

# NORTHWEST REVIEW.

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REV. A. A. CHERRIER, EDITOR-IN-CHIEF.

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WEDNESDAY, DEC. 12, 1900.

## CALENDAR FOR NEXT WEEK.

### DECEMBER.

- 16.—Third Sunday in Advent.
- 17.—Tuesday—Ferial office.
- 18.—Monday—Expectation of Our Lady's delivery.
- 19.—Wednesday—Ember Day Fast.
- 20.—Thursday—Vigil.
- 21.—Friday—St. Thomas, Apostle. Ember Day Fast.
- 22.—Saturday—Ember Day Fast.

## CURRENT COMMENT.

The first copies of "The Little Manitoban" were turned out by the binder yesterday. It is a beautiful book in every sense, cover, paper, printing, illustrations, etc., above all, in the sense of containing beautiful and artistic thoughts in all the moods of gentle melancholy, joviality, sheer childish nonsense, stern morality and deepest wisdom.

The full title is "The Little Manitoban, a child's story, issued under the distinguished patronage of Her Excellency the Countess of Minto for the benefit of the Children's Aid Society of Winnipeg, Manitoba: printed and published for the Society by the Manitoba Free Press Company. Christmas, 1900."

The frontispiece is a charming portrait of the Countess of Minto, whose introduction explains clearly the purpose of the book.

Catholics are well represented. In the first part, the juvenile section, composed of the prize stories, Miss Margaret Helen Connell relates the adventures of a dog that was never ventured, and a Miss Bonnie Simpson tells how Santa Claus came home. It will be remembered that these two young ladies, who are both convent pupils, were jointly awarded the first prize out of over eighty competitors from all over the country.

In the second part four of the seventeen contributions are written by Catholics, and a fifth, "the Boy who had no name," is, according to Mr. Charles Mair's account, only an expansion of one of Father Lacombe's stories.

Some doubt having been expressed lest the Children's Aid Society might be a cloak for Protestant proselyting, we are authorized to state that no attempt is made to change the religion of the waifs who are picked up and adopted into respectable families. All that Catholics have to do to safeguard their interests is to have at least one of their number present at each meeting, who shall inquire into the religion of the parents of each child and see that Catholic children be adopted by Catholic families.

Already more than a thousand copies of "The Little Manitoban" have been sold. One hundred and thirteen copies have been disposed of in the town of Morden alone. The edition

of two thousand will soon be exhausted.

All subscriptions should be sent to Dr. E. A. Blakely, 456 Main Street, Winnipeg. It is a pity that the book is not for sale by the booksellers. We cannot help thinking it was a mistake to make the distribution gratuitous. It is all very fine, in a charitable work like this, to be able to say that not one single copy was given away, not even to the contributors, nor to the newspapers for review, and that not one of the contributors received any pay: but we believe the receipts would have been larger had a small percentage of the profits been granted to booksellers and advertisers.

The biography of Thomas Huxley, the great agnostic professor, by his son, smashes another non-Christian idol. Huxley never tired of proclaiming to the world that he was a fighter of shams, and yet, on the filial testimony of his admiring son, the *Tahlet* shows (Nov. 24) how full Huxley's own life was of mean insincerities and shams. Self-love and intolerance were the least repulsive of his faults.

Our forecast about the mayoralty has, as usual, been verified. Mr. Arbutnot deserves to be congratulated on having polled so large a vote, more than both his opponents combined. Two out of the six aldermen whom we singled out for probable election, Messrs. Chaffey and Cockburn, have been returned by large majorities. We trust all the elected members of the city council will be worthy of inaugurating the twentieth century by an honest and intelligent administration of civic affairs.

## UNIVERSITY COUNCIL.

### Rev. Father Cherrier and the Medical Faculty.

Our readers will see in another column of the *Review* what we consider a fairly impartial report of a charge made by Dr. Cherrier, against the publication of two editorials, in the *Northwest Review*, which reflected on the examiners in medicine. The result was, first, an indirect invitation, made by Dr. Laird, to the reverend gentleman to resign his position on the Board of Studies; second, a motion from Dr. Patrick, Principal of Manitoba College, seconded, after quite a time of anxious expectation, by Dr. Sparling, of Wesley College, expressing regret that the Rev. Father had allowed such articles to be published in the *Review*.

The Chancellor had spoken in such a way as to suggest the idea of the motion made and carried. It may be that Dr. Laird and other members of the Council or the Board of Studies are finding that Father Cherrier has become, among so many respectable and respected members of the University of Manitoba, too troublesome to be tolerated there any longer. With that we are little concerned for the time being. But we venture to say that Dr. Laird, being in a position to know better than any one else, is the last that should have taken the stand he took. For he was one of those who lately moved in the Board of Studies the overruling of a medical examiner, a step which certainly reflects censure on the Medical Faculty. He may contend, with Dr. Patrick and others, that the University Council was the proper place to ventilate any charge Father Cherrier might choose to prefer against any examiners. We hold a different opinion, and therefore we sought and still seek judgment at the tribunal of public impartiality.

As to Dr. Patrick, a man of great ability, we believe, the occasion was to him one of golden value to gain the esteem of the Medical Faculty, and therefore he jumped at it with great eagerness. Dr. Jones, in his good sense and spirit of conciliation, had moved the adjournment of the meeting, but no! thought Dr. Patrick, better give a little lesson to Father Cherrier, and so he moved his motion of regret, coming very near being left without a seconder; but at last some one, Dr. Sparling, came to his rescue. Dr. Patrick will have it that Father Cherrier is responsible for the appointment of examiners. Does the learned doctor know how the examiners, particularly those in medicine, are appointed? Just as the University Council accepts, for instance, the report of the Board of Studies on standing without hardly ever questioning its accuracy. In like manner does the Board of Studies accept, as a rule,

from the members of the medical faculty, the appointment of the medical examiners, trusting in the honesty of those gentlemen for a proper appointment. And so when evil comes out of such an appointment it is generally too late to be remedied. Father Cherrier's stand in the Council may not have met with great favor, but we hope the results may be good.

The discussion might much sooner have been brought to a close by the mere statement that the articles published in the *Northwest Review*, which had wounded the doctors' feelings, had neither been written nor read by its editor-in-chief, though they do represent his views; but that statement, albeit quite true, would hardly have been a manly course. Father Cherrier chose to stand the brunt of the fire and he must feel he has gained rather than lost in the esteem of those who know him well enough to appreciate his character. A reverend gentleman, a Protestant minister, referring to the matter the day following the meeting of the University Council, said to Father Cherrier: "Have patience, it will all come right in the end." Let us hope so, and may the day soon dawn on us, when the *Review* may be at liberty to congratulate the Medical Faculty on their impartial and fair treatment of all the French students who may choose to pursue their medical course in Manitoba.

## WHY WE APPEAL TO THE PUBLIC.

At the last meeting of the University Council Father Cherrier was reproached for not having laid his grievances before the Board of Studies instead of ventilating them in public in the columns of this journal. Our answer is that we wanted to have those grievances redressed, not glossed over, pook-pooked or denied. Several cases in our past experience had taught us that an appeal to the Board often defeats the ends of justice. One case in particular is worth mentioning. Last spring, in a small committee of the Board of Studies, when arrangements were being made for the medical examinations, Father Drummond suggested that they should try to appoint a proper superintendent. This was a suggestion which information he had received as to the preceding examination made most opportune and prudent. It was not an impossible suggestion, as there must surely be some examiners who are habitually sober. It could not be considered unwise by his hearers who were apostles of temperance, and who could not help seeing how ineffectual would be the supervision exercised by a man possibly under the influence of liquor. Yet, far from adopting the implied advice that the matter should be investigated, one of his hearers had the meanness to inform the superintendent himself, who made a point to attend the next meeting of the Board of Studies, and there rose to a question of privilege, asking Father Drummond on what he had based his remark. The latter replied that he had the testimony of two medical students. Thereupon the superintendent solemnly denied that there was any gentleman, Father Drummond had to accept the denial, though he was careful not to express any regret at the accusation. Thus the upshot was a distinct snub impliedly concurred in by the silence of the rest of the Board and inflicted on one who had merely striven to ensure proper supervision for the medical examiners. Yet the subsequent conduct of that superintendent was so outrageous as to make people lose sight of the striking confirmation of Father Drummond's charge.

Keeping these and similar rebuffs in view, we determined to expose the circumstantially evident injustice of the examiners who not only plucked, but placed last on each of their four lists of plucked, a more than ordinarily clever French-Canadian student who had presented just those four papers, who had received certified tickets of satisfactory attendance from all his examiners, and whose offence was that he acted as assistant to a French-Canadian doctor who does not profess a sycophantic admiration for all the members of the Faculty. That this was the head and front of that student's offending was unwittingly revealed in the last meeting of the Council by Dr. England, the only physician who attempted to discuss the facts alleged. His only proof of the student's unpreparedness was that he

was often seen driving about with that probability that Mr. Bernier would help his party more effectively than Mr. Mager could? For those who were not blinded by ignorance or biased by prejudice there can be but one answer to these questions.

Only a few days ago we happened to read in a Protestant paper, *The Sentinel*, published in Toronto, of the great work accomplished and the great success achieved by the Protestant vote in the recent general election in the British Isles. Has the *Free Press* entered any solemn protest at this undue influence of the religious question? Why, then, is it so eager to pounce upon anything and everything that can prejudice ignorant minds against the Catholic Church? The sooner it abandons such unprincipled methods, the better for all parties concerned. We Catholics, who were the first to discover and evangelize this country, are here to stay; we are citizens with interests to safeguard: it is our right and duty to protect and defend these interests. A journal that calls itself *free* and flaunts the motto, "liberty in religion, equal-

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## THE FREE PRESS AND THE ST. BONIFACE BY-ELECTION.

An evil spirit, fomenting discord and fanaticism among the various elements of our community, has too often revealed its guiding influence in the editorials of the *Free Press*. Of late especially this ridiculous persistence in fostering the most unreasonable prejudices was apparent in that journal's comments on the recent by-election of St. Boniface.

After publishing in large type the French original of a declaration which was a calm defence of the Archbishop's position against slanderous attacks, after boasting that it could, and failing to, produce documents to prove the existence of a compact between His Grace and the Hon. Premier of Manitoba, the *Free Press* kept on for several days harping on the same string, to the manifest detriment of its own interests and the annoyance of the community at large.

We are loath to follow the *Free Press* in its guerilla warfare. Sniping à la Boer is not in our line. We prefer to place the issue fairly and squarely before our readers. Because the high intellectual gifts and moral qualities of Mgr. Langevin have raised him to the archiepiscopal office, is he therefore to forfeit the rights enjoyed by the most ordinary citizen? Had His Grace chosen to publish written directions to his clergy anent the recent by-election, we claim that he would simply have remained within the limits of his jurisdiction as the custodian of the religious interests he might have deemed to be at stake in that political contest. But this he did not choose to do. He would not even have gone the length of making any public declaration, had not statements been attributed to him which he had never made. Because, of two candidates who both were honored with his esteem, he considered one better equipped than the other for a seat in the legislature and said that he would better defend the interests of his constituents, does it follow that His Grace was thereby exercising undue influence? Does it follow that he had entered into a compact with the Hon. Mr. Roblin, because the latter happened to be of the same opinion and to recognize the very obvious

probability that Mr. Bernier would help his party more effectively than Mr. Mager could? For those who were not blinded by ignorance or biased by prejudice there can be but one answer to these questions.

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