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WEDNESDAY, DECEMBER 25.

Merry • Christmas.

WE cordially wish all our readers a Merry Christmas, and by this we mean, not necessarily a gay Christmastide, replete with laughter and mirth—for there are some, perhaps many, whose surroundings do not admit of boisterous glee—but a solidly cheerful, deeply, joyous and truly happy Christmas. This is one of the oldest meanings of the word "merry." For want of knowing this pregnant meaning of the time-honored expression, some Catholics object to it as if it savored too much of a mere worldly gayety hardly in keeping with the spiritual joy of the great Christian festival. They would prefer to wish their friends a "happy Christmas." But "merry," in connection with so Catholic a word as "Christmas," CHRIST-MASS, really means "happy." England was called "Merrie England" in the old Catholic days when the grace of God with its inseparable deep-seated joy was poured out over the whole island, and when the realm itself was styled "Our Lady's Dowry," the dower of her who is the "Cause of our joy" at this blessed season. When the Authorized Version of the Bible was issued in 1611, the memory of those happy days was still living in the language; the word "merry" had not yet lost its spiritual significance; so the translators of James V. 13 could write: "Is any merry? let him sing psalms." On the other hand, in 1885, after 350 years of Protestant unrest, the jovial and carnal view of the old word had become so general that the Revisers drop it and write: "Is any cheerful? let him sing praise." But we are the heirs of all the ages. Our Catholic phraseology is ever new though old as the Church. Let us stick to it, provided we understand its wealth of spiritual meaning.

EDITORIAL COMMENT.

The Boissevain Globe of the week before last had a touching poem, entitled "Shackling Manitoba," in which the weak majority was pictured in poignant verses as pierced in hands and feet and side by the Jesuits holding them down. This is uncommonly like the old fable of the savage, cruel wolf blaming the harmless lamb for deeds done before the latter was born. Fancy the minority, robbed by the local brigands, accused of rapine and murder by the knights of the road!

The distinguished editor of "La Verite" writes us a very flattering letter, which we print in another column exactly as he wrote it in English. We wonder how many of our English newspaper editors could write such a letter in French. Mr. Tardivel, who always prepares for the worst, thinks the local Quebec government will yield to the unreasonable criticisms of that loud-voiced organ of French freethought, "La Patrie." We venture to hope Premier Taillon will, on the contrary, stiffen his backbone, and, instead of consigning 500 copies of a masterpiece to the "rats," will, if he notices La Patrie at all, simply answer "rats" to its impotent barking. When Mr. Beaugrand's paper condemns anything Catholic, Catholics should be very careful to praise and encourage that very thing. La Patrie's strictures on "Pour la Patrie" indirectly prove what a powerful engine for truth this novel is.

We understand that a recent number of the Winnipeg Saturday Night contains several columns of censure and advice addressed to us. As the editor did not send us a copy—following the brave example of Mr. F. C. Wade, who carefully hides his shameful pamphlet from the men he attacks—we do not feel sufficiently interested to order one. However we are rather pleased to see that the writer of this diatribe can thus find a safety-valve for the pent-up anger he accumulated on reading our successful hint to the Nor-Wester. So much for his censure. As for his gratuitous advice, the length of it, according to report, is such as to prove what a home thrust was the advice we lately gave him and his.

Next to direct praise, the best recommendation of Mr. Tardivel's novel is the ire it is exciting in the ranks of Freemasonry and unfair journalism. The Witness, of Montreal, says it is a libel on Protestants, though there is not a word against them in the whole book, and though the finest Parliamentary speech in the story is attributed to a Protestant. And now comes United Canada with a column and a half of misrepresentation couched in that barbaric phraseology which seems to be that funny editor's peculiar glory. He implies that "Pour la Patrie" is intended to "open the eyes of all good Quebec Catholics to the horror of their position under the English flag." Were such an insinuation made by an intelligent person, we should call it scandalously dishonest. But in the present instance it is only a case of mental squint. Had the editorial swash-buckler been able to see straight, or, in other words, been able to read Mr. Tardivel's admirable French, he would have observed that the entire novel does not contain one single word or inuendo against the English flag. The scene is laid AFTER Canada had peacefully become an independent nation; but there is not the slightest hint in the book that this independence was approved, still less, praised by the author.

School Readers are the most effectual trainers of the minds of children. Day by day, insensibly, the child drinks in, from his school reading, those multitudinous influences which gradually build up the fabric of his mind. If he is fed on the usual non-Catholic reading book, he grows up an admirer of mere worldly success, of mere secular knowledge, of wealth and brains and perishable beauty. Hearing nothing or next to nothing of religion, he has no idea of the rights of the Creator over his creature. Thus his whole being is thrown out of gear. He grows up an intellectual monster in whom the transitory and the unimportant have supplanted the eternal and the one thing necessary. On the other hand, Catholic Readers train Catholic minds; they put life and all its aims in their proper perspective; they especially wage war against that plague of the non-Catholic world, "the fascination of trifles."

The above remarks are suggested by what is happening in the Northwest Territories. That shrewd and relentless enemy of the Catholic Church, that past Grand Master of Freemasonry, Mr. D. J. Goggin, has suppressed all Catholic Readers; and from his point of view—which is also Satan's—he has done a stroke of business. But he is going just a little too fast. His scientific persecution of Catholics comes to us as a timely and splendid warning against our accepting for Manitoba any such pseudo-separate schools as still exist in the Territories. Were we so foolish as to do so, we should experience what our brethren at St. Albert are going through now, a persecution as malignant as it is snavely hypocritical. Our valiant Archbishop, the other day at Edmonton, in reply to an address, stigmatized in suitably trenchant phrase the tyrannical suppression of Catholic Readers, and proclaimed with no uncertain voice our collective determination to get those Readers restored. It may take time, Brother Goggin; the mills of God grind slowly; but they grind to powder.

FREEMASONRY, THE ENEMY OF THE CHURCH.

Quite recently the secular press of this city announced that the masons of Winnipeg had made arrangements for the delivery of a course of public lectures during the winter months and that N. F. Davin, M. P., would be the first orator. Some few years ago, this same gentleman was advertised to deliver a masonic lecture in this city, whereupon the venerable Father Fox, at that time pastor of St. Mary's Church, explained to the members of his flock the attitude of the Church towards Masonry and forbade them to attend such lectures. Immediately thereafter there appeared in the Tribune a protest from a "prominent" Catholic citizen, who announced that several Catholics intended going to the lecture as a "protest" against the interference of their pastor. This "prominent" individual, who calls himself a Catholic, but who is most likely a mason, had the impudence to say that the Archbishop (Tache) would not have permitted Father Fox's interference, had he been at home. When the Archbishop's attention was called to this extraordinary statement, he wrote a letter from Montreal completely indorsing the action of the pastor of St. Mary's and expressing surprise and pain that ONE man should be found in the congregation of St. Mary's capable of such anti-Catholic sentiments as those contained in the Tribune. We recall this incident and all the circumstances surrounding it, for the purpose of accentuating what we have to say about this anti-Catholic sect and for the purpose of pointing out to our readers the fact that they could not possibly commit a greater act of disloyalty to the Catholic Church than attending any of these lectures.

Freemasonry is the greatest and the most powerful enemy of the Catholic Church in our day. Protestantism, with its multitudinous sects, believing and thinking for themselves regardless of the opinions of their preachers or the authority of their synods, etc., has no fixed hold on the minds of the thinking portion of the people. Not so with Freemasonry. It is a well organized, well disciplined secret society, with a fixed and definite purpose. Its secrecy, guarded as it is by the most terrible and shocking oaths and obligations, enables it to do with impunity what would bring upon it or any other similar organization, if known, the condemnation of all right thinking men. The secrecy of oath-bound organizations is enough to condemn them; but when the avowed aims of such an organization are enmity to religion and the secularization of national institutions—that is, the ousting of Jesus Christ and his religion from the hearts of the people, what was merely condemnable becomes abominable.

In this war against Jesus Christ, masonry treats with contemptuous indifference the multifarious Protestant

sects—nay, with cunning design, it manipulates and turns to its own advantage their divisions and jealousies, but especially their hatred of the Catholic Church.

Masonry sees in the Catholic Church the one insurmountable barrier between itself and the object of its designs. Hence its hatred of the Church and its determination to destroy her authority. Among Continental masons, there are no professing Christians. They are all Jews and anti-Christians. They openly declare their enmity to, and contempt for Jesus Christ and his teaching. The rank and file master mason in England and America, especially among those who speak the English language, will appear, and many of them are, honestly scandalized at being told that the ultimate aim of Freemasonry is the destruction of Christianity, but it is because they know just as much, or as little, of the designs of Masonry as it pleases their leaders to communicate to them. This, of course presupposes a state of servitude on their part; but do they not invite, nay fasten, upon themselves a thousandfold worse form of servitude, when they blindly bind themselves, by the most shocking oaths, to obey, fulfill and carry out obligations of the nature of which they know nothing, or simply to act at the dictation of men who have no rights, either human or divine, to command their obedience? Is it possible to conceive of any form of servitude more subversive of the natural and divine rights of man, or more debasing to his manhood, or to his individual liberty, than that which such an oath imposes? Why, some of these dupes know as much about the aims and objects of Freemasonry as we know about the inhabitants of Mars. If Masonry is the good and harmless organization they would have us believe, why those terrible oaths of secrecy? Why the determined efforts to secularize and debase our public institutions? Why these efforts to ignore Jesus Christ, by welcoming Jews, agnostics, atheists and infidels into its fold and omitting the all-saving Name of Jesus Christ from its rituals and ceremonies, lest, forsooth, that Name should be offensive to these sensitive gentlemen? What has been the attitude of this sect to the Catholic Church? After all, that is, for Catholics, the best test to apply to it. We all know it is a secret society that has been condemned by the Pope from age to age, because of its pernicious tenets and its enmity to religion. It was the secret machinations of Freemasonry that brought about the confiscation of the Papal states and made the Pope a prisoner in his own Episcopal city. It is Freemasonry that is still at the bottom of every outrage and insult that is daily and hourly offered to the August Head of the Catholic Church. Only quite recently the Usurpers of Italy celebrated the downfall of the temporal authority of Our Holy Father, in the Eternal City. We are told that the most striking feature of these festivities was the official participation in great numbers of Freemasons from all parts of Europe. They came on the invitation of that ex-convict and all-round scoundrel, Lemmi. The impression conveyed was that the victory of the Usurpers in 1870 was the victory of Freemasonry. Lemmi's letter of invitation said: "On that most happy day, Rome, restored to liberty, will palpitate with the loving thoughts of all the Masons of the world." Were we not right in saying that Freemasonry is the greatest and most powerful enemy the Church has to-day? And yet there are some Masons who would have us believe that Masonry is not opposed to the Church, or at least that the Masons of English origin and sympathy have nothing in common with those in the continent who are persecuting the Church! Lemmi claims them all as brothers, though they pretend to repudiate him. That pretend is a sham. The Catholic who would lend his approval to Masonry by attending one of these lectures would be a traitor to the Church and a co-persecutor of her Infallible Head.

ARCHBISHOP CLEARY'S LETTER.

An Important Pronouncement on the Question of a Commission.

To the Editor of the Whig.
SIR,—In the Whig yesterday appears the subjoined extract from the Orange Sentinel, preambled with the remark that "The Sentinel is edited by Mr. Clarke, and its opinions, therefore, on current questions are particularly significant":—"The Dominion Government is banking on the solid vote of the Roman Catholic Church in carrying out its policy of coercion in Manitoba. That the Government's expectations will not be realized in this particular is made manifest by the warm approval given by Archbishop Cleary's organ to Mr. Laurier's proposal to appoint a commission for the purpose of making inquiry into the facts before action is taken by the Federal authorities. This deliverance from Kingston makes it clear that the Government by its unwise course has alienated Protestant friends, and will find the Roman Catholic vote, on which it has been relying to make up the loss, at the critical moment slipping over to the leader of the Opposition. If the ministry goes on in its present course, therefore, it will lose old tried friends, and the new support on which it is now leaning will prove a broken reed. The men in power at Ottawa have so far refused to do right for right's sake. Will they now cease to do wrong when the declaration of Archbishop Cleary is a plain warning that continued wrong-doing will not bring them the political profit they are counting on? The ministry had better even yet decide to stop pandering with Rome and resolve to stand by the true friends who have been its firm support in the past."

No newspaper in Kingston, or in Canada, is my organ in any sense of the word. Whenever I am required by sense of duty to communicate my mind to the public, I do it in my own name, openly and without disguise. The paper which the Orange Sentinel has been pleased to style "Archbishop Cleary's organ" is doubtless the Canadian Freeman, published in this city, and the editor of the Orange Sentinel ought to be well aware that it is not my organ, and that I do not control or in any wise influence its political utterances. It was Mr. W. R. Meredith who first invented the story of my responsibility for the opinions of the Freeman, and announced it to a large meeting of his followers in London the week before Christmas in the year 1889, when opening his second campaign against separate schools. I called upon him publicly to verify his story, and his explanation was only that he hazarded a conjecture. He did not venture to repeat it after my repudiation. But the host of newspapers that worked with him throughout that fatal campaign continued to repeat his figment, in the hope of thereby weakening my position in defence of the civil and religious liberties of my faithful Catholic people and their indisputable right under divine and civil law and the Constitution of the Dominion to rear their children Christians. We have heard nothing of that exploded fabrication in more recent years. But now since the skirmishing preparatory to the war of parties in the Federal election commenced, that forgotten story has been revived and is bandied about as an important adjunct of political strategy. Within the past ten days it was set forth in the columns of a French paper in one of the cities of Quebec province, and commented upon in terms similar to those of the Orange Sentinel. As in duty bound, I published a contradiction of it in that same city. Now that the Orange Sentinel, whose love and admiration for the hierarchy, and in particular for the Archbishop of Kingston, is known to everybody, has thought fit to re-produce the oft-condemned fabrication and to attach to it a mighty political importance, sufficient to make the government of the day tremble in its shoes should it dare to respect the constitution and the judgment of the highest court in the empire by giving redress to the oppressed Catholic minority of Manitoba, I once again and most emphatically declare that story to be absolutely false. The admirable facility of the editor of the Orange Sentinel to bound over the fences of truth and decency is apparent in the concluding passage of the extract from that journal, viz.: "The men in power at Ottawa have so far refused to do right for right's sake. Will they now cease to do wrong when the declaration of Archbishop Cleary is a plain warning that continued wrong-doing will not bring them the political profit they are counting on?" A while ago it was boldly stated that a certain paper is Archbishop Cleary's or-