

# Northwest Review.

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EDITOR-IN-CHIEF.

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WEDNESDAY, SEPT. 12, 1900.

### CALENDAR FOR NEXT WEEK.

#### SEPTEMBER.

- 16, Fifteenth Sunday after Pentecost. The Seven Dolours of the Blessed Virgin.
- 17, Monday. The Stigmata of St. Francis.
- 18, Tuesday. St. Joseph of Cupertino, Conf.
- 19, Wednesday. St. Januarius and Companions, Martyrs. Ember Day fast.
- 20, Thursday. Vigil. Saint Eustachius and Companions, Martyrs.
- 21, Friday. St. Matthew, Apostle and Evangelist. Ember Day fast.
- 22, Saturday. St. Thomas of Villanova, Bishop. Ember Day fast.

### CURRENT COMMENT.

One of our readers having called in question the assertion made in last week's issue that "the Bank of France is the most solid financial institution on the face of the earth," we now proceed to support that assertion by figures. Assuming that the amount of specie and more especially of gold deposited in the coffers of a bank is the surest test of its financial solidity, we subjoin the status, in round numbers, of the Banque de France as compared with the rest of Europe. According to the latest report this bank has 432 million dollars in gold. This is the largest heap of gold in the world. The next largest is to be found in the Imperial Bank of Russia, which has 398 million dollars in gold. The Bank of England has only 76 million dollars in gold. Of the gold cash in hand held by all the European banks together, viz., 1608 millions, France and Russia hold more than one half, viz., 830 millions. The importance of these figures can be gauged by the fact that Canada, whose banks are proverbially solid as compared with those of the United States, has, according to the report of the Finance Department, dated Aug. 21, 1900, and just received, only \$10,839,628 in specie in its 36 banks, almost one quarter of this entire sum being in the Bank of Montreal.

A student in dentistry, wishing to have his standing recognized by the Dental Association of Manitoba, and requiring therefor a certificate that the Latin he had studied in France was equivalent to the Latin required for Matriculation by the University of Manitoba, obtained this certificate from the Rector of St. Boniface College. The Registrar of the Dental Association accepted this certificate, and thinking there would be no difficulty on the

part of his colleagues, wrote to the student signifying his acceptance of the certificate. At a subsequent meeting of the Dental Association there was one dissentient voice which blocked the proceedings. One dentist protested with warmth that he would not accept a certificate from any Catholic institution, and his single protest, strangely enough, was sufficient to make the Registrar of the Dental Association write another letter to the student taking back his former one and saying that a University certificate would now be necessary. The dentist who, by his bigotry, thus blocked the proceedings, practises in Winnipeg; he is a prominent Freemason and, while he operates on you, flaunts a Masonic ring in your face. He has had several patients among Catholics and even among priests and nuns; but he is not likely to have many in future. Catholics may learn his name from us privately.

There is a good opening for a Catholic physician in a large Catholic settlement in the Northwest Territories. Details will be given on application to us. Eastern Catholic papers are requested to make this fact known. Medical men having the "M.D." degree from any Canadian university may get an "Ad Eundem" degree from Manitoba University, but they cannot get a licence to practice from the College of Physicians and Surgeons until they pass the final year examination of the Manitoba Medical College. Owing to the anti-Catholic bias of a number of the Medical examiners here a candidate with a French name is likely to be plucked, whatever may be his capacity and acquirements, if the plucking can be managed with any hypocritical show of justice. Even a distinctively Catholic Irish name is a bar to success before the examiners. Consequently, to any Catholic medical man, as yet unknown here, we would say: Keep quiet about your religion until you get your licence, and if any Doctor connected with the Medical College question you, directly or indirectly, about your faith, write a letter to one of the Winnipeg daily papers complaining of this question.

The most flagrant case of discrimination against French Catholic students occurred last spring. In order to realize the full extent of this injustice it is well to premise that for Protestant candidates the medical examinations are proverbially easy. The winners of scholarships in the arts examinations of the University are quite sure of winning scholarships in the medical examinations; that is, if they are Protestants. Far otherwise is it with Catholics. Fortunat Lachance is a more than ordinarily clever student, and came very near the fifth scholarship of the Previous in competition with students from the four arts colleges. Had he been a Protestant with a Saxon name, for instance "Happy Golucky," which is a free translation of Fortunat Lachance, he would have passed in the first class. But he is a French Canadian, and one of the medical examiners was reported to have said, "Well, I'm glad I've plucked that Frenchman." Moreover, he acted as assistant to a French Canadian Doctor who is often called upon to rectify the mistakes of embryo medallist surgeons with English names. Professional jealousy, combined with religious and national prejudice, therefore, not only plucked Fortunat Lachance but put him last on the list in all the four subjects for which he went up in his first year. Evidently some medical examiners, dreading honest competition, stifle it with cowardly persecution. Unable to compete in an open straightforward

way, they resort to the dastardly weapons of secret societies, and they call this "British Protestant fairplay."

### THE POPE, FATHER CHERRIER AND THE FREE PRESS.

On Thursday the 23rd ult., the *Free Press* Evening News Bulletin reproduced an entire editorial from the *NORTHWEST REVIEW* with these flaring headlines:

"FATHER CHERRIER'S ANNOUNCEMENT."

"MR. MACDONALD'S APPOINTEE ON THE ADVISORY BOARD WILL ACCEPT NO GUIDE BUT THE POPE IN DISCHARGING HIS PUBLIC DUTIES."

It was not many days before that the same journal, in giving the news of Humbert's assassination, reprinted, from some other newspaper of its own stamp, a piece of information, involving the Vatican in the plot that deprived Italy of its usurper king.

Is it not, to say the least, most remarkable what a pronounced inclination the *Free Press* has to jump at any and every thing that may pander to its antipope taste? Is it not very remarkable also how the *Press* seems to lack even the most elementary notions of right and justice? Reading it, one would naturally imagine the Vatican to be a den of vile and degraded plotters. Be not surprised, therefore, if it cannot have a word of blame for those who robbed the Pope of his temporal power; we should surely not exact nor expect so much nobleness from its Editor. Sometimes there may be an excuse for ignorant people who cannot afford to devote much of their time to the study of history, but certainly that excuse cannot hold good for any journalist worthy of the name. And were the Editor of the *Free Press* grossly ignorant of the history of Rome and its Pontiffs, he should at least know something of events that are so near home as those connected with the Manitoba School Question. Ought he not, for instance, to know the judgment of the Privy Council on this very question? Ought he not to know also that the "Encyclical," which Father Cherrier advocates as a guide, was sought for and accepted by the *Free Press*' own political masters at Ottawa? What crime, therefore, could it be for Father Cherrier to be guided by the Pope's Encyclical in his efforts to make right and justice rule supreme in Manitoba? For never did the Pope, nor ever will any Pope teach us to despise the Constitution of the land, even when governments appear to have no respect for that Constitution.

In its issue of Tuesday, Sept. 4th, and under the heading of "Political Chickens," the *Free Press* came out with a long article, in which it mentioned the so-called concessions made by the Greenway Government to the Catholic minority of Manitoba, and in which it gave vent anew to its craze for introducing everywhere the Pope's name in order to excite the bigotry of some of its readers. Evidently the *Free Press* resorts to prejudices and religious bigotry, because it is unable to find any sound argument against us. We would invite it to try, if it can, for once at least, to read the "Encyclical" without its usual bias, and then tell its readers what sort of crime it may be for Father Cherrier to advocate the principles laid down in that Pontifical document as his rule of faith and action in the settlement of the Manitoba School Question.

The *Free Press* speaks of concessions made to us by the Greenway Government; why not be honest and use the proper word viz., *restitution*? For, having been robbed of our rights and privileges

it is an act of restitution and not a mere concession, whenever any particle of those rights and privileges is restored to us. Neither the *NORTHWEST REVIEW* nor Father Cherrier holds a brief for the present as against the late government of Manitoba. We confess, however, that we place much more trust, for personal honor, in Mr. Macdonald than we do in Mr. Greenway, the past record of the latter being entirely against him. Moreover, we think ourselves perfectly justified in assuring the Honorable Premier of Manitoba that he need not be uneasy about the Rev. Father Cherrier on the Advisory Board. Strange as it may appear to the Editor of the *Free Press*, the Reverend gentleman is quite capable of consistently being a law-abiding citizen and a dutiful follower of the Pope at the same time. For, although we cannot agree with those who advocate the separation of Church and State, we can assure them that the Pope will never meddle in purely political questions, unless especially requested to do so by those who stand at the helm of the ship of State. It is only reasonable to expect that the Pope shall always give instructions, and that these instructions shall be strictly adhered to by all true Catholics, whenever and wheresoever there is a religious interest at stake, thus abiding by the Master's behest:—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

### THE POLICAL OUTLOOK.

The sensation of the past week has undoubtedly been the acceptance of the Conservative nomination in the Brandon District by the Hon. Hugh John Macdonald, and as politics are waxing warm and already practically monopolize public attention, this surprising development has been the general topic of conversation. We have heard it discussed in all sorts of places and by all sorts of people and there really seems to be but one opinion as to the result of the contest, it being universally conceded that Manitoba's "pocket Wellington" will administer a crushing defeat to "the young Napoleon of the West." The conservatives, and especially those who come from the constituency, make the most extravagant predictions, few of them being willing to talk of less than several hundred majority, whilst, on the other hand, the liberals seem to be utterly disheartened and without hope. And anyone who knows anything of the course of political affairs in this Province can easily understand this feeling. The near approach of the elections finds the Liberal party in Manitoba split up into warring factions and with leaders who have lost not only the confidence of the people but even the respect of many who at one time were their devoted followers. The conservative party in this respect presents a striking contrast to their opponents. Thoroughly organized, fresh from the victory of last December, and with a leader of whom they are all proud, they present a solid phalanx which in itself is a guarantee of success. The signs of the times, then, certainly point to a sweeping Conservative victory in the Province and nowhere more so than in the Brandon district, where, besides the general conditions which will contribute to the result, the personality of the candidates will prove an important factor. It is a fight between the most powerful public man in Canada and the weakest member of a mediocre cabinet; between the most popular citizen of Manitoba and the most unpopular; between a statesman who has the reputation

of sterling honesty and straightforwardness and a politician whose career is summed up in the popular mind by the one malodorous word "Siftonism;"—and in such a fight who can doubt the result? The hundreds of independent electors in the constituency, men we mean who have no party affiliations, will naturally be attracted by the sunny ways and admirable qualities of the one candidate and repelled by the unamiable demeanour and the al-

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