

NORTHWEST REVIEW

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Northwest Review.

TUESDAY, AUGUST 8, 1899

CURRENT COMMENT

The Lounger in "Town Topics" (July 29) goes into ecstasies about Swinburne's poem in the North American Review for July. We are sorry we cannot see it in the same light. We even wonder at his admiration. His other writings show a sense of humor, and we cannot understand how a critic who can appreciate incongruity does not yawn over Swinburne's rapid sonority. We revel in true poetry. There are poetical masterpieces which give us renewed delight on the thousandth perusal. But we simply cannot read Swinburne to the bitter end. Most of his lines are 95 per cent. sound and 5 per cent. sense; in many nonsense predominates; take this one, for instance: "And the rage in the roar of the voice of the waters was heard but when heaven breathed free." This is from the same poem, and neither the preceding nor the following lines throw any light on its meaning. The rest of the poem is so noisy that we fancy heaven must have been "breathing free" all the time of that stormy channel passage.

Those who have suffered much from incompetent proof-readers will have a fellow-feeling for "T. C. D." in a recent number of "Town Topics," where he is made to say "never forgetting that he bore the race mark of birth and education." Evidently what the gentlemanly dramatic critic wrote was "hall mark"; but then, you see, "race" has the same number of letters as "hall," and so some ass of an half-educated compositor set up "race mark," which has no warrant in English literature, while "hall-mark" is just the sort of word that could never occur to anyone but a gentleman accustomed to see silver and gold thus stamped as a guarantee that they are not plated.

Stovel's Pocket Directory for August has evidently profited by the remarks we made on its last issue. The seating capacity of St. Mary's Church and the Cathedral is raised, in both cases, to 1000. On the other

hand, the publishers have not taken our hint about the Catholic chapels on both sides of the river. Waghorn's Guide is somewhat better in this respect, since it recognizes the existence of a chapel in St. Boniface Hospital. But the largest chapel of all, the Grey Nuns' Chapel, which can seat about 350 people, i. e., more than most of the Protestant churches in Winnipeg, is not mentioned. And yet the chapels of St. Mary's Academy, Winnipeg, St. Boniface College, the St. Boniface Convent school, the Industrial School and the Hospice Taché, are in much more constant use as places of worship than any Protestant church in the world.

The Montreal correspondent of the Free Press, "Onlooker," whose contributions appear every Saturday, writes entertainingly, and with no little discernment, so long as he keeps clear of matters Catholic. In these both his animus and his facts are wrong. About ten days ago we found him attributing the backwardness of the city of Quebec to the heavy tithes the Catholic citizens have to pay to their clergy. Now, the fact is that there are no tithes in cities or towns, and, moreover, what the Catholic laity pay for the support of their priests is not one fourth of what the Protestant laity in the city and province of Quebec pay for the support of their ministers. This remark applies everywhere in Canada. Right here in Winnipeg Protestants are expected and morally forced to contribute to the support of their ministers and churches four or five times as much as is expected by priests from their flocks. We know of one Presbyterian church in the city which, with a congregation of 2,000 souls, gathers in the shelds annually to the tune of \$12,000—six dollars a head for each man, woman and child. Against this place the average receipts of the province of Quebec from the Catholic laity, viz., about 50 cents a head—twelve times less.

But is not Quebec backward? Perhaps. The point we are making now is that this backwardness is not due to the Church; else the Protestants ought to be four times as backward. There is not so much feverish bodily activity in Quebec as in, say, a western American town; but there is probably ten times more mental activity of the best kind and a hundred times more real comfort and happiness. If business is slow, that is due to local causes and to political mismanagement. It must be borne in mind that one of the chief motives for uniting Upper to Lower Canada in 1841 was in order to saddle upon the French Catholic province, which had no debt, one half of the immense debt of Ontario. Lower Canada has been groaning under this unjust burden ever since, while Ontario, which has six times more mortgaged private property than Quebec, crows over its freedom from public debt.

Last Saturday "Onlooker" set to work to grossly misrepresent Mr. Tardivel, the editor of "La Vérité." He said the latter wished to make Quebec a second Ecuador, the most retrograde of

the South American republics. This shows how little "Onlooker" knows of Ecuador. At present it is, indeed, the most retrograde of these southern republics, but precisely because it has sworn Mr. Tardivel's principles. When Ecuador was ruled by Garcia Moreno, a consistent Catholic statesman, it was the most progressive State in South America. Since it has fallen under Masonic and revolutionary leaders, it is a perfect pandemonium of lawlessness and official murder. The rest of "Onlooker's" supposed sketch of Mr. Tardivel's views is all the work of "Onlooker's" own imagination. This deliberate travesty of a great writer's opinions reveals the true basis of that Free Press correspondent's mind. In his first letters he spoke patronizingly of the venerable Catholic Church, with the usual Protestant claptrap about ritual and ceremonies; latterly he threw out malicious hints; now he comes out in his true colors as a falsifier of texts. In literature this is tantamount to forgery in business—a crime that stamps a man as a literary malefactor.

NOTES BY THE WAY.

We have more than once in these columns stated that in our opinion the existence of a bitterly partisan press in Canada is a menace to the free institutions under which we live and which are not only our pride but should also be among the most cherished and carefully preserved of our possessions. As all the power of our rulers and law makers under the constitution comes from the people it stands to reason that unless we have an enlightened electorate we must fail to derive the full benefits of the wise provisions of the laws on which our system is built up, and to have an enlightened electorate we must have a press which will at least give fair and impartial accounts of what is being done in the political life of the country. The newspapers are the only sources from which the bulk of the people can obtain information on which to judge of the men in whose hands the destinies of the Dominion for the time being have been placed, and as the matter now stands we have a number of journals the sole object of whose existence seems to be not to give the actual facts on this important point, but rather to do their utmost to misrepresent, to mislead, and to utterly prevent their readers from getting any fair and accurate knowledge of what is going on. We noticed a striking example of this in the evening papers of Thursday last. The Tribune published evidence given that day before the West Huron investigating committee which shewed there had been a wholesale tampering with ballots, so much so that at some polls where a majority of the electors swore they had voted for the conservative candidate the returning officer gave in a majority for his Liberal opponent. The Free Press summed up the matter by saying that a few witnesses were examined and nothing new or important was elicited. Now we contend that if the affairs of Canada are to be properly administered the people must know the true details of such

crimes as are being unearthed in West Huron, and any paper that will for partisan purposes keep its readers in the dark on a matter of the kind is a dangerous element in the community. This is only one instance of dozens that might be quoted and there are very few papers that we know of from which selections might not be made. There are daily instances in which words that they never uttered are put into the mouths of public men, or where what they may have said is adroitly changed by the insertion of a word here, a phrase there, or the omission of some qualifying clause—all done for the express purpose of deceiving the public and injuring the speaker in the estimation of the electorate. This hateful journalistic system has been growing of late and it is now assuming such proportions that the public are taking alarm and we venture to say there will soon be a general demand for the paper which gives the fairest and fullest news, and which confines to its editorial columns its efforts to serve a party.

Whilst Lord Strathcona and Mount Royal in London was speaking in flattering terms of the Doukhobors as desirable settlers for Canada the Trades and Labor Council of Winnipeg was writing to the Hon. Clifford Sifton a scathing letter denunciatory of the Immigration policy which brings these peculiar people and others of a similar class from various parts of Europe to this country. The question arises who is right—the noble Lord who represents the government in the metropolis of the Empire or the horny-handed and clear-headed sons of toil who speak for the working men of this city. We do not hesitate to say that if the opinion of the people of Manitoba and the North West goes for anything in this matter the verdict lies with the working men, for our experience gathered in all sections of the country is that never were the residents of our Province and the adjoining districts so unanimous on any one point as they are in their dislike of the results of the Immigration policy of the present government. There is without doubt a general feeling of uneasiness and alarm at the way in which thousands of what most of our people considerable undesirable immigrants are being rushed into the Province and the Territories, and when Lord Strathcona spoke as he did in London he was speaking in his capacity as the political representative of the government and not by any means as the spokesman of the Canadian citizens who are directly and personally interested in the development of this portion of the Dominion.

The continued prosperity of our great trans-continental railway—the Canadian Pacific—as shewn in the monthly financial statements published in the daily press must be a source of gratification to all true Canadians. It is undoubtedly true that we frequently hear complaints about the way in which this immense system is managed and it is sometimes claimed that some sections of the country are not fairly treated in comparison with

other districts, but these complaints have on the whole been local and considering the territory the system covers it would have been wonderful if it had entirely escaped criticism. Taking everything into consideration we venture the assertion that no people under the sun have greater reason to be proud of any public institution than the Canadian people have of the C.P.R. It has been wisely and prudently administered and has done more to give the Dominion standing in the estimation of the rest of the world than any other business concern in the country. It has, too, opened up the resources of the various provinces and continually been on the alert to extend its operations as the needs of the country have demanded. The C.P.R. deserves well at the hands of the people of Canada and there is no section of the Dominion in which it should be held in higher esteem or receive more generous treatment than in the west for which it has done so much.

AN OCTAVE OF FOUNDERS.

The feasts of the founders of our great religious orders come next week, when the Church honors the virtues of St. Ignatius of Loyola, St. Alphonsus Liguori and St. Dominic.

This is an editorial note from the "Catholic Columbian" of July 29th. It calls attention to a chronological curiosity, which becomes still more curious if we add one day to the week and make it an octave. Between the 31st of July and the 7th of August, both inclusive, the Church celebrates the anniversaries of the entrance into glory of no less than five founders of religious orders, and they are real anniversaries, not mere days chosen by the Church for honoring their memory. Five great founders all died in the octave beginning with the last day of July and ending with the seventh of August. St. Ignatius Loyola, founder of the Society of Jesus, died July 31st, 1556; St. Alphonsus Liguori, founder of the Congregation of the Most Holy Redeemer, died August 1, 1787; St. Dominic, founder of the Order of Preachers, commonly called Dominicans, died August 6, 1221; St. Cajetan or Gaetano, founder of the Regular Clerks, died August 7, 1547. And now comes the fifth, who, though little known at present, left behind him a congregation which for three hundred years did much good in Italy. We refer to St. John Colombini, founder of the Jesuates or Hieronimians. By a strange coincidence, he died July 31, 1367, on the same day of the same month as the founder of the Jesuits.

St. Gaetano is the patriarch of all the orders of Regular Clerks. He founded his institute in 1524. Then followed in 1533 the Regular Clerks of St. Paul, or Barnabites, founded by St. Anthony Mary Zaccaria, who was canonized two years ago by Leo XIII. In 1540 the Regular Clerks of the Society of Jesus, founded by St. Ignatius Loyola, were approved by Pope Paul III. In the same year, 1540, were founded, by St. Jerom Emiliani, the Regular Clerks of Somascha. In 1588 came the Minor Regular Clerks of St. Francis Caracciolo;