

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At 138 James Avenue East. WINNIPEG.

Subscription, - - - - - \$2.00 a year. Six months, - - - - - \$1.00.

P. KLINKHAMMER, Publisher.

The NORTHWEST REVIEW is on sale at the following place: Hart & McPherson's, Booksellers, 364 Main St.

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Northwest Review.

WEDNESDAY, OCTOBER 28.

CURRENT COMMENT.

We trust the Hon. I. Tarte's progress through the Northwest will be attended with the happiest results. Indeed, we Catholics have every reason to expect fair-play from one of the most influential members of a cabinet whose chief has made great promises and rested his hopes on "the sunny ways of patriotism." Besides, Mr. Tarte, being endowed with extraordinary perspicacity, will no doubt see through many of the sophisms with which our enemies seek to becloud the issue, and, being himself a Catholic, he is not likely to be swayed by the prevalent anti-Catholic prejudice. Thus we have little doubt that the Premier's 'fidus Achates' will soon discover, if he is not already aware of the fact, that nothing but the fullest measure of justice will be acceptable to the down-trodden and doubly duped victims of the iniquitous school laws.

The Real Culprit. In our issue of the 14th inst., under the heading "The Northwest Schools" we congratulated Messrs. Boucher and Maloney on "their brave fight against tremendous odds" in the Legislative Assembly of the Northwest Territories. These gallant defenders of the Catholic cause stood up manfully for the rights of their brethren outraged by the Machiavelian policy of the Northwest Education Department. However, we cannot but think that their advocacy would have been much more effectual had they mastered the contents of the late Archbishop's Tache's monograph on their own school question as well as Father Leduc's vigorous pamphlet, "Hostility Unmasked." The former points out the false principle underlying the present persecution of Catholics, the principle of uniformity at the expense of liberty; the latter chronicles recent facts proving how unjustly and pitilessly this absurd shibboleth of homogeneousness is applied, how unfairly Catholics are examined and how bitter is the whole animus of the educational machine. Father Leduc puts his finger fearlessly on the sore spot when he says that Freemasonry is at the bottom of it all. Premier Haultain is merely a tool in the hands of the sect. Could the fact once be brought home to him, we feel sure his integrity and honesty of purpose would revolt at the thralldom and break the bonds; but the smiling, simpering power behind the throne excels in the art of self-effacement and rules all the more securely from the depths of the self-made shadow.

A Decoy. In this province the process is reversed. Instead of Masonic influence striving to conceal itself, it stalks boldly in the light of day. The only Catholic champion of the Green-

way school policy is a Freemason who appears publicly arrayed in the horrible apron and wants public schools to be consecrated with Masonic rites. In this case we rather think "vaulting ambition o'erleaps itself." No one at all acquainted with Mr. John O'Donohue's mental equipment will believe that he is the author of the letters that appear over his name, and in particular of the letter entitled "School Expenditure," which was printed in the Free Press of last Friday. So he is instantly recognized as a stool-pigeon, and recognition in such cases means avoidance. The decoy is too transparently a decoy. As to the allegations of that letter we handle them elsewhere.

A Bold Move.

Protean in its thousand shapes, Masonry has struck still another attitude in England recently. The discussion about Miss Diana Vaughan has now reached the secular magazines, the "Contemporary" containing an article on the vexed question of her identity. Amid a cloud of articles and correspondence in various Catholic papers the most curious is the Tablet's review of "Devil Worship in France, or The Question of Lucifer: a Record of Things Seen and Heard in the Secret Societies according to the Evidence of Initiates. By Arthur Edward Waite. London: George Redway." The Tablet reviewer calls this "the clever but not convincing book of an honorable opponent," speaks of the "rectitude" of Mr. Waite's mind and says that the latter realizes that the Church alone can adequately cope with the alleged facts, if they are true. After a careful perusal of this review one would be inclined to think that Mr. Waite, though avowedly a Mystic or Transcendentalist, is full of kindly feelings towards the Catholic Church and is really anxious to open the eyes of deluded Catholics by clearing Masonry from a hideous stigma. The tone of temperate conscientiousness in which the book was written is a bold move on Mr. Waite's part, and its very boldness has succeeded in deceiving the Tablet. The great Catholic paper, usually so comprehensive in its wide information, is evidently unaware that Mr. Arthur Edward Waite is one of the worst enemies of Christianity and, therefore especially, of Catholicism. He has long been well known to students of the history of the occult arts as the author of "Lives of Alchemistical Philosophers," "The Real History of the Rosicrucians," and "The Mysteries of Magic." As late as 1888 he edited "The Magical Writings of Thomas Vaughan," and entrusted the publication of this recondite volume to the same George Redway who has just published Mr. Waite's own "Devil Worship in France." A friend of ours in Winnipeg recently sent for and received the above-mentioned Magical Writings of Thomas Vaughan. The tasty style in which this volume is got up shows that it is meant for readers of unusual culture and means. It opens with a long introduction in which Mr. Arthur Edward Waite summarizes the history of Hermeticism, Theurgy, Rosicrucianism, Kabbalism and other names for the occult art that is now called Paladism. In this introduction Mr. Waite airs his own views.

A Hater Of Christianity.

Of these views here is a specimen: "The proscription and the bitter and continual persecution of all professors of secret and magical arts, which took place in the reign of the infamous emperor Constantine, and was continued by Valentinian, Theodosius and other shining lights of imperial Christianity, did not eradicate polytheism or destroy its adepts. The old religion and the old theurgic art took refuge in remote places; they were practised in stealth and silence, and thus were presumably originated many of those mysterious secret societies which perpetuated the traditions of the Magi

through the whole period of the Middle Ages, and in numerous magical rituals betray their connection with Neoplatonism." The man who, in one sentence, calls the first Christian emperor "infamous," and, in the next, speaks tenderly of "the old religion and the old theurgic art," is certainly a hater of Christianity and a lover of the black art. This double fact is hereby earnestly commended to the attention of the Tablet reviewer. Mr. Tardivel, the valiant and wide-awake editor of the Quebec "Verite," who is now travelling in Europe, said, in one of his first letters from England, that Mr. Waite's recent attempt to acquit Masonry of the charge of Luciferianism was considered by well informed persons to be the work of a disguised Freemason. And even the benevolent and deluded Tablet says of his "Devil Worship": "The weakness of the book, as it appears to us, is that Mr. Waite attempts to shake the witnesses, instead of destroying the facts they converge to establish.... He does not disprove Huysman, Taxil or Ricoux, but questions their credentials of accurate knowledge.... He has missed the alleged facts. Where are the official denials of the charges?" The absence of these denials—an absence noticeable likewise in the case of several living English masons named by Diana Vaughan—coupled with Mr. Waite's ostensible desire to be just towards the Catholic Church, is a strong though indirect proof that Diabolism is connected with the higher grades of Freemasonry.

A Family Manual.

We have received from Benziger Brothers a new and greatly improved edition of "Goffine's Devout Instructions on the Epistles and Gospels for the Sundays and Holydays, with the Lives of many Saints of God, Explanations of Christian Faith and Duty and of Church Ceremonies, a Method of Hearing Mass, Morning and Evening Prayers, and a Description of the Holy Land." This well-bound volume of 703 pages is beautifully printed on fine thick paper, filled with good engravings, and contains, besides the various headings enumerated in the above title, a table of movable feasts as far as 1983, explanations of the sacraments, the litany of the Saints, devotions for confession and holy communion, prayers for the Stations, daily exercises for various states of life (married persons, farm-hands, servants, etc.), prayers for various occasions (for the Church, in necessity and tribulation, for forgiveness of sins, for our friends, etc.), devotions for the sick, prayers for Holy Viaticum and Extreme Unction, devotions to the Sacred Heart and an hour's adoration before the Blessed Sacrament. His Eminence Cardinal Gibbons, who writes an eloquent Preface dated Baltimore, Feb. 6, 1896, concludes thus: "The solid worth and undoubted usefulness of Goffine's Manual appealed strongly to the learned hierarchy of Germany and elicited their warmest expressions of approval. Gladly do we profit by the opportunity which a new edition of the work offers to reaffirm all that has been said in its favor, and to wish for it that measure of success which its singular excellence deserves." No Catholic family can afford to deprive itself of so precious a manual. The daily use of it would tend to make the practice of family devotions more interesting and more fervent.

SCHOOL EXPENDITURE.

Our recent article on "An Expensive Luxury" has elicited, from somebody who complacently lends his apparently accurate information and fairly correct phraseology to Mr. John O'Donohue, a letter to the Free Press on "School Expenditure." We are pleased to see that our main contention about the Collegiate Institute being a school supported by the poor for the advantage of the rich is thus brought home to a larger number of readers. The figures given in the letter fully sustain our

view. We are told that, out of every hundred pupils in the Collegiate, thirty-five are the children of well-to-do parents, forty-five the children of wage-earners, and the remainder, i.e., twenty, are non-resident pupils paying fees. Eliminating this remainder which pays for itself and therefore is not open to the objection we raised, we find that thirty-five out of every eighty pupils, that is to say, nearly forty-four per cent., are the children of those who are deemed rich by the other fifty-six per cent. Is not this a rather startling confirmation of the correctness of our view? Almost half the free pupils are well off. Will any one pretend that this proportion is at all in keeping with the relative numbers of rich and poor in this or any other city in the world? Do not these figures prove that the benefit which accrues to the rich from the collective school tax is at least ten times greater than in strict justice it ought to be? And that is precisely the point we wished to make.

It is no adequate answer to say: "The school is conducted by the school board because the law requires it and the people demand it." Of this we were already aware. But we hold that the people are amenable to common sense and recognize the cogency of facts when those facts are properly presented, as they now are thanks to Mr. John O'Donohue's zeal. The people are quite capable of understanding that an expensive luxury which the rich enjoy far more frequently than the poor is not the proper object of a universal tax; and once they realize that they are receiving from this tax not one tenth of what their numbers entitle them to receive, they will set to work to elect trustees who shall bring about a change in the law.

The letter fathered by Mr. John O'Donohue studiously avoids all allusion to the first half of our article, that in which we chronicled the quarrel between the City Finance Committee and the School Board over the extravagance of the latter. Evidently that extravagance cannot be denied or glossed over. Though the taxes wrung from Catholics since 1890 have added fully ten per cent. to the school fund, the Board is not able to run its schools on this very liberal allowance. Ill-gotten gains have an unfortunate knack of not making both ends meet.

"CANADIAN WOMEN WRITERS."

To the Editor of the NORTHWEST REVIEW. SIR,—I beg to thank you for the kindly and extended notice you gave in your journal of my article on Canadian Women Writers which appeared in the September Catholic World Magazine. I am not surprised that you looked for Manitoba to be represented in it. Well there is something of a history connected with this omission.

When I was obtaining data for my article I wrote a well known Winnipeg journalist for information as to the women writers of your city and received no reply. Very likely the kingdom of this wretched editor's mind was just then suffering what Shakespeare would call an insurrection owing to the warmth of the political atmosphere over the vexed school question. I hope to have in the near future these essays all collected in book form and I shall then make it a duty to have the great prairie province represented in its pages. Winnipeg possesses one contributor of old to Toronto magazines—Mrs. McGillis, whose gifts as a writer of both prose and poetry are well known throughout Canada. The poetry of Manitoba should have a distinct flavor of its own and not the least interesting should be the feminine element in it.

THOMAS O'HAGAN.

Arthur, Ontario, Oct. 22nd.

THE LATE DR. BERGIN.

In the death of Dr. Bergin, M.P., for Cornwall, the country loses a broad-minded and patriotic statesman and the House of Commons a painstaking and highly esteemed member. The blow falls particularly hard upon the Irish Catholic representatives in the

House of Commons and upon his race generally throughout Canada. In the very highest sense, Dr. Bergin was a worthy representative of his race and religion. While just and impartial to all classes in the community, he was ever ready to lend a helping hand to his own people. He recognized the difficulties they had to contend with, and if any attempt were made to ignore or ostracise them, he rose like a tower of strength between them and their opponents. His manly straightforward and fearless nature, his public integrity and his private virtues made him honored and respected by every member of the House of Commons and esteemed and revered by his compatriots and co-religionists. The NORTHWEST REVIEW extends to his bereaved relatives and friends its condolence in the great loss they have sustained and trusts that the grief which they feel may be assuaged by the thought that his memory will long live in the hearts of his countrymen. R. I. P.

RUMORS OF A SETTLEMENT.

The Provincial Ministers who have been in the East conferring with the Ottawa authorities regarding a settlement of the school difficulty have returned home bringing in their pockets, we are told, a draft of a plan which has been agreed upon as satisfactory to the two governments. The greatest of secrecy has been maintained as to the details of this so-called "settlement," and so far as we are aware no one outside the small circle of politicians actually engaged in the Conference knows what was done or what is proposed. It is, perhaps, natural that such a state of affairs should produce a good-sized crop of rumours, and, as a matter of fact, rarely a day passes that the public are not treated to a fresh version of the arrangement whereby the difficulty is to be overcome. We do not believe there is any reason to suppose that the authors of these newspaper reports are one whit better informed as to the actual state of the case than are the general public, and we are confirmed in this opinion by the fact that up to date there has not to our knowledge been published in the daily press a single alleged account of the conclusions arrived at which has borne on its face the appearance of probability. As an instance of what we mean we would point out that not one of the schemes so far outlined gives the Catholics of the Province anything like what they demand and are fairly entitled to, and in this respect they fall far short of what the Remedial Bill of the late Government would have accomplished. We think therefore that no such terms were even discussed at the late conference and we think so for this reason. The whole country knows what Mr. Laurier pledged himself to do during the late election, how he declared the Remedial Bill did not go far enough, and that if he were in power he would see that the rights of Manitoba Catholics under the Constitution would be restored in their fullness and entirety. Now everyone believes that no matter how mistaken Mr. Laurier may be in his political theories he is a high-minded, honest gentleman, and we know of no action in his past career which would justify us in believing that he would in the face of his solemn declarations and promises of a few months ago stultify himself by trying to bring about such a "settlement" as the newspapers allege. This in itself is to our mind a sufficient guarantee that the statements which nowadays so frequently adorn the columns of the daily press are in reality nothing but the productions of newspaper correspondents and enterprising reporters who actually know nothing whatever of the real facts of the case.

In this connection we notice that some of the papers assert that the main reason of Mr. Tarte's visit to the West just now is to aid in securing the acceptance of the terms agreed upon by the two governments. So far as we know there may be truth in this but we altogether discredit the interesting tale which is told of an alleged conspiracy he is to promote in certain French Canadian circles in this country wherein the authority of the