement was accentuated by the proposal to add botany to the Preliminary as a necessary subject. This brought a vigorous speech from the Chancellor. He said he disagreed entirely with the present system in Ontario universities of requiring so many subjects that no candidate could acquire anything but a smattering of each. He read the list of subjects put on the Scotch universities' matriculation papers by Her Majesty's commissioners. This list included only English, Latin, Mathematics and Greek or one other optional subject. He spoke of the more thorough scholarship imparted in the British schools and universities. Though he did not hope to change the current of ideas drifting more and more to a system that makes scholarship impossible and that is simply absurd, he would like to see fewer subjects and more thoroughness.

These remarks of the Chancellor evidently produced a deep impression on the more thought-

ful members of the Council. They wonder what will become of the University when His Grace of Rupert's Land shall, as he unfortunately must some day, retire, and the rude and crude champions of conceit and puffery will hold the floor. We had a specimen of their sort of reasoning when one member proposed that botany should be preferred to history because the latter was concerned only with dead men while the former treated of living things!

The majority of the council, feeling that "the proper study of mankind is man," struck botany off the list of fixed subjects. Further discussion of the proposed statute was put off till another meeting next Thursday.

**NOTES BY THE WAY.**

The Customs regulation under which duty has to be paid on all imported books printed in English and French, whilst all books printed in other languages are admitted free, in one of those extraordinary arrangements the wisdom or justice of which it is very hard for the average citizen to see. Why, for instance, Branch 163 of the C. M. B. A. should have had to pay \$1.50 duty on a consignment of books they received last week for their library from the Catholic Truth Society in England, because the books were printed in English, when they would have got them duty free if they had been printed in, say, the Swedish language, is a conundrum which will more than puzzle the ordinary intellect. This is surely a discriminating and violently protective feature of the tariff which justice and equity both condemn, and it is a pettifogging regulation which ought to be abolished at the earliest possible moment.

One of the objects of the C. M. B. A., as stated in the ritual, is "to educate members and their families by means of Christian books and literature." We heartily congratulate the members of the Immaculate Conception, Branch No. 163, on the fact that they are wide awake to this feature of their grand association and are gradually building up a first class library which will soon reach important dimensions. During the past month they have added to their shelves Wilfrid Ward's great work "The life and times of Cardinal Wiseman"; Rev. Dom Gasquet's "Henry, VIII and the English Monasteries"; and the whole forty of the shilling publications of the English Catholic Truth Society. For a comparatively small outlay they have thus secured a most valuable lot of books, and it certainly seems to us that they are acting wisely in expending in this way a portion of their surplus funds which otherwise would simply lie idle to their credit at the bank.

Between now and the 16th of the month the Provincial election which must take place within the next few months will be fought and won, for it is in the office of the Registration clerks more than on the hustings that the fate of the government and the opposition will be decided. We earnestly recommend every Catholic voter to take a personal interest in the matter and at least do all he can to see that

his own name is put on the list. At the last Provincial election scores of Catholics found that they had no votes, and unless they make vigorous efforts now it is altogether likely that this year they will again find themselves deprived of the right which should be theirs as British citizens. We trust, therefore, that all our readers will make application to be put on the list and will follow this up with an inspection of the list when it is printed, so that if they are left off they may apply to the judge. Nothing less than vigilance of this kind will secure a vote under our present iniquitous Franchise law.

**BEAUTIFUL LETTERS.**

The following letters from a former chief factor of the H. B. Co. were addressed to Rev. Father Husson, endorsing his letters to the Free Press:

West Selkirk, May 1, 99.

Rev. A. Husson.  
My Dear Sir—I have carefully read the letters of the Peace River Landing correspondent of the Manitoba Free Press and your answers to them, and I am much pleased to be able to congratulate you on the manful stand you have taken in your refutation of the calumnies and base insinuations of the long-winded scribe, whoever he may be.

I was in charge of every post in Athabasca district, including Peace River, for 13 years, and was during all that time intimately associated with the Catholic missionaries of that vast country. I can testify to the disinterested zeal and Christian spirit of the good and noble men who dotted that benighted region with bright and thriving mission stations. I know their work and its effect for good on the Indians. I also know the blameless home life of those missionaries and their everyday deeds of charity—the one blameless, if homely, the others unbounded if circumscribed and hidden.

We were always everywhere and at all times in accord, as I wished them good success in their work, and I knew that they worked solely and entirely for the spiritual and temporal good of the Indians.

With this expression of my sentiments founded on experience and knowledge, I have the honor to be

Yours very respectfully,  
RODERICK ROSS, SR.

West Selkirk, May 6, 1899.

Rev. A. Husson.

St. Mary's Presbytery.

Dear Sir—I have received your kind letter of the 5th inst. in acknowledgement of mine of the 1st; and I have now to say, as I should have said in the first letter, that you can make any use you like of what I have said on a subject that, I can assure you, caused me much pain and indignation.

I was intimately acquainted with many of the Missionaries of the North, among whom I may mention the late Bishop Faraud, Bishops Clut and Pascal, the late Père Grollier, Pères Tessier and Rapet, and others. These were all good men and true missionaries "sans peur et sans reproche."

Yours very truly,

RODERICK ROSS, SR.

Mr. D. Smith, inspector of Dominion public works, intends leaving for Rat Portage and Port Arthur on Wednesday. He will inspect the postoffice building at the former place, and the immigration office at the latter.