

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
TUESDAYWITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER,
Editor-in-Chief.Subscription, - - - - \$2.00 a year.
Six months, - - - - - \$1.00.The NORTHWEST REVIEW is on
sale at R. Vendome, Stationer, 290
Main St., opposite Manitoba Hotel, and
at The Winnipeg Stationery & Book Co.,
Ltd., 364 Main Street.

ADVERTISING RATES.

Made known on application.
Orders to discontinue advertisements must
be sent to this office in writing.
Advertisements unaccompanied by Specific
instructions inserted until ordered out.

AGENTS WANTED.

Agents wanted, in town and country
places of Manitoba and the Northwest,
who shall solicit and collect subscrip-
tions for the NORTHWEST REVIEW. Very
liberal terms made known on applica-
tion to the Publisher.Address all Communications to the
NORTHWEST REVIEW, St. Boniface, Man.

Northwest Review.

TUESDAY, AUGUST 29, 1899

CURRENT COMMENT

Even the garbled and one-sided despatches describing General Mercier's testimony against Dreyfus cannot cover up the fact that the demonstration in court against the general was a "put-up job." If his evidence was so weak why did they suppress it? The despatches dilate upon the details of Mercier's sickly appearance, upon Dreyfus's theatrical interruptions, upon the audience hissing and cursing Mercier; but they carefully eschew anything like a summary of what he said during the four hours he spoke. However, they dare not suppress the very significant news that "Le Petit Journal," the most widely circulated newspaper in the world, and some other papers, including all the Rennes journals, accused the foreign pressmen present in the court of being the authors of the demonstration against Mercier. Besides, even the Dreyfusard cable despatches call Mercier's testimony "a pitiless arraignment," a term which constitutes a flat contradiction of the epithet "weak" which they repeatedly apply to his evidence.

"Impressions in Brief" is the title of a neatly printed booklet containing the briefly expressed sentiments of some eighty ladies and gentlemen who took part in the Western Canada Press Association's excursion to the Pacific Coast and return. Although not one of these appreciations reveals a master mind, although most of them are mere vapid gush and some of them betray the prentice hand that has never before written a line for the public, the general effect is to make us regret that we were not able to accept Mr. J. C. Cromie's kind invitation. As an amusing specimen of the sacrifice of the principle of causality to a mere alliterative effect, we quote the following, which, inconsequential as it is, is really one of the best "impressions": "What with baggage, banquets and badges; mountains, mines and music; telegrams, type-setting and tunnels, the excursion has been a potpourri of pleasure." But after all, the most valuable thing

in the booklet is the material type, paper and cover in which this wilderness of commonplace thought is lodged by the "Toronto Type Foundry Co., Ltd."

The news of a big strike among the shoe factory hands in the city of Quebec confirms Mr. Tardivel's contention that his fellow citizens are very wide awake, in fact perhaps a little too much so in this case. It also reminds us of a fact well known to all the shoe trade in Canada, though mentioned neither by Mr. Tardivel nor by the Quebec Morning Chronicle in their refutations of "Onlooker's" sneers. It is admitted by all experts in the shoe business that the best boots and shoes in Canada are made in the city of Quebec. And this shows that the commerce of the ancient capital is on a very good footing.

Mr. J. S. Ewart, Q. C., who is fully alive to the potency of catch phrases, has invented a new combination name for our great railway. He calls it the "Canadian Mackenzie Pacific Mann Company," and afterwards refers to the combination as the C. M. P. M. This is undoubtedly a good hit; but he could hardly expect the Free Press to publish a letter of his in which he insisted on retaining so unkind a cut.

Mr. James Fisher, M. P. P., is out with another letter in last Saturday's Tribune on the second section of the Dauphin Railway. This is as calm and convincing as his former letter and proves that once again immense sums are being guaranteed to the contractors who are now building the second section; and that, instead of heading for Hudson's Bay, they are making for Prince Albert, Edmonton, the Yellow Head Pass and the Pacific. The province assumes an obligation for \$2,600,000, bearing interest at four per cent., to aid a line that had already received from the public far more than enough to complete it, and yet no stipulation was made by the provincial government about reducing freight rates.

A Morning Telegram editorial yesterday condemned the Galicians because "they are illiterate and superstitious." The same number of the same paper announced that "Theodore Duritsky is advertising for an outfit of Galician type for use in the publication of a Galician newspaper about to be printed for circulation among the 1,000 Galicians settled in the valley between the Little Saskatchewan and the Bird Tail rivers." On the Telegram's principles the reading and circulating of newspapers is an antidote of illiteracy and superstition, nor can a people that reads any newspaper be illiterate and superstitious. Doubtless our own view of the matter is very different. We know of many people who, though they cannot read, have much more real knowledge of important questions than multitudes who can read. We have met many editors of newspapers who were extremely ignorant. In our last week's article on "Socialistic Communities" we showed how not only great editors but even some of the greatest writers of the English language are profoundly ignorant

of the religious life of the greater half of Christendom. And, as to superstition, why, the attitude of most non-Catholic journals towards the Catholic world is nothing but rank superstition. But our view does not prevent the Telegram from contradicting itself by charging the Galicians, on page 4, with illiteracy, and then informing the public, on page 8 of the same issue, that they are starting a newspaper.

In reprinting from the Manitoba Free Press Mr. Tardivel's masterly letter in his own defence we have deemed it advisable not to cut off the editorial note of our versatile contemporary, which, by its puerile weakness, presents so striking a contrast to the honest strength of the letter. The Free Press, instead of apologizing for the dishonesty of its correspondent or fairly and squarely answering Mr. Tardivel, imitates the wolf in his answers to the lamb: Well, if you did not say what "Onlooker" made you say, you said something else just as bad; and, if it wasn't you, it was your friends, Trudel (who died several years ago) and Desjardins. And then the F. P. pretends to quote words about the separation of Church and state which cannot be verified as there is no reference, which have nothing to do with the question at issue, and which were probably never used by any of these three gentlemen.

The Review, of St. Louis, which is exceptionally well informed in ecclesiastical matters and especially in all that relates to Catholic Poles, one of its frequent contributors belonging to that "devoted and believing people," says, in its issue of August 24th, that the "Polish disturbances are greatly exaggerated. There are about three hundred Polish parishes in the U. S., and in only about ten of them have there occurred serious disturbances."

The Canadian Messenger of the Sacred Heart for September comes to us with a new and pretty cover. The General Intention for the month is "The Struggle against Secret Societies," or, as the American Messenger words it, "Protection from Evil Societies." Father Devine rests his development of this most practical subject on the Holy Father's famous encyclical "Humanum Genus," directing special attention to the fact that secret, oath-bound societies are contrary not only to the laws of the Church but also and especially to reason and natural law. They are foolish before being irreligious. For that very reason they are particularly dangerous in our day of superficial, flimsy education and widespread unsoundness of mind.

FREE PRESS MISREPRESENTATIONS.

Last Wednesday's Free Press devoted its first editorial column to Mr. Tardivel and THE NORTHWEST REVIEW under the heading, "Two Belated Church and State Theorists." Considered as an attempt to reply indirectly, by side issues that have not the slightest bearing on the main question, and by a show of learning calculated to deceive the ignorant, to Mr. Tardivel's

manly and straightforward letter of the previous Saturday, it was not half bad. Viewed in the light of what reasonable men call argument and direct rejoinder, it was unworthy of an intelligent schoolboy.

The writer's style and methods of illustration remind us forcibly of "Onlooker," who, we were lately informed by the Free Press editor, was enjoying a holiday, who sent no letter from Montreal to last Saturday's issue of that paper, and who may therefore have had leisure to write this editorial perhaps here in Winnipeg. At the very outset he uses his favorite weapon, misrepresentation. "Late in the day as it is," he begins, "in these closing years of the nineteenth century, for even academic discussion of the thesis that 'the separation of church and state is absurd and impious,' our worthy transpontine contemporary, of St. Boniface, strong in the courage of its deeply-ingrained ultramontane convictions, brings its editorial columns to the aid of Mr. J. P. Tardivel, the editor of La Vérité, of Quebec, in his campaign for the establishment of a new political party in what was of old French Canada, to be known as the Centre or Catholic party." The prominence given by inverted commas in the foregoing passage to the thesis that "the separation of Church and State is absurd and impious" is clearly intended to produce on the reader of the Free Press who did not also read our article of the 15th inst. on "That Catholic Party" the impression that we maintained that thesis. Of course our readers know that we said not a single word about the separation of Church and State. But those who read only the Free Press will necessarily infer that our entire article was a development of that proposition, especially as this is the only passage in which the Free Press writer hints at the contents of our article.

He next pretends to quote from a sermon preached at the golden jubilee of Bishop Bourget in the autumn of 1872. Unfortunately for the Free Press scribe, but fortunately for the cause of truth, we, who now pen these lines, translated that very sermon for the Montreal Herald on the very day of its delivery, and, from our accurate knowledge of that sermon, we deny that it contained any such passage. The quotation the Free Press writer gives may not be his own invention; like many of his other assertions, it may be borrowed from the original liar who deceived him; but, as it stands, it is a forgery and a fraud. However, the last words of this counterfeit quotation are so rich that we cannot refrain from pillorying them here for the amusement of our readers. The preacher is made to say: "For whoever follows and defends these principles, life and a blessing; for whoever rejects and combats them, death and a curse." Fancy such rant fathered upon so unemotional and argumentative a preacher as the late Pere Braun, whose every word was either a sledge-hammer fact or an uncontroversial proposition. Quebecers especially, who hung upon his lips for so many years, will find this clumsy forgery side-splitting. Even the Free Press writer,

shocked at this man of straw he has set up or revived, hopes the ultramontanes do really mitigate the last clause of this extreme utterance. How kind of him, to be sure!

He cannot even quote correctly the recent article of Le Monde Canadien which suggested ours. He represents Mr. G. A. Nantel as "pointing out that Mr. Tardivel and THE NORTHWEST REVIEW are the only relics of a reactionary archaism which they are laboring to galvanize into a semblance of life" Now the fact is that Mr. Nantel said nothing about our being "relics of a reactionary archaism," etc. Nor was that even the gist of his article. On the contrary, as we showed by quoting him in our article of the 15th inst., his attitude was one, not of contempt for belated theorists, but of intense and ludicrous alarm at our contention that an independent Catholic party is a possibility.

Why should the Free Press go to such pains in the noble art of misrepresentation? Why not quote from our own columns? Why not reply directly to the arguments we have adduced in favor of a Centre or Catholic party? All its fantastic historical sketches of the old French régime and the Puritan Commonwealth of Massachusetts; all its utterly false generalization of Mr. Tardivel's views; all its nonsense about Bishop Saint-Valier, whom Mr. Tardivel never appealed to; all its stories about what happened in one electoral district during the last Dominion elections; all its gratuitous advice to Monsignor Falconio; all its still more gratuitous assertions about what the Vatican does or does not understand; all this is quite beside the mark. It invents theories and then attempts to refute them by bare affirmations in which large ignorance and empty platitudes are sweetly blended. Cheek by jowl with the very article we are criticizing, in the next column, there appeared another article on "Flat Warehouses," the first lines of which can be most aptly retorted on the Free Press itself. We simply substitute "Free Press" for "Winnipeg Tribune" and "NORTHWEST REVIEW" for "Free Press." Here is the passage: "If the Free Press labored half as hard to tell the truth as it does to misquote and misrepresent THE NORTHWEST REVIEW it would be a great success. It refuses to quote honestly and tries hard to make THE NORTHWEST REVIEW assume an attitude which it well knows THE NORTHWEST REVIEW does not assume."

We never dream, as the Free Press pretends we do, of establishing a theocracy, of making the Church enter into the smallest details of everybody's life, of interfering with non-Catholics, or of meddling with purely political questions. What we do maintain is that Catholic members of parliament should unite on all questions that concern the salvation of Catholics. And if we call such a union a Catholic party, it is not because we attach much importance to the name. Call it a Centre party, if you like, but give us the thing. It so happens, however, that no group of Independents has ever lasted long unless made up mainly of Catholics. On the other hand, what independent