

The Northwest Review

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Publisher and Proprietor.

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NOTICE.

The editor will always gladly receive (1) Articles on Catholic matters, matters of general or local importance, even political if not of a party character.

(2) Letters on similar subjects, whether conveying or asking information or controversial.

(3) News Notes, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia.

(4) Notes of the proceedings of every Catholic Society throughout the city or country.

Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1888.

DEAR SIR.—I see by the last issue of the NORTHWEST REVIEW that you have been instructed by the directors of the journal with reference to the present retaining charge of the editorial columns.

I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories.

I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration.

I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has only my approval, though, of course, I cannot be responsible for every word contained in it.

The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I should rejoice that He will bless you in its accomplishment.

I remain, Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. J.

The Northwest Review

WEDNESDAY, NOVEMBER, 14.

EDITORIAL NOTES.

Put not your trust in a dead and repudiated. A negligent book-keeper who leaves off his work to the last day of the year, generally fails to strike a balance.

A high aim of the conscientious teacher will be to keep his child's heart warm, his brain active, his conscience alive. It would be the destruction of our Catholic school system if the teachers failed us.

All the cheques received by the Irish Parliamentary Party from Englishmen, with the exception of Mr. Gladstone, have been returned to the donors. Mr. Gladstone's should never be cashed but should be treasured among the archives of the Irish people as a precious souvenir of the friendship of the grand old man.

"Catholic Truth Edition for the Times" is the particular title under which the Catholic Citizens of Milwaukee sends out its issue of October 27. Within its eight pages will be found answers to all the stock falsehoods against the Church. Under the heading "A Rogue's Gallery" about three columns are devoted to biographies of "ex-priests" and ex-nuns. Circulated among respectable Protestants, this number of the Citizen would be productive of much good.

The election for Borough Assessor for the City of Cork furnishes another instance of the evil arising from a divided party. The candidates were—E. B. Powell, Home Ruler, Thomas Babington, Unionist. The Ledmondites threw their vote to the Tory and elected him by 154 majority over the Home Ruler.

Such is the work of faction. When will Irishmen learn that there is no room for two parties while Ireland is fighting the common enemy?

In the November issue of The Catholic World Magazine the condition of "The church in Armenia" is described graphically by the Bishop of Tarsus, Right Rev. Paul Terzian. The interesting character of the bishop's paper is enhanced by a series of beautiful pictures illustrating the Armenian Catholic ritual and Mass, taken under the reverend prelate's supervision. They cannot fail to arouse a deep interest in the condition of our co-religionists under Turkish rule, who have kept the ancient faith under apparently hopeless difficulties for many centuries.

The following letter from a Scotch priest to a Glasgow newspaper reveals a sad condition of things: "To the Editor. "DEAR SIR: My people all miners,

being fourteen weeks on strike, are mostly starving. I cannot bear to see their children, the little ones of Christ, hungry. I found one lately sick with hunger, prostrate on the school door step. Will you kindly let me, offer for sale, through your columns, without advertisement charges, two chalices and two preaching stoves, my own property? I want 14 pound for the lot to feed my poor children. This is much under their value, and they can be had separately.

"Yours in Christ, PASTOR"

We are glad to note in the Catholic Record that in New South Wales a Grand Master of an Orange Lodge uttered a prayer for Pope Leo XIII. The following remarkable words were uttered, we hope with sincerity: "And we may well unite with our brethren of the Roman Catholic church in praying that the physical sufferings of His Holiness may be few and that his going hence may be brightened by the light of grace."

A new era has certainly dawned upon us when such a prayer is heard in an Orange Lodge, a place where His Holiness is ordinarily consigned to the tender mercies of His Plutonic Majesty.

MEN ARE WHAT WOMAN MAKE THEM.

(Detroit Free Press).

It would seem a very simple thing, but the grace and politeness and gentleness of speech which distinguished the women of the chivalric age are now almost wholly unknown. When women talk of the decay of chivalry in man they forget that men are what women make them. Men are the exact reflection of their mothers and sisters and wives. Through the history of men of the past we have accurate knowledge of the character of the women at that time. As it is impossible for the fountain to rise higher than its source, so it is impossible for men to rise higher than their mothers, wives, and sisters.

NOT THE SAME?

We are often told by some Masons that English and Canadian Masons have no connection with French and Italian masons who, they say, are not orthodox. We are not in a position to judge absolutely on that point, and are free to admit that those who make that statement are absolutely of that opinion. If they were not they would not belong to Masonry. We are inclined to think, as we have said before, that the vast majority of Masons and English Canadians have no knowledge of the damnable objects of Higher Masonry and that many of them believe in Christ and his teaching, nevertheless refuse to believe that there is no connection between their higher lodges and those of France and Italy. We are sorry to say that a spirit hostile to the interests of the Catholic church is noticeable wherever prominent masons are found in positions of authority, and in no way do they exhibit that hostility more than in depriving the Catholic church of the rights of education of her children. This they disclaim, but be that as it may, if they are not hostile to the Catholic church, if they deprecate such diabolism as the profanation of holy hosts, why don't they publicly denounce the deviling of the European Masons? It seems to us, they ought even to change their name into some other more honorable, letting the world understand thereby that they have severed their connection completely and absolutely with these European Cruisers of Christ, instead of slandering and abusing the Catholic press for exposing the abominable and wicked practices of those incarnate demons.

THE INEVITABLE.

Experience, the most successful of all teachers, imparts many a sad and bitter lesson to those who frequent the benches of her lecture-room. During the last few years, the Catholics of Manitoba have been the pupils of this ubiquitous pedagogue but have been rudely awakened from their elysian slumbers to the stern reality that it is not always advisable to cast oneself within the enemy's lines and trust to golden promises for justice and impartiality.

Contending in the honor and circumscriptions of the Protestants, the Catholic College of St. Boniface was induced to affiliate with the University of Manitoba. As a result, St. Boniface is crippled and completely at the mercy of an overwhelming majority of Protestants who are not possessed of sufficient generosity to allow a single Catholic graduate a place on the University Council. Even Protestants themselves, as we glean from the Manitoba papers, denounce in no doubtful terms this uncalculated outburst of religious bigotry.

Other Catholic colleges both in Canada and the United States have also recently been made aware of the fact that such unnatural alliances result in naught but disaster for both schools and scholars, and remorse for those who have been so imprudent as to allow the cause of Catholic education to fall into the hands of its deadliest enemies. What Catholic colleges gain by such a course is difficult to see. Catholic students still flock to Protestant institutions; Harvard and Yale retain their Catholic clubs and societies and the Catholic under-graduates at Toronto University are just as numerous as ever. Why should this be? Catholics have their own universities; why in the name of common sense do they not support them?

Almost every other day we hear that some rich Protestant has donated thou-

sands of dollars to establish or endow a university; yet, though we have many wealthy Catholics, such gifts to Catholic colleges are "like angel visits, few and far between." And still it must be clear to everyone that liberal endowments are the only means by which Catholic colleges can withdraw from these unbecoming and injurious alliances and take their natural place side by side in the struggle for educational rights; then and then only can we reasonably expect to see Catholic universities reach that degree of perfection which they have attained on the European continent.

Could this desired result be brought about, higher Catholic education would receive such an impetus as would leave no grounds for complaint. By all means let Catholics awake from their criminal carelessness in the all important matter of education, and ever bear in mind that the maxim "ubi concordia, ibi victoria" can be as appropriately applied to education as to other matters.—The Owl.

A GOOD RESULT.

The Antigonish Casket has the following to say about the recent convention of the C. M. B. A. at St. John.

It is agreed on all sides that the recent Convention of the C. M. B. A. at St. John was one of the most important gatherings of Catholics ever held in the Dominion. Those who were present speak in high terms of the ability and representative character of the leading delegates. It is no small advantage to bring together such men from all parts of the Dominion and make them acquainted with each other. Catholics need to know each other better. With greater mutual knowledge will come increased mutual confidence and respect. There is still among us a lurking suspicion, of which those who entertain it may scarcely be conscious, that in point of culture and of ability, whether intellectual or practical, Catholics are the inferiors of their Protestant fellow-citizens. It is not, of course, difficult to account for this. There are those yet living who remember when there were laws upon the statute book framed for the very purpose of making and keeping us inferior in these respects. These laws affected their object only too well; and when they were repealed their effects could not disappear in a day. Many of our own people cannot realize that they have disappeared yet; hence they entertain the false notion that Catholic institutions of learning, Catholic literary, professional and business men are necessarily inferior. Now a little better acquaintance with one another will assist in dispelling this delusion; and this is one of the good effects that may be looked for from such gatherings as the C. M. B. A. Convention.

JUDICIOUS CRAVITY

The approaching winter threatens to be a severe one, when the poor and the people out of work will again make demands upon the charity of our people. While there is an unmistakable evidence of improvement in business and work over this time last year, yet it is not all that was so fondly expected. There are too many idle, too many unoccupied. The charity last year of this city was a commendable one. Large sums were raised and were expended judiciously. It is most unfortunate that the pressing needs of a vast multitude demand this constant strain upon well-dispositioned purses, and human nature is prone to call a halt. There are so many among us who will not work, who when they do get work, will make no effort to save against the hour of need. They have become accustomed to receiving help, and they look upon the wealth of the community as given for no other purpose than to relieve and support them in their idleness and lack of thrift. If this charity is not forthcoming they exclaim against the absence of the spirit of Christianity. The bread of idleness is sweet to them. The sweat of another man's brow is that they may partake of what has been striven after and gained by work and diligently saved. For people of this class, the giving of alms is a misnomer in calling the same charity. It is only helping and increasing pauperism. Should this community be called upon this winter to take up the work of last winter, let it be done under the same conditions that prevailed then, an equivalent return in the shape of work. When, however, sickness, age and other misfortunes may prevent this, our charity will discern the same and act accordingly. In no sense should the willing pauper be encouraged.

The St. Vincent de Paul society and the St. Mary's aid society deserve to receive active and substantial assistance from all charitably disposed citizens irrespective of religion because in their charities they know neither race, creed, nor color. There are many kind hearted and charitable people whose purses are ever open to the needs of the deserving poor, but who are often sorely puzzled in knowing who are deserving of help and who are not. To these ladies and gentlemen we would say: "give your money or other donations to the St. Vincent de Paul society or to the ladies aid society and you will have a sure guarantee that it will be carefully and judiciously administered and distributed without any other condition than those

of the broadest Christian charity. The Free Press in an editorial entitled "a suggestion for the fishers of men," mentions many of the societies of a national or philanthropic nature, but completely ignores the St. Vincent de Paul society—the greatest and best of them all. Catholics are accustomed to be ignored in this city and province, but if our contemporary will only give itself the trouble of inquiring of the relief officer in this city it will find out that there is no society in Winnipeg which distributes so much charity as the St. Vincent de Paul society, or which distributes its charity regardless of race, color or creed. Want and suffering are all the qualifications it knows in the distribution of its charities.

A VILE SLANDERER.

It would be difficult to find a more vile and malicious sheet than the Rat Portage Record. It is never so happy as when it is engaged in slandering Catholics or spitting forth some venom against the Catholic church. Last week we were called upon to notice some of its misrepresentations against the Catholics of Quebec. In that same article it asked the Nor-Wester:

"And what about the newspaper published in its own city which pours out its weekly torrent of abuse and vile epithets, a single instance of which is the designation of all Masons, Odd-fellows, and all members of secret societies as worshippers of Lucifer?"

This is not the first, nor the second time this vile and disreputable rag accused us of this. Last summer, when it wanted to pour out its abuse on Mr. Barret, it made a similar statement. Again during the recent Ontario elections, it sent broadcast an editorial published in our columns, in the introduction to which it stated that we classed all Protestant secret societies as Luciferians or worshippers of the devil, but, as the article was published in extenso, it proved to all honest and intelligent readers that the introduction to the circular containing our article was a vile slander. Although the motive which prompted the publication of this article, for distribution among the electors, was for the hope of arousing the worst passions, it pleased us very much to find that it reacted so many people and enabled them to learn something about the subject on which we wrote. The article began with and was based upon a dispatch which first appeared in the Quebec Chronicle, a Protestant paper. Then it goes on to quote from "La Verite," of Quebec, commenting on this startling dispatch.

The dispatch quoted from the Quebec Chronicle, a Protestant paper, closes with the following sentence: "An eminent member of the order (A. P. A.) declares that its true name is unknown to the public and is not revealed to more than 100 members out of 1,500,000 who compose the association." And in commenting on this and Verite's remarks, while affirming the fact that within the last two years proofs have been accumulating of the thorough satanic character of higher masonry; that Dr. Bataille, who for eleven years was a frequenter of the Luciferian Lodges, tells the story of Albert Pike, the first supreme dogmatic chief, and gives a list of all the general inspectors in correspondence with Charleston, the first home of the Palladic Rite; we stated that Dr. Bataille is careful to note that several of these inspectors-general have no notion of the existence of the Palladic Rite and are merely unconscious instruments thereof, and we further stated, in the clearest possible way, that the vast majority of Masons, Odd-fellows, P. E. Associates are the unwitting dupes of Higher Masonry, and that it was only the most advanced degrees that have any chance of becoming initiated into the great secret of Universal Masonry, viz., that the devil, whom Luciferians call the Kind God, is the source of all good, and Adonai, our true and only God, the source of all evil and Christ a traitor; even a mason of the 33rd degree may not know this secret. This is what we stated in the article complained of, and this we again affirm. It is a false and slanderous statement to say that we called all masons and all other members of Protestant secret societies worshippers of Lucifer. The very contrary is the fact. While we accused Higher Masonry of being in league with the devil, for the satanic purpose of destroying religion and insulting God, we were most careful to say that the satanic character of higher masonry was known to only a very small minority of the adherents of that sect; that the vast majority of members were the unconscious instruments or dupes of these select few. We challenge the Rat Portage Record to publish our article in full and prove from it that we accused the majority of masons of being devil worshippers. Why did the Record pass over the proofs which we furnished as to the diabolical nature of Higher Masonry? Why does it not disprove, if it can, the satanic character of the Palladic Rite? The secular press have announced the split between the Charleston Luciferians and Lemmi. The protest of the American, Canadian, and English Luciferians against the fraudulent election of the swindler and all-round scoundrel Lemmi to the post of supreme dogmatic chief of universal masonry

and the transfer of the central office from Charleston to Rome have been the direct causes which have led to these announcements in the press of the formidable schism existing among these Luciferians, and proves beyond any reasonable doubt the truth of Dr. Bataille's statement.

A few years ago Leo Taxil, perhaps the greatest enemy of religion of his time and who was one of the most prominent masons in France, made, after his conversion, some astounding revelations about that secret order; and to-day comes one of the principal Masons of Rome, who also has been converted, with revelations even more startling, nearly incredible, but nevertheless true. His name is Dominica Margiotta, and he has since his withdrawal from Masonry written several letters, which are being published all over the world. In a letter to Miss Diana Vaughan (the name is familiar to the readers of our former article) he has confirmed what has already been said about the Masonic cult of Lucifer in Europe. Like the Manicheans of old, they believe in two supreme beings, a good one and a bad one. Their good one is Lucifer and their bad one is Adonai or "the god of the Catholics." Hence it is easy to understand why, notwithstanding their hatred of true religion, they do not wish the existence of a Supreme Being to be denied, as they desire to advance the cause of Lucifer and secure his triumph over Adonai. Margiotta writes to Miss Vaughan:

"I pray you, who are good in the highest degree, whose heart has ever overflowed with true and ardent charity, to reflect: The truth is—I have understood it—that the God of the Catholics is the only true God; and that Lucifer instead of being his rival, who will one day cast him into chains in Saturn (a lie in the Apadno Book), is nothing but the fallen angel in accordance with the true tradition of the Bible; that he can only do what the true God permits him to do; and that when the Almighty God of the Catholics gives him power to act in order to give men a chance of gaining greater merit for Heaven, he indulges his bad instincts and wickedness, and it is then that he shows his dark soul, forever damned, by advancing the triumph of such men as Lemmi."

But a more startling revelation made by Margiotta is contained in a letter to M. Jules Ossehn, in which it is clearly stated that consecrated hosts are being used for the Palladic profanations of the Triangles." He cites an apostate priest, who for ten francs, five francs, one franc, or even for refreshments at the cafe, used to consecrate the necessary hosts.

Can it be that these Masons, who desecrate the consecrated hosts, do not believe in the real presence of Christ in the Holy Eucharist? If they do believe, they are worse than devils, and if they don't believe in the presence of Christ, why do they pay a monster of a priest to perform the consecration? Why don't they use non-consecrated hosts? Is it not safe to say that they are fully aware of what they are doing; that, wishing to adore their God Lucifer they offer him what must gladden him more than anything else?

Here are exposures of the damnable practices of Higher Masonry, given by men who once belonged to it and were initiated into its most secret Rites. What does the Record think of them? We believe that, if the rank and file of those dupes who join the Masonic Lodges, or even many of those who sport the 33rd degree in the Lodges of Masonry, only knew its true character and aims, they would flee from their lodges like sheep from the presence of a wolf. They join these lodges and they prate about the "great architect of the universe"—another name for Lucifer and they don't know it—while the adorable name of Jesus Christ and the fruits of His passion are never so much as thought of. Again we ask, as in the closing words of our former article: But, can anything sadder be imagined than the delusion of Protestant clergymen, who really seem to adore and love Christ Jesus, and yet are banded with his bitterest enemies?

"DR. BRYCE'S HOMILY."

Our esteemed contemporary, the Nor-Wester, is offering its commiserations to the much afflicted members of the Manitoba College Literary Society, in having to patiently listen to what it is pleased to designate 'Dr. Bryce's homily,' and hints that the learned doctor's pronouncement was not meant for them, but for the people of Manitoba. Well! what is there wrong about that? Have not great men adopted similar means to announce their policy to a nation? And what they have done with propriety, may other great men do? And if other great men may do so without impropriety, why not Dr. Bryce? If, for instance, the Prime Minister of Great Britain is expected to unfold his policy in his speech at the Lord Mayor's banquet, why should not so important and learned a gentleman as the Rev. Dr. Bryce unfold, for the benefit of poor suffering and ignorant humanity, the untold treasures hidden in his great mind? Surely there is as much connection between the banquet of a Lord Mayor and the beer tax in England, as there is between a Manitoba College Literary Society and the Rev. Dr.

Bryce's opinion on well, say: "the final and permanent results of liberty." We deeply deprecate this carping propensity of the Nor-Wester with regard to the learned doctor's arguments. Supposing the doctor was unhappy and misleading in quoting Wellington, Faraday and Edison as the products of the higher education he believes in; suppose Faraday was a blacksmith's son who educated himself and never studied physical science until he was 21 years of age; suppose Edison got all his education in a common school before he was 12 years old; suppose Wellington was never inside of any but a private school, what has that got to do with the learned doctor himself? Is he not the rule and Wellington, Faraday and Edison the exceptions? The one may have been a great soldier, the others great benefactors of the human race, but is not the learned doctor also a great benefactor? Think of all he has done for the advancement of science in this new country! Contemplate the immense value of his ethnographical researches! Even the burial places of the poor Aborigines, or the ghosts of a pagan past, could not deter our learned doctor from delving among the bones of a past generation. Who can ever approximately estimate the immense benefit which will accrue to humanity from these learned, laborious and, without, purely disinterested scientific investigations! And who is this great public benefactor but a pupil of the higher culture in our public schools!

If the conduct of the learned doctor tends towards toadyism and if he is supporter of the Greenway Government, it is not because of any interested or selfish motive on his part, but the result of that higher education which he has received. If he is an ardent and unqualified supporter of Mr. Greenway, and if in giving that support he has had to endorse and commend a perfidy and even pose as the private and public apologist of that perfidy, he is actuated by no sordid or unworthy object. It is well known that the learned gentleman has no great public ambitions, and his modesty is so great that it is well known that he makes those public speeches with the greatest reluctance and nothing but the public good they do could induce him to come out of his modest little shell. And all this is attributable to his higher education! Some day or other—we hope in the dim future—this great and noble and unselfish and self-sacrificing benefactor will be taken hence to associate with the angels, and then Manitoba will discover what she has lost and will, we trust, appreciate, at its true value, her great benefactor. But whether she does or not, the learned doctor will and must do his duty. If, at times, it becomes a little burdensome to the tax payers and annoying to the "wiseacres," who have to pay the taxes, the magnanimous doctor, who has no taxes to pay, cannot help it. Blame him not. It is the fault of his higher education.

The learned doctor once wrote a book. This indiscreet act was commensurate in 1882. The name of the book was; "Manitoba, its infancy, growth and present condition." On page 351 of that book he wrote:

"RELIGIOUS ADVANTAGES."

"Lord Selkirk's scheme of perfect religious equality and toleration is that still subsisting in Manitoba. One of the results of this is a friendly feeling subsisting between the different churches. Denominational rancour is one of the greatest hindrances to progress in a new country. It is satisfactory that there is no bone of contention to disturb the prevailing harmony." Now, we find the learned doctor saying, in 1894:

"It was in 1870 that schools were begun under Provincial control. For several years the growth of schools was slow, but as population came into the province the school system was used to begin many new schools in the rising settlements. The unfortunate division by which separate schools were allowed hindered the spread of schools in certain localities for a number of years."

Twelve years after these separate schools were established the learned doctor said: "Denominational rancour is one of the greatest hindrances to progress in a new country." In 1890 he applauded the Greenway-Martin government for introducing that denominational rancour into the province. In 1882, after twelve years of separate schools, the wise and erudite doctor said: "It is satisfactory that there is no bone of contention to disturb the prevailing harmony." In 1890, the same gentleman applauded, aided and abetted the Greenway-Martin government for introducing this "bone of contention to disturb the prevailing harmony," even after he knew that, in doing it the Greenway government were violating the most sacred pledges; and for the past five years he has been the private and public apologist of as disgraceful and dishonorable a piece of political treachery as ever was perpetrated in a civilized country.

But why blame the doctor for this? Some men will say he is inconsistent, others will say he is fickle and others again, less charitable and possibly more accurate, will say that he is not free from selfish and ambitious considerations in changing his views. The late Most Rev. Dr. Tache, in his admirable brochure on "a page of the history of the