

Northwest Review.

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLES-
ASTICAL AUTHORITY.
AT WINNIPEG, MANITOBA.

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EDITOR-IN-CHIEF.

Subscription, in advance, \$1.00 a year.
Six months \$0.50

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WEDNESDAY, AUG. 22, 1900.

CALENDAR FOR NEXT WEEK.

- AUGUST.
- 26, Twelfth Sunday after Pentecost.
The Most Pure Heart of Mary.
 - 27, Monday—St. Joseph Calasanz.
Founder of the first public
schools.
 - 28, Tuesday—St. Austin, Bishop of
Hippo. Doctor.
 - 29, Wednesday—Decollation of St.
John the Baptist.
 - 30, Thursday—St. Rose of Lima,
Virgin.
 - 31, Friday—St. Lazarus, Bishop,
Martyr.
- SEPTEMBER.
- 1, Saturday—St. Raymond Non-
natus, Conf.

THE ECHO.

And Father Cherrier's Nomination on the Advisory Board.

The Reverend Father Cherrier was lately appointed a member of the Advisory Board, a position which he accepted because he was so directed by His Grace the Archbishop of St. Boniface. Commenting upon that appointment, *L'Echo de Manitoba* will have it that it stands as an undeniable proof that the ecclesiastical authority has at last given a complete endorsement to the so-called conciliatory policy practised since 1897. And then the *Echo* goes on preaching to the Reverend gentleman to lay aside his past animosity against that conciliatory policy, and to follow in the footsteps of his predecessor, Mr. S. D. Bertrand, "whose zeal and ability," says the *Echo*, "cannot be too highly praised, as the representative of the minority on the Advisory Board."

We do not object to the *Echo's* praising Mr. S. D. Bertrand, it is only meet that a salaried servant should once in a while offer a little incense to his master; but we doubt very much whether the Rev. Father Cherrier will feel inclined to take him, Mr. Bertrand, for his model. The fact is that the member of St. Boniface, notwithstanding his good will, has achieved so little on the Advisory Board that it would be extremely difficult to find anything worth mentioning in his career as member of said Board. Besides, as Mr. Bertrand is decidedly a political partisan, we do not blame him for belonging to the Liberal Party, but we should certainly find fault with the Reverend Father Cherrier if he were to pin his faith to any party politics. Nevertheless, we are not uneasy about this, for the knowledge we have of the Rev. gentleman is to us a perfect guarantee that he will accept no guide but the encyclical of the Pope, as interpreted by this natural and sole instructor, the Archbishop of St.

Boniface, at whose request he has accepted the responsible position he now holds on the Advisory Board.

As to finding in this appointment an endorsement of the conciliatory policy followed since 1897, we have this to say. If by that conciliatory policy the *Echo* means anything like the attitude of Sir Wilfrid Laurier, who, after all his solemn promises to do us full and entire justice, has cowardly betrayed us into the hands of a Provincial Government, we decidedly and most energetically oppose such a policy; if, again, the *Echo* wishes us to applaud every and any thing that may be done by the Liberal Party, as that journal did under the late Greenway Government, we also wish to enter a solemn protest against such a biased and treacherous policy; but if the *Echo* means that we should be guided by the Encyclical, as interpreted for us by ecclesiastical authority, we beg to inform it that such has been the course adopted by the NORTH WEST REVIEW and strictly adhered to by Rev. Father Cherrier. We hope and trust that the Reverend gentleman will continue that policy so long as he occupies a seat in the Advisory Board, i.e., that he will accept every single item of restitution of our constitutional rights and privileges as it may come to us, and continue to advocate the full restoration of these our rights and privileges, whether a Hugh John Macdonald or a Greenway or any other political leader hold power. For what the Catholic minority and those sincerely devoted to its interests do advocate is equal justice and fair play to all, whatever their nationality or religious creed may be, in this Western portion of the free Dominion of Canada.

UNIVERSITY NOTES.

During the vacation an important change has occurred in the statute that concerns scholarships. Hitherto, as is well known, the winners of scholarships have been listed in the order of merit, with the mention of the college or school to which they belonged. For instance, last June the list of scholarships for the Previous Year read as follows: 1. Adonias Sabourin, St. Boniface College, \$90; 2. Thorvaldur Thorvaldson, Wesley College, \$90; 3. Gilbert Beebe McColl, Manitoba College, \$90; 4. Frederick Coligny DuVal, Manitoba College, \$60; 5. Allan Cass Atkinson, Wesley College, \$60. Now, all that is changed. According to the new regulations, the above list would read thus: First Year Scholarships (\$50 each): Atkinson, Allan Cass; DuVal, Fred; Coligny, McColl, Gilbert Beebe; Sabourin, Adonias; Thorvaldson, Thorvaldur. That is to say, that there shall be no first on the list, no medallist. All the scholarships of the same sort shall be made equal, and all the winners shall be arranged alphabetically, with no mention of the institutions to which they belong.

Moreover, in the class lists of the Matriculation, the First Year and the Second Year (formerly Previous) Examinations the names of the students are to be arranged alphabetically in each class. Thus, if Tom Brown has gained 67 marks out of 100 and John Smith 99, the latter must follow the former. They are both in the first class; that is all that the public know about it; and yet, Tom has barely sneaked into first class, while John is almost perfect.

The motives alleged for this momentous change are (1) the too keen competition between the various colleges and collegiate institutes, (2) the friction that has undoubtedly resulted therefrom, and (3) the example of Oxford and

other universities where men are listed alphabetically in each class. This last motive is a good one, although it will scarcely apply to the changed conditions of our examination tests. At Oxford, a great deal is left to the general, moral appreciation of the examiners, who are not slaves to a cut-and-dried system of marking, such as prevails with us. If there is friction, that is no reason for destroying the whole machine. Let those who produce the friction oil their wheels. The first motive is based on the false hypothesis that the keenness of competition justifies the abolition of almost all competition. Competition is an excellent thing. The abuse of it, if that abuse really does exist, in no way militates against its use. And, in point of fact, the competition which really exists between the four affiliated colleges has reacted beneficially upon all of them, so that there is probably more and better university work done on the part of the students in Manitoba than in any other province of the Dominion. By removing the stimulus of public college success in university competition the Council is, we fear, taking a retrograde step, which will bear bitter fruit in a lessening of student labor.

We have recited the alleged motives for this momentous change. The real motive is so plain that he that runs may read. The Governor General's Bronze Medal for the Previous Year has been awarded twenty-two times, from 1879 to 1900. Seven out of those twenty-two times it has been won by a student from St. Boniface College. Considering that, during all these years the candidates from St. Boniface College were in an extremely small minority—about one in twenty-two, or 4½ per cent. on an average—this proportion of 7 out of 22, almost a third, struck everyone, especially our friends the enemy, as very extraordinary. Had St. Boniface College won that medal, the most highly valued of all the University's distinctions, once in 22 years, the Catholic college would have been doing well, would have had its fair share of success. But 7 times in 22 years, this could not be tolerated. True, St. John's College has secured the medal no less than nine times; but, then, five of those occasions occurred when the University was in its infancy, and when St. John's College was far better prepared than the other colleges. True again, Wesley College has captured this coveted medal three times in the eleven years since it began to compete for it; but, then, Manitoba College, the largest of all the colleges, which sometimes boasts of as many students as all the other colleges put together, has won the Previous medal only three times, three times against poor little St. Boniface's seven. It was outrageous. The first move was to lower the proportionate value of the marks for Latin and Greek. The Classics being St. Boniface's strong point, the Mathematics and Natural Science must be raised so as to outweigh all classical lore. But no sooner was this done than St. Boniface secured the medal two years in succession. Then a great blow was struck. Greek, which had hitherto been obligatory on all, was made optional after a long fight in which St. John's College sided with St. Boniface against this innovation. The result of this move, coupled with the consequent preponderance of mathematics and chemistry over Latin alone, prevented St. Boniface from winning the medal for seven years, although its students often headed the lists in special subjects. But last year and this, the studies having been adjusted to the new requirements, our students forged ahead and again won the medal two

years running. Nothing more, we think, need be said. The above short historical sketch furnishes the real motive for the suppression of all college and personal distinctions. Assuredly, the most radical way of preventing St. Boniface College from occupying so large a place in the public eye is to suppress the names of all colleges. Fortunately for them, however, the name of the St. Boniface students, being generally French, will inevitably continue to proclaim the success of their college.

Current Comment.

The Calendar of the University of St. Francis Xavier's College and the Calendar of the Collegiate School of St. John the Baptist, Antigonish, Nova Scotia, 1900-1901, just received, make interesting reading for educators. St. Francis Xavier's College received from the Legislature of Nova Scotia in 1866 the power of conferring "the degrees of Bachelor, Master and Doctor in the several Arts and Faculties." The Rector, Vice-Rector and Prefect of Studies are three Doctors of Divinity. The course of studies, fully detailed in the calendar of the University, is both scholarly and thoroughly Catholic. Newman's works bulking largely in the English Literature. We are pleased to see that Philosophy is studied during three years, as it soon will be in the University of Manitoba. Although there are only about 50 pupils in the Collegiate and 90 in the College, it is quite evident, both from the names of the Professors and the curriculum, that the standard of scholarship is high. The Antigonish Clergy, with His Lordship Bishop Cameron at their head, have an enviable reputation for learning and ability. A town that can produce so capable a weekly as "The Casket" and so promising a College paper as "Excelsior," may well be proud of its young and thoroughly sound University. We have abundant proof here in Manitoba that the efficiency of a college does not depend upon its size.

The attention of our readers is called to the fact that our new type allows of our setting before them 30 or 40 per cent more reading matter without increasing, as we hope some day to do, the size of the paper.

"J. F. D." of "La Verite" criticizes the French of the editor of "L'Echo de Manitoba." The latter wrote "La rumeur tendancieuse" instead of "tendancielle." It was bad enough for a Frenchman who evidently aims at style, to be caught tripping by a Canadian, but when the former wrote "viduites sonores," probably meant for "vacuites," he reached the climax of verbal nonsense, and "J. F. D." was very naturally puzzled at the inexplicable intrusion of "sonorous widowhood."

The following item, which appears in the English "Catholic Times," will be news to many of our readers: Report says that the late King Humbert frequented the sacraments. If true, this report will afford great consolation to those who, having formed a very different estimate of Umberto's religion, were very anxious about his eternal fate.

Cheek by jowl with an editorial article which commends "some enterprise in timely, scholarly and able editorial treatment of matters interesting to the Catholic public," one of our most pretentious and arrogant Catholic exchanges prints, as its very own, under the familiar heading, "Men and Affairs," most of the London Tablet's review of Father Duhr's "Jesuiten Tabeln," carefully suppressing what

would betray the English origin of this painstaking summary of the book. Is this what Mr. Desmond understands by "scholarly and able editorial treatment?"

The first article in the "Catholic World" for August affords a curious instance of preconceived erroneous notions coloring the writer's view of a saint's life. In "The Sanctity of Ignatius Loyola"—an article, which, oddly enough, is unsigned, while all the other articles in this number are credited to their authors—a thinly veiled attempt is made to set up a parallel between the founder of the Society of Jesus and another unnamed founder of a more modern religious congregation. Side by side with great praise of him whose "originality and indomitable will saved the Church, reconverted Europe, and held out to countless Christians of his own and subsequent centuries the guiding hand to paths of lofty spiritual life," there appear unwarranted attacks on some of the Saint's biographers, whose general view is substantially the same as that presented in the recently published "Autobiography of St. Ignatius," exaggerations of fact which amount to downright misrepresentation, and assertions which are belied by the statements

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