

**NORTHWEST REVIEW**

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**Northwest Review.**

TUESDAY, SEPTEMBER 12, 1899

**CURRENT COMMENT**

Mr. W. T. Stead is a master of phrase. In his last "Character Sketch" he got off one which, for ghastly gruesomeness, cannot easily be surpassed. "All this and more was said and written to me, until I really began to feel as if all that would need to be said about King Milan was this, that he was a putrefying mass of carrion, which nothing but a continuous diabolical possession enabled to keep moving among men." Can anything be more vividly loathsome than this metaphor of a rotting corpse galvanized into a semblance of life by an imp from hell? And yet the wizard of words manages to leave on the reader the final impression that the ex-king of Serbia has several redeeming virtues.

All the witnesses who favored Dreyfus are not only intelligent, brave and occasionally heroic, they are uniformly handsome, dashing fellows according to the pictures of them in the papers. On the other hand, all the witnesses who condemned Dreyfus are not only cowards, despicable liars, incoherent talkers, but they are also portrayed in the same papers as almost preternaturally ugly and repulsive in appearance. Thus do the journalistic farce and the cablegrammatic humbug go hand in hand. Meanwhile it is curious to note that all the enemies of France admire Dreyfus and its friends despise him.

The New York Sun of Aug. 27, chronicles at length a widespread movement of great importance in the Southwestern States. The Negro question is taking on an industrial phase; blacks are being driven from the country districts of a score of counties in Texas and parishes in Louisiana because they work for lower wages than the whites, and so they crowd into the large cities, where their ever increasing numbers intensify the latent racial prejudice: "The prevalent feeling in the Southwest, therefore, particularly in those sections where there are manufact-

advantageous to get rid of the negro altogether." This state of things is one of the many terrible problems the United States will have to face before long.

**THE FREE PRESS AND THE EDITOR OF THE NORTHWEST REVIEW.**

We give in another column a letter which was intended to appear in the Free Press. The letter was delivered at the Free Press editorial department on Sunday night, Sept. 3. As it did not appear on Monday morning, our editor made inquiries, but without any practical result regarding the non-appearance of his letter. The following Tuesday, as the letter had not yet been published, our editor went personally to interview the editor of the Free Press but simply to be informed by him that the Free Press would not publish his letter. Had not Rev. Father Cherrier called at the Free Press editorial department, no doubt his letter would still be there awaiting publication the appointment of some one more in touch with a "Free Press" than the present editor of the Winnipeg journal which goes by that name. The said editor of the Free Press, who did not even think it worth his while to inform our editor of the refusal to publish his letter, had, however, the courage to tell Father Cherrier that he, Father Cherrier, knew too little of journalistic ethics. And posing there and then as a friend of Mr. Greenway—it is not that fault that we reproach the Free Press with, but rather the methods it follows—the editor of the Free Press showed the sore spot in his heart, by adding that THE NORTHWEST REVIEW had done nothing but sneer at the Free Press ever since he, the gentleman now editor of that paper, had taken charge. Perhaps the change of our attitude towards the Free Press is due to the change itself which of late has taken place in that paper. But let the case be as it may, we cannot but feel that the editor of the Free Press must be a brave man, since he refuses to publish in the columns of a free journal the Rev. Father Cherrier's letter. For the letter is either true or false; if true, the Free Press should in justice publish it as a reparation for its slanderous article of Saturday, Sept. 2; if false, the editor of the Free Press should not have lost the opportunity given him to administer a good dose of the sneering medicine which is so effective with him.

**CHURCH AND STATE.**

In view of the exaggerated statements of supposedly Catholic doctrine which we have recently rejected it may be well to set before our readers briefly the true teaching of the best Catholic theologians on the question of the relations between the Church and the State. The passage we quote below represents a condition of affairs which applies only to countries in which the entire population accepts the doctrines of the Church. Wherever there is any considerable body of misbelievers or unbelievers the Church refrains from insisting on the practical application of its principles. The truth, of course, remains in spite

of circumstances which do not allow of its being carried into effect; but that truth cannot be thrust upon those who will not admit it.

Cardinal Satolli, in his address at the annual banquet of the Carroll Institute, Washington, D.C., Feb. 26th, 1895, said: "It has never happened that the Church or a Pope entered, of his own accord, into the vast field of civil government; but history sufficiently proves that trouble has always arisen when governments have overstepped the limits of their legitimate authority, and have sought to interfere in religious matters."

With this by way of introduction, we proceed to quote from the Canadian Messenger of the Sacred Heart for January of this year:

"It will be well to bear in mind that both the Church and civil society are perfectly constituted bodies; that they both possess the three elements of a perfect society: the assemblage of men or members, a well defined object or aim and means adequate and proper to attain their respective ends. For this reason they are, each in its own legitimate sphere, independent. They are distinct from each other, for though the membership of two societies may be common, when their aims are distinct the two societies are distinct. Not only are they differentiated by their object, but their relative excellence and importance are thereby also determined. The end of the Church, as a society, is the eternal happiness of man; that of civil society, his temporal well-being. That the latter aim is subordinate to the former is palpably manifest, for man's eternal welfare belongs to a higher order of things than his happiness upon earth. On the other hand, though civil society is "subordinate" it is not, while in the legitimate exercise of its distinctive functions "subject" to the Church, for, in things temporal, and in respect to the temporal end of government, the Church has no power in civil society, such things being outside of its object. But in whatsoever things, whether essentially or by accident, the spiritual end (that is, the end of the Church), is involved, in those things, though they be temporal, the Church may by right exert its power, and the Civil State ought to yield. Where the respective attributes of Church and State are well understood there is no fear of a collision of rights which might result in a deadlock between them. For as the temporal and the eternal happiness of men are both ordered by Divine laws, these two societies are, of necessity, in essential conformity and harmony with each other. Collision between them can only be if either deviates from its respective laws."

**THE LETTER WHICH THE FREE PRESS REFUSED TO PUBLISH.**

To the Editor of the Free Press. Sir—Your article of last Saturday on "Clerical Support for Mr. Macdonald" will be fully answered in the next issue of THE NORTHWEST REVIEW. Meanwhile, however, there are two points in that article against which I claim the right to enter a solemn protest in your own columns. First, you commit a breach of

the most elementary journalistic etiquette when you go behind the published name of the editor to fasten, as it happens falsely, upon another person the authorship of articles for which I assume all responsibility.

In the second place, I challenge you to prove, by quotation from our columns or reference to special numbers of THE NORTHWEST REVIEW, that THE REVIEW, as you have affirmed, "detests Mr. Greenway or anything in the shape of Liberalism, progress or enlightenment," or that THE REVIEW "has not for twelve months at least published an issue without an attempt to discredit Mr. Greenway and his friends." The last assertion is particularly astounding to those who regularly read THE REVIEW, considering that we have not alluded, even remotely, more than three or four times in the last twelve months to Mr. Greenway and his friends.

Yours truly, A. A. CHERRIER, Priest, Editor "Northwest Review." Winnipeg, Sept. 2, 1899.

**A CATHOLIC WILL.**

The following are extracts from the will of the late Recorder De Montigny, of Montreal:

"I give my soul to God, who I hope will order that it come to Him as I have asked daily, on a day consecrated to the Holy Virgin, to whom, many years since, I confided all my merits.

"I leave to the discretion of my children to pray and have others pray for me, relying upon their goodness of heart which will understand all that I suffered for them.

"I order explicitly that my funeral be most humble, placing my body in my gown of the Franciscan Order, in a pall bearing the crucifix and my kepi of Zouave.

"The hearse will be drawn by two horses to the church or one of the chapels of the parish where I die, and that a Mass of the lower class be said or chanted at 8:30 o'clock, my friends being requested not to send any flowers.

"I recommend to my children, as the secret of their happiness, to govern themselves according to the rules of the Catholic religion.

"God submitted me to sufferings in body and soul: I ask pardon of all whom I may have offended or hurt, as I forgive with all my heart all who may have contributed to make me suffer, because they were but the instruments of God, who, of his mercy granted me the signal privilege of never having been wanting in my duties without having been severely punished.

"I will die comparatively poor and my heirs will have to submit necessarily to the law of labor, justly light and agreeable, when it is religiously accepted as are all burdens when properly borne.

"Let them remember the lesson given by the Master of Calvary that with the same cross one may lose or save himself according to the spirit in which it is accepted.

"To assist them as best I can to support life, I ask those who are charged with the execution of my last will to give to those of my children who have not yet received it at the time of my death the best possible Christian education in keeping with the means which I leave.

"If it pleases some one to write anything upon my humble existence they may mention that I am of the Third Order of St. Francois D'Assise and of the Nocturnal Adoration, and of some other societies, and my children and my friends who love me sincerely will have more consolation in learning that I belonged to those Phalanxes of Prayer, rather than to

clubs of amusement which I blamed for all.

"I desire that from the pulpits and through the press I be recommended to the prayers of the faithful and that they ask for me pardon for offences towards my fellows.

"I pray to God that the little I may leave my children shall not be for them an occasion of discord; let them be united in the future and may they be led through all dangers to Heaven, where I hope to meet them with their families."

Mr. De Montigny's wish, expressed in the opening sentence of this will, was realized. He died on the day set apart for the feast of the Assumption.

**PAY YOUR DEBTS.**

Western Watchman.

The postmaster of this city has publicly notified all employees under him that they must pay their debts; and that a failure to do so will constitute, during his administration, good cause for removal. The chief of police has done the same thing. The chief of the fire department has issued a similar notification. Policemen, firemen and letter-carriers will henceforward pay as they go; or they will go without pay from the people's purse. A butcher holding membership in one of our Protestant churches this week, in a public meeting of the congregation, surrendered his membership because one of the pillars owed him a bill of \$94 and refused to pay it. This brings before the public mind a subject that calls for quick and radical treatment. We have a small army of policemen drawing hundreds of thousands of dollars a year from the city treasury, the sole purpose of its creation and maintenance being the supposed necessity of protecting the public from thieves. Now there are a thousand dollars stolen by sordid honest people in this city for every one stolen by a professional thief. The unpaid debts incurred in this city during the past twelve months would run this city government and leave a good balance for the support of our charities. It is simply appalling. There is not a merchant in this city who has not been robbed; and so systematic is this thievery that all business men now make calculation for bad bills and charge their good customers to make up the deficiency. This thieving is done by the wealthier classes of our people more than by the poorer classes. One reason is they get more credit, and another is, they are more inclined to live beyond their means. The retail trade of this city dreads the West End. These people drive up in carriages and order their purchases delivered with the assurance of a Gould or a Rothschild, and, after they have run up a bill of several hundreds of dollars, silently steal away to other parts, leaving behind them mortgaged furniture and mortgaged horses and carriages. Poor tradespeople are taken in. They fear to refuse credit in the beginning and fear to make the loss doubly sure by cutting it off in the end.

It would be a splendid thing for our churches to follow the example of those lay administrators of our large civic interests, such as the police force, the fire department and the post office. No man should be allowed to disgrace a church by the thievery of fraudulent credit. We are sorry to say that while clearly excelling in most branches of morality, our Catholics do not shine forth as models of honesty. We have often heard it said that Catholics are more dishonest than other people. The reason for this false conclusion is, the vast majority of Catholics are poor and belong to the debtor class; and the Catholic poor