

# Northwest Review.

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EDITOR-IN-CHIEF.

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WEDNESDAY, OCT. 10, 1900.

### CALENDAR FOR NEXT WEEK.

#### OCTOBER.

14. Nineteenth Sunday after Pentecost. The Maternity of the Blessed Virgin.
15. Monday. St. Teresa, Virgin.
16. Tuesday. Votive office of the Apostles.
17. Wednesday. Blessed Margaret Mary, Virgin.
18. Thursday. St. Luke, Evangelist.
19. Friday. St. Peter of Alcantara, Confessor.
20. Saturday. St. John of Kenty, Confessor.

### CURRENT COMMENT.

"Are we to go on forever paying the double school tax and making no effort for justice?" says the *Pittsburg Observer*. Yes, you will go on forever paying double taxes, unless you organize and agitate. Catholics get fair play from modern governments only as a dentist gets a tooth from his patient—by dint of wrenching. Witness the German Centre party, which is just now the arbiter of Europe.

The kind invitation of our voluminous contemporary, the *Free Press*, to its "at home" went to the wrong address, hence our delay in expressing thanks. Barring its editorial page and its political news, the *Free Press* is a great paper, one of the newsiest in Canada. Much of its improvement in size is due to its bright and progressive city editor, Mr. Payne.

Although we do not consider ourselves bound in any way to notice the malicious sneers of the *Echo de Manitoba*, yet we deem it advisable to state the reason why His Excellency, Monsignor Falconio did not dine at Father Cherrier's during his sojourn in Winnipeg. Being himself a Franciscan, the Apostolic Delegate has made it a rule, as stated by himself to the Archbishop of St. Boniface, not to accept any invitation to meals except from the religious orders.

### THE SCHOOL QUESTION.

To any one reading the "*Echo de Manitoba's*" issue of the 4th inst., it would seem as if the delegate had come to Manitoba only to tell us of the great achievements of Sir Wilfrid Laurier in the settlement of our school question. As a matter of fact the *Echo* is so blindfolded by its political bias as to be ever living and burning question that it is even unable to give a true report and fair comment of His Excellency's words on the matter. We said last week

and we maintain the assertion that we alone have the official report of the delegate's pronouncement on the Manitoba School Question, and this precisely because we took care to submit it to His Excellency himself before publishing it in the columns of the REVIEW. The Catholics of Winnipeg in their address to the delegate had clearly set forth their grievance (which is the grievance of more than one centre of mixed population) regarding the so-called settlement of the School Question. In answer His Excellency said that "They knew well there was no person in the world who had so much at heart the Christian education of youth as the Sovereign Pontiff, hence there was nothing that could be dearer to him than to know that this painful question of the Catholic schools of Manitoba was settled throughout the whole province in such a manner as to give full satisfaction to the rights of the Catholics. He was glad to learn, through the Archbishop, that already, with the exception, however, of Winnipeg and some other mixed places, something had been done in order to reach this happy end, and that there was amelioration in the state of the question in country districts." Now, why is it that the *Echo*, instead of frankly admitting the force of those words as a condemnation of all who have said everywhere and who continue to repeat that the question is settled and that all the Catholics of Manitoba are satisfied, why is it that the *Echo* will continue to vilify us in particular and strive to represent the REVIEW's editor as a political partizan? How much better would it be, if, guided by principles of strict honesty and sincerity, the *Echo* would join us in demanding the full and entire restoration of our constitutional rights and privileges? When did we deny that there was some amelioration in the state of the question in country districts? Our crime is simply in this that we have claimed that such amelioration is due not so much to the Laurier-Greenway settlement but chiefly to the direction, which we have heartily accepted, given us by the Encyclical of the Pope. Our best proof that this amelioration is not due to the settlement is the very precariousness of its existence. The settlement is a law, and as we understand it, a law, particularly one referring to educational rights, should have some stability in itself; but this is decidedly not the case with our country schools arrangement; therefore such arrangement could not be the result of the so-called settlement, which we repeat, is a law, and therefore should not show in itself such signs of instability and precariousness as are found in the present state of these schools. This precariousness His Grace has repeatedly affirmed and has reaffirmed even in his own address to the Delegate, in which, speaking of the members of his flock in country places and in St. Boniface he said: "It (his flock) enjoys the advantages which it possesses, without forgetting, however, their precarious nature." What more or what less did we ever say? Why then should the *Echo* designate our articles as *wild philippics*? Such may perhaps be the most becoming epithet for the *Echo's* literature anent the school question, but we defy it to prove that such has been our own style when treating of that most vital and allabsorbing question of the day.

"We rejoice," says the *Echo*, "in seeing the path smoothed down, open wide and broad, by which the united minority will eventually reach its final triumph." May the *Echo* enter that smooth path of Christian charity and love or constitutional rights, and then shall we, forgetting and forgiving all its

past insults and slanders, heartily join hands in a noble struggle to recover each and all of our school rights and privileges, as guaranteed by the Constitution of the land and recognized by the highest tribunal of the British Empire.

### CORRESPONDENCE.

Brandon, Oct. 2.

His Excellency Mgr. Falconio passed through here this morning. He was met at the depot by the priests and some of the parishioners of Brandon. The boys and girls of St. Michael's school, with the sisters at their head had come to salute him. As the train moved on all the children gave him loud cheers. High Mass was celebrated here this morning for Prince Albert of Belgium, who was to be united in the bonds of matrimony to-day with Princess Elizabeth of Bavaria.

### PERSONAL.

Dr. W. T. Barrett, who is making a short stay here on his way to the hospitals of London and Paris, comes from Dawson City, where as the house doctor of the Catholic hospital he won golden opinions.

The Archbishops of the United States meet in Washington to-day. The *Milwaukee Catholic Citizen* opines that they will doubtless confer about the plenary council of all the bishops of the republic. Archbishop Feehan's (Chicago) ill health will probably prevent his attending. Archbishop Chapelle is at Manila as apostolic delegate. Cardinal Gibbons of course presides.

Rev. Father Guillet, O. M. I., preached the annual retreat to the pupils of the Sisters of the Holy Names at St. Mary's Academy last week; the close of the spiritual exercises taking place on Sunday last, when, at the 8 o'clock Mass there was general communion, and at 2 p. m. sermon and benediction by the Rev. Pastor.

Rev. Father Peter, C. SS. R., preached four times last Sunday. At the Immaculate Conception he preached in French at 8:30, in English during the High Mass at 10:30, at 2 p. m., to the Sodality of the Children of Mary, and in the evening in St. Mary's Church. The Rev. Father is a clear, persuasive preacher, and will be a great acquisition for St. Augustine's Church, Brandon, whither he went last Monday morning.

Next spring the Duke and Duchess of York will visit Australia to open in the Queen's name the first parliament of the Australian Commonwealth.

Rev. Brother Doyle, O. M. I., of St. Mary's, returned last Monday from St. Charles, where he had been resting for a week. Rev. Father Beaudin, O. M. I., drove him in and returned the same day.

Rev. Father McCarthy, O. M. I., is at Rat Portage.

Lord Alverstone, the Master of Rolls, is mentioned in legal circles as a likely successor to the late Lord Russell of Killowen, as Lord Chief Justice.

The Catholic Bishop of Madras, Right Rev. Theophilus Mayer, is dead.

Rev. Father Drummond, of St. Boniface college, has returned from the Kootenay after two weeks' absence. While in the west, Father Drummond conducted a week's mission at Nelson, and lectured there and at Sandon, returning to Winnipeg via Revelstoke, over the main line. He reports indications

of prosperity all through the Crow's Nest Pass country.—Free Press.

Mr. A. H. Kennedy has returned from a visit to Pembroke, his old home. While away, he visited the Toronto and Ottawa Exhibitions. He reports good times and the farmers prosperous.

### THE SOLDIERS' SHELTERS

Continued from page 1.

of attendants; to the nursery, or incubating room, to which the workers remove all the myriads of eggs laid by the queen-ant; to the chambers of the workers and also of the soldiers; and to a spacious attic in the roof. The exterior is ornamented with two or three minarets or turrets.

A town, or city, as it might fairly be called, consisting of many of these elaborate dwelling places, presents an extraordinary spectacle, far more striking in every respect than an assemblage of the huts of the natives, which are not only very much inferior in size, but also possess no pretensions whatever to architecture, being simply rude mud huts roofed in with palm leaves or rushes.

Comparing the relative size of these white ants with man, a building such as St. Paul's Cathedral would be nearly as high as the summit of Mont Blanc if erected upon the same relative scale!

And these little people have a definite and regular system of government, which has probably not been varied since they first were created in the far off past. Apart from the queen, who, however, does not appear to possess regal power, the most important personages in the colony are the military. These soldiers do no work whatever, their sole occupation being that of guarding the approaches to the castle, and if necessary fighting intruders. And in these combats they display extraordinary bravery; even man himself will surely be vanquished if he has the temerity to stand against a great army of these soldier-ants. The attack is conducted with considerable skill, the workers, who form by far the major part of the population, in the meantime closing all the approaches, and the unfortunate intruder soon finds himself covered with innumerable bleeding wounds caused by the powerful mandibles of the infuriated soldiery, who throw themselves upon him in force, and with astonishing rage and violence fight with frenzied tenacity until the aggressor is vanquished. The patient and obedient workers then remove the barricades they had erected, and the ordinary routine of work proceeds.

And well may the wise man counsel us to "go to the ant and consider her ways;" for without controversy the skill with which these marvellous dwellings are erected, together with the fixity of this complete system of government, must be altogether without parallel, approaching as it does, and in some cases even exceeding, that of uncultured man himself, and must fill us with the profoundest wonder and astonishment at the Supreme Intelligence of God who has implanted in these irrational creatures so admirable an instinct.

When we look forward and onwards down the long vista of the great hereafter, onwards to the sempiternal splendours and raptures of our future home, we may be sure that there all these wonderful secrets of nature will be unravelled. But to attain these glories we must comply with the behests of our Creator. For rebels will only behold them from afar, the distant spectacle, which they know is not for them, only filling them with yet blacker and more dismal and desperate remorse.

### THE NECESSITY OF RELIGIOUS EDUCATION.

"New World."

It seems doubtful whether any branch of human learning, not strictly rudimental, can be taught without influencing faith and morals in some way. For example, geology involves the authenticity of the Mosaic account of the creation and deluge, the English astronomers are at present engaged in a learned discussion on whether the planets are inhabited; physiology begins with the question of the unity or variety of types of mankind; history without a moral purpose is but the old almanac Lord Plunkett called it; chemistry is made to counterfeit the very elements of our being; metaphysics must be the handmaid or the deadly enemy of divinity. How, then, can there be education in these sciences, apart from ethical

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