

# Northwest Review

PRINTED AND PUBLISHED WEEKLY.  
WITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY  
AT WINNIPEG, MANITOBA.

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SATURDAY, MARCH 3, 1906.

## Calendar for Next Week.

- 4—First Sunday in Lent. Commemoration of St. Casimir, King and St. Lucius, Pope and Martyr.
- 5—Monday—Votive office of the Holy Angels.
- 6—Tuesday—Votive office of the Apostles.
- 7—Wednesday—St. Thomas Aquinas, Confessor, Doctor. Ember Day.
- 8—Thursday—St. John of God, founder of the Brothers of Charity.
- 9—Friday—The Lance and Nails. Ember Day. Commemoration of St. Frances of Rome, Widow. Ember Day.
- 10—Saturday—The Forty Martyrs of Sebaste. Ember Day.

### THE RELATION OF ST. BONIFACE COLLEGE TO THE UNIVERSITY OF MANITOBA.

The University of Manitoba is now considering its future policy. A petition from the Scientific Department, praying for the creation of two new chairs as being essential to the proper efficiency of that department has raised the whole question of development in university teaching. As this might entail the erection of one or more new buildings, and as the present university site, covering a little more than six acres, is felt to be too small, the further question arises of either enlarging the present site or choosing another. In both alternatives the members of the University Council have to take into account their limited resources. The problem thus presented is intricate and complex. It has already formed the subject of two long debates in the University Council, the last of which took place on the 22nd of February. In the previous debate, on the 8th of the same month, some speakers had indulged in high and unpractical flights of specious theory; others had been more reasonable. Mr. Aikins and Mr. Pitblado both protested against science being made the chief subject of development. Professor Osborne, of Wesley College, thought that a state university was open to the danger of too much secularization. It failed to appreciate the value of the spiritual and even the ethical side of training. He thought this danger would be particularly great in a university where science would be more of less exclusively taught. The colleges had rendered a great service in the past and should be considered, as well as the convictions of a large portion of the people who felt that their sons and daughters should be trained in a religious environment. Rev. Dr. DuVal, of Manitoba College, spoke with extraordinary vehemence on the necessity of religious training. Rev. Dr. Sparling, Principal of Wesley College, stood quietly but immovably for the allotment of definite subjects to the colleges for all time. He would not entertain the idea of making the colleges mere nursing mothers to the university. The distinctly religious atmosphere of the colleges afforded to parents a guarantee of moral training which no university such as proposed would give.

These views seem to have produced a deep impression on the members of the council, if we judge from the tone of the discussion in the second debate on the question of university development. Rev. Dr. Wilson, of Manitoba College, who resumed the debate, was, on that occasion, the only speaker that advocated the taking up of all subjects by the university. He insisted especially on a chair of English because of the great influx of foreigners who are anxious to learn English. He also maintained that the members of the Council were not there as representatives of any particular college but as men who sought the general advantage of the university.

Father Drummond was the next speaker, and as his plea for college training was not controverted by any of the subsequent speakers, and his well prepared discourse explained very fully the special position of our Catholic college and was listened to with marked attention and frequent approval throughout, we deem it advisable to report it more fully than any of the daily papers have done. The general public, we believe, has no adequate notion of the meagreness of the usual newspaper reports. On the 22nd of February the discussion lasted two hours and three quarters, which, taking the average rate of public speaking, would, if reported verbatim require nearly 20,000 words or about fifteen columns of ordinary newspaper type. The longest report, that of the Free Press covered but a little over three columns, thus reporting somewhat more than one-fifth of what was said. Father Drummond's speech, which lasted more than half an hour, must have contained about 4,000 words. The "Free Press" report condensed it to 461 words, slightly more than one-ninth of the entire speech. We first give this:

#### Free Press Report.

Rev. Father Drummond said he was there not merely as a representative of Manitoba university but was there also as a representative of St. Boniface college. He reviewed the history of the university and showed how it had originated from the co-operation of the colleges, then leading up to the establishment of the teaching faculty of the university. But, said he, we got beyond the stage of "nursing mothers" for the university in the very beginning. He agreed with Dr. Sparling and Dr. DuVal, that the religious side of a student's training was important. His church had to sacrifice some of the teaching of the best minds of the past, in order to conform to the rules of the university. He mentioned, as an example, the arrangement of the languages on the classical course in bringing on difficult works in the course before those which are less difficult. In English, too, he thought that inferior authors had been put on and great names passed over. He deplored, also, the utter absence of practical training in rhetoric. A mistake had been made, too, in the shortening of the college year. They had also to sacrifice their views with regard to mathematics. He did not believe in a purely mathematical training. It had a tendency to narrow men. He believed in the study of science. Great gain to the country might result but few universities produced great scientists, and comparatively few would take a science course as a training for their life work; the value therefore of the course was limited. There was also the danger of materialism. He believed it was necessary to have an intelligent first cause to attach our theories to. It did no good to spell nature with a capital N. These, he said, were some of the sacrifices they had made. Some of the advantages of the college system have been the competition between the colleges, and also the professors between themselves. We would like to cling to these benefits; but there are some things that we are not willing to give up, if all branches are taught in the university. We would not want to give up our teaching in French; also our system of philosophy. We would insist also upon the teaching of our elementary science, for this would have to be done in French; and finally we would want to maintain our autonomy. In conclusion, he said, he did not wish to speak in any way against the advancement of the university; but he would caution them not to look for great results too soon. He did not think that the "great university" idea could be made practicable just now, but that the college and university should go on for a time as at present.

Still shorter, though bringing out certain important points omitted in the other, and presenting, perhaps a better statement of the speaker's point of view is the—

#### Telegram Report.

Father Drummond outlined very closely the position which St. Boniface college would take in the discussion. He said that at the formation of the university the colleges were beyond the stage where the university was a nursing mother to them, and that St. Boniface college would wish to retain control of its students in the higher as well as in the lower years, emphasizing also the importance of religious auspices. He said St. Boniface college had willingly borne several disadvantages for the sake of university connection, among which were handicaps to the best teaching of classics, modern languages, and English literature, and the shortening of the teaching year to seven months. Scientific training was of great public value, but it tended to materialism. One of



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the great advantages of the university system was competition between the colleges, but also between the professors, which would be lessened if the university took over the teaching at present performed by the colleges. He also stated that while St. Boniface desired the expansion of the university, it would cling to certain things, as the teaching of its curriculum in the French language, the teaching of elementary science, its own philosophy, and its own autonomy. The ideal of a great university surrounded by its colleges was a splendid one, but this was too early a stage for it, and he concluded by quoting the Italian proverb, "He who goes slowly goes safely, and he who goes safely goes far." (Applause.)

The full report, though not quite verbatim (since it is reconstructed from memory with very scanty notes), which we give below, will be found to contain many important points not mentioned in the foregoing summaries, and will, we trust, help to justify, in the eyes of one of our most esteemed Catholic contemporaries, the wisdom of the late Archbishop Tache in affiliating his college to the University which his co-operation contributed to create. As it was then merely an examining body, the safeguards which the absence of non-Catholic teaching and the use of Catholic text-books of philosophy and history insured to St. Boniface College seemed to warrant a connection which would stimulate competition, place the church on a footing of equality in higher education with the other denominations, and thus greatly encourage aspiring students. The encouragement became still more effective when the Isbister bequest put valuable scholarships within the grasp of the most deserving, an advantage of which our students have availed themselves to a greater extent, in proportion to their numbers, than any other body of students in the university of Manitoba. Nor has the Catholic tone of the college been in any way impaired, as the following facts will show. Since the University was organized 28 years ago St. Boniface College counts 41 graduates. Ten of these are priests, two are ecclesiastics preparing for the priesthood and two others have entered religious orders for the same purpose. Two of our most capable students, who would certainly have graduated with distinction, entered a religious order, one after his second university year, the other after his third. One brilliant student entered the Grand Seminary at Montreal after his second university year and died as an ecclesiastic before his ordination. Another equally brilliant classmate of his entered the Seminary at the same time, was ordained at the earliest possible age, and is now studying for the doctorate of divinity in Rome. One more entered the seminary after completing his university course, but without graduating, and is now a parish priest. Thus nineteen university students, out of 41 graduates, have entered the ranks of the clergy. The other graduates, with hardly a single exception, are staunch and exemplary Catholics. Many are distinguished in the law, in medicine, the civil service and

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#### Our Report.

Father Drummond said in part: After listening with great interest to the many valuable suggestions made by previous speakers, I wish to lay before the Council the views of St. Boniface College. For I beg to differ from Dr. Wilson in that I stand here chiefly as a representative of that college. Some of those who have proceeded me in this debate have held up to us as a model for the future development of this university the status of the colleges in Oxford and Cambridge. But their history is totally different from ours. The colleges in those great universities were originally boarding schools, mostly directed by monks and friars, who served as tutors for the university lectures. On the contrary when the three original colleges (St. Boniface, St. John's and Manitoba) united to organize the university they were already fully equipped with professors teaching the entire course, and had therefore got beyond the stage of being mere "nursing mothers" to the university. It would, consequently, be painful to them to recede from their former status. The teaching of science by the university was a latter and very gradual development.

I am in hearty agreement with the earnest words of Dr. DuVal and Dr. Sparling in support of religious training in the colleges throughout the whole university course. The stand our church takes on this question is sufficiently well known without my insisting further upon it. What I wish to dwell upon especially is the

#### Position Of St. Boniface College

in its relation to the university. Our connection with the university has its drawbacks and its advantages. We agreed, indeed, to sink our differences for the sake of the common good and of the benefits to be derived from university examinations. But you should remember that we came to you with a complete system of our own, which has successfully stood the test of centuries. Being the heirs of all the ages, we do not think that intellect began in one day. We rather think that some men who lived thousands of years ago have not been equalled in the highest kind of mental capacity. Now, in order to conform to university regulations, we have had to make real sacrifices of our well reasoned preferences. For instance, there is a long established tradition, among experienced teachers of the ancient classics that some authors are best suited for beginners and others for more advanced students. Well, of late we have had to submit to what I might call a preposterous—using the word in its etymological sense of "prae," "post," the cart before the horse—arrangement of Latin and Greek authors. In the first year we find Horace and in the second Virgil, although the former is far more difficult than the latter; then again Cicero's orations in the first year and none in the second, which is the proper place for these most elaborate models. Again we find in the first year Thucydides, admittedly the most difficult of all Greek authors, and in the second Lucian, one of the easiest. In English Literature we object to the choice of inferior authors. University students have no time to waste on third-rate writers. If they wish to make their acquaintance let them do so after their university course. It is only after that period, when a man really forms his own style, that promiscuous reading can safely be indulged in. But at all times the only models worth studying are the very best. Here I wish to express my dissent from Dr. Wilson's proposal of a chair of English Literature as a remedy for the ignorance of foreigners. That is not a practical remedy. Nobody ever form-

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