

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## CONCLUSIVE EVIDENCE.

When man knows how to match a ribbon,  
When woman learns to drive a nail,  
When man can thread a needle deftly,  
When woman don't make a woman pale,  
When man gets off right from street cars,  
Instead of facing toward the rear,  
When man stops smoking bad tobacco  
And drinking sour smelling beer,  
When woman doesn't block the sidewalk  
With spreading skirts and puffed out sleeves,  
When man stops flirting with new charmers  
And to his lawful darling cleaves,  
When man can understand the baby  
And the woman petting it talks sense,  
When man proposes a new bonnet  
And woman shies at the expense—

Phenomena like these and others  
May strike surprised observers dumb,  
But they will know by these same tokens  
That the millennium has come.  
—Somerville Journal.

## A LAUGH IN CHURCH.

She sat on the sliding cushion,  
The dear, wee woman of four;  
Her feet, in their shiny slippers,  
Hung dangling over the floor.  
Hung dangling over the floor,  
She meant to be good; she had promised;  
And so, with her big, brown eyes,  
She started at the meeting-house windows,  
And counted the crawling flies.

She looked far up at the preacher,  
But she thought of the honey bees  
Droning away in the blossoms  
That whitened the cherry trees.  
That whitened the cherry trees,  
She thought of a broken basket,  
Where, curled in a dusky heap,  
Three sleek, round puppies with fringy ears,  
Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle,  
Such queer little hearts to beat,  
Such swift, round tongues to kiss,  
Such sprawling, cushiony feet,  
Such could feel in her clasping fingers  
The touch of the satiny skin,  
And a cold, wet nose exploring  
The dimples under her chin.

Then a sudden ripple of laughter  
Ran over the parted lips  
So quick that she could not catch it  
With her rosy finger tips.  
The people whispered, "Bless the child,"  
As each one winked from a nap.  
But the dear, wee woman hid her face  
For shame in her mother's lap.  
—London Amusing Journal.

## ROME - THE ETERNAL CITY.

Lecture by Rev. Father Hendrick.

The abominable weather of Thursday evening last undoubtedly prevented many from attending the lecture on "Rome" at St. Mary's Church by the Rev. Father Hendrick, of East Grand Forks, Minn., but there was nevertheless a very good audience, sufficient, in fact, to fill the body of the church, and those who were present were well repaid inasmuch as they had the privilege of assisting at one of the most enjoyable entertainments of the kind ever given in the city. The proceedings were opened by Mr. Tomney who gave a grand rendering of Gounod's "Holy City" after which Rev. Father Guillet stepped to the sanctuary rails and introduced the lecturer. In doing so he said mankind, although changeable, was fond of old landmarks of the past, and which were likely to be of the future, hence there was a magic in the word Rome, to which the world universally gave the title of the Eternal City. A lecture on this Rock of Ages would be a treat and he was quite sure it would be doubly so being given by the gifted lecturer of that evening. Rev. Father Hendrick was a Roman of the Romans, for who was more Roman than an Irish Catholic priest, a child of that nation which had clung to Rome. It was, therefore, a loving heart which would speak to them as of a mother and the head was there also which had a mastery over the subject. Moreover, Father Hendrick was a Roman student of long residence, so he would be able to give them a just appreciation of the great city and of its monuments. Without delaying them any further he called upon

FATHER HENDRICK,

who in opening his lecture, said the most interesting point in the world to which a traveller could bend his steps, the only city under the face of God's high heaven, which could fix their attention and fix it completely on its own self was without doubt the city of Rome, called by an especial privilege the Eternal City. It was there they found the great monuments of history under the double influence of Paganism and Christianity collected together; it was like the heavens themselves where all the planets bent their courses towards the sun: and as on this earth all rivers poured their stream into the ocean, so was Rome destined to be a centre where all events would meet and send down to posterity a history that would never die. Surely if there was anything that could arrest their attention and afford them

instruction it was a study of the history of Rome, but if the study of books on the subject was most entertaining what must be said of personal acquaintance with the city and its monuments. Rome was unlike every other city of the world in this respect, that it made an indelible impression on all who visited it—on the mind of the heathen and on the Christian of whatever denomination he might be; for everything in Rome was a monument and its monuments were the witnesses from which history weaved its wondrous web. Pagan Rome was destined to arrive at the end of seven centuries to the height of its material greatness when every nation under the sun was obliged to recognize her as its mistress, but there was a nobler destiny yet for the city of Rome—one which was to give Rome a larger empire in this world, one that would see Rome never die, and one that would make her the centre of all that was really grand and noble on earth. She saw the crown of the Caesars turned into the tiara, she saw paganism overthrown and the grand and mighty pagan empire turned into an empire of Christianity and of saints. But Rome was something else besides religious and had never contented herself with shutting her children up in monasteries. While she was spiritual and religious she was also progressive. She had always forwarded the sciences and the arts; when the other great cities of Europe were yet unborn she stood in the meridian brilliancy of everything truly scientific and as she then held aloft in her hand the torch of science never had she let it go. And as to art—where did the artists go—where could they find a model for anything they had to do if not in Rome—and were they not compelled to go to her and say "we confess you have the grandest treasures, you have kept them for the world, you are not avaricious about them, you are generous, you throw your treasures open to everyone, every nation, every creed and country and we are forced to recognize in you a generous city, a generous church even if not a true one." She civilized Europe and made it what it is to-day. Where was the university of the great countries of Europe that could deny its greatest friends were to be found amongst the Popes. Was it not the Pontiffs who sent men out to all parts of the world to go and teach all nations. That was the mission of the Pontiffs and well and nobly had they done their work. It was in that spirit they would look upon Rome that evening—as a city that was the grandest in the world—the holiest and the noblest. Having thus introduced his subject, Father Hendrick proceeded to describe scenes of the most prominent features of the Eternal City, which were thrown on to a screen by the lime light process. The scenes had been specially and carefully selected and were of excellent finish and quality. Father Hendrick's descriptions were exceedingly interesting and the large audience sat with fixed attention and found the time only too short. The lantern was worked by Rev. Father Kavanagh, S. J., of St. Boniface College, and to his skilful manipulation much of the success is to be attributed.

During an intermission a song "The Toilers" was very nicely sung by Mr. Tugwell and proved to be not the least enjoyable feature of the entertainment. At the close of the lecture Rev. Father Smett rose and said they must all feel extremely grateful to Father Hendrick for the entertaining and instructive lecture he had given them. They might read of the grandeur of old Rome but still the imagination was weak unless they had something more material to assist it than the mere lines on the page, consequently a lecture such as they had had that evening must greatly assist the student of history. By a gradual transition they had been led on from the grandeur of Pagan Rome to the grandeur of Christian Rome and they have seen that Christian Rome did not destroy the grandeur of the past, but built upon it, and they had in consequence splendid structures—and the greatest of all in the world—St. Peter's. He moved a vote of thanks to Father Hendrick.

Rev. Father Drummond had much pleasure in seconding the motion. He had thought he knew something about Rome, but he had learned so much more

that evening which he had never read in books that he found his previous knowledge had been very limited. He was reminded of something Lord Stanley said when he visited Winnipeg for the first time. He said he had only three days to visit Winnipeg and its surroundings, but he consoled himself with the reflection that that acute thinker Pius IX had said to a gentleman who had been presented to him: "If you were going to stay in Rome for a month I should say you would not see anything worth seeing, but as you are only going to stay three days you will probably see the best there is to be seen." The same might be said of them that evening. They had taken a general view of many of the most beautiful monuments in Rome and they had had the advantage of getting that view from a gentleman who spent nine years and a half in Rome—those years of his youth when he could take in its beauties, and be saturated, as it were, with the traditions of that great city. Father Drummond went on to say that he was reminded also of another fact which he heard during his sojourn in England some years ago. The Vatican library as they knew, was one of the most beautiful and important collections of manuscripts in the world, and all governments that were careful for the advancement of literature within their limits sent representatives to study these manuscripts. The British Government fully aware of the importance of studying them sent to Rome about sixty years ago one of their most learned men, a Protestant of course, but this gentleman had not been many years in Rome before the spirit of the Holy City penetrated him so thoroughly that he became a Catholic and afterwards a priest. As a priest he could no longer serve the Government in the capacity of a librarian, so they sent another Protestant to examine the archives, but he also after several years spent in Rome in that wonderfully fascinating atmosphere became a Catholic, and not only a Catholic but a priest and that was worse a Jesuit. He died only a short time ago with the reputation of being a very great historian. That was Father Stevenson who at the age of 87 received the degree of Doctor of Laws from the University of Aberdeen. He became a priest at the age of 67 and people thought he would be useless at that age but to the Society of Jesus he remained for twenty years one of its greatest glories. But to return to the British Government—when they saw all the eminent and learned Protestants they were sending in this capacity to Rome becoming Catholics and priests and that they were losing the services of very useful men they made up their minds to next send a Catholic, for, they said, "at least such a one won't have any conversion to go through" and that was why they had since made it a rule in London that whenever they sent a representative to study up books and read up history in the Vatican library to send a Catholic. He thanked Father Hendrick for having reviewed that city which they might call the city of the souls. Other cities were distinguished, as London, for instance, which might be called the city of money; Paris, the city of pleasure; Berlin the city of learning; and New York the great Babylon of America; but of Rome they might say it was the city of the soul, and he used the word soul in the Catholic sense not as mere impulse and feeling, but as representing mind and will, for it is the centre of that great mental force which after all swayed the destinies of the world, and it was also the centre of the greatest and truest love for Christ Jesus that had ever been known. It was a curious thing that the word Rome in Latin if spelt backwards produced the word love, and the word Rome in Greek meant strength, and so they had in the name as it was used in olden times when Latin and Greek were bandied about the Forum, the great and beautiful idea of the city of love and strength. Nothing was so strong as the love of God for if no human love could be stronger than death what could not be said of that love of God which was represented in that religion whose centre is in Rome. When Christ gave to Peter the headship of His Church what was His test. It was love. "Peter lovest thou Me?" and he said "yes Lord Thou knowest that I love Thee." And He

asked him again: "Peter, lovest thou Me?" and Peter again said with humility and confidence "Lord Thou knowest that I love Thee," and when the Lord asked him the third time Peter was frightened in his spirit and he turned to the Lord and said "Lord Thou knowest all things, Thou knowest that I love Thee." And then He said to him feed My lambs, feed My sheep." So it was love which was the foundation of all that was great in that city which to them was the city of the soul.

This brought the entertainment to a close and the audience dispersed very well pleased with the evening they had spent. The members of the Truth Society are to be congratulated on the success they have achieved and it will be well if they see in it encouragement to arrange further lectures next season.

## Catholics at Oxford.

The Oxford correspondent of the Times says:—"The Hebdomadal council at its last meeting granted a license to the Rev. R. F. Clarke, M. A., of Trinity College, to open a private hall for University students at 40 St. Giles's. The new hall is to be started under the auspices of the Jesuit Order, and will consist of a certain number of its younger members, who are to pass through the ordinary honor schools of the University and take their degree. The step shows the widening influence of Oxford, and has also a considerable historical interest. It is the first instance of a return on the part of the religious orders to their former connection with the University. In the Mediaeval times nearly all the orders had houses of study in Oxford. In the old buildings of Worcester college may be still seen at the foot of the staircase the arms of the various Benedictine monasteries which sent up their young students to reside and study in Oxford, and the statue of St. Bernard over the gateway of St. John's still recalls the time when a Cistercian monastery stood there. Ever since the days of the Tractarian movement the Jesuit Order has numbered among its members not a few Oxford men and some former Fellows of colleges. For some time past the Order has been looking forward to a foundation at Oxford, but has heretofore been deterred from taking any steps by the disfavour with which the English Universities were regarded by the Sacred College of the Propaganda. Now, however, the question has been re-opened by Cardinal Vaughan and the English bishops, and the result of their representations at Rome has been that permission has been given for the residence, under certain specified conditions, of young Roman Catholics at Oxford. We understand that the new hall has partly in view the development of the literary and educational work of the Jesuit body, and is partly an almost necessary step to the adoption of the Oxford and Cambridge higher certificate examinations, instead of the London matriculation, as the final examination of the head form of the various Jesuit colleges for boys throughout the country. Jesuit education has, as may be gathered from their manual, the "Ratio Studiorum," from the very first, corresponded in almost every detail of its studies to the classical side of the English public schools and therefore chimes in with the Oxford course far better than with the programme of the London University. It may be anticipated that this new departure will be followed by a gradual increase of the number of Roman Catholics at Oxford and Cambridge. It seems likely that the secular clergy will follow the example of the Jesuits by establishing a house at Cambridge, and the Benedictines are said to be looking in the same direction. We may add that Father Clarke, the principal of the new hall, was formerly a Fellow and tutor of St. John's College. He joined the Roman Catholic Church in 1869, a short time before the abolition of tests, and was the last Fellow of a college who had to resign his Fellowship on ceasing to be a member of the Church of England. He became a member of the Jesuit Order in 1871, was the editor of The Month from 1881 to 1894, and was principal of the new foundation of the Jesuits at Wimbledon previous to his removal to Oxford.

## A New Jesuit Foundation in Oxford.

From the Catholic Register.

In our present issue the interesting announcement is made that a license has been granted by Oxford University to Father Clarke, the eminent English Jesuit, to open a new hall for the students of the Jesuits College in connection with Oxford. As none of our Canadian papers have mentioned the fact, we publish in our Old Country page the article from the London Times giving all the particulars in connection with the step just taken, which reflects the broad-minded ideas both of the Jesuits and of the Oxford authorities. The next step in view is the adoption of the Oxford and Cambridge higher certificate examination, instead of the London University matriculation, as the final examination for the students of the Jesuits. Just now the new hall is to consist of a number who will pass through the ordinary honor schools of Oxford and take their degree; and as Jesuit education corresponds closely to the Oxford course a gradual increase in the number of Catholic students in Oxford and Cambridge will follow.

There is every reason to suppose that the influence of Father Clarke, who before he became a Catholic and joined the Society of Jesus was a Fellow and tutor of St. John's College, has hastened the placing of the present foundation in Oxford. Let us hope the widening influence will be further felt, for it is from such influence as this that we are to expect the banishment of narrowness and exclusion from the noble cause of education.

We commend, as briefly as we can, the object lesson to those vulgar and benighted creatures in Canada and the United States who fall into a rage every time the word "Jesuit" strikes upon their ignorant ears.

## The Celtic Revival.

Nothing more remarkable in the history of modern literature has occurred than the sudden, and, in many respects, unaccountable, interest which has been recently manifested concerning Celtic influences on European thought and letters. It is really difficult to decide which is the most extraordinary—this latter-day exuberance of interest on the subject or the strange neglect with which it has been hitherto treated. Most educated persons have been aware all along that when all Europe, including Rome itself, had almost relapsed into barbarism, Celtic Ireland was not only the island of saints and doctors, but of artists and universities—a very focus of light in the darkness. All that was, of course, impossible without a literature of its own, and a far-reaching influence on the literature of other countries. German scholars have been for years working silently on Celtic studies. Matthew Arnold pointed out long ago the extent to which Celtic thought has leavened Saxon expression, and other writers have alluded frequently to the volume and excellence of Celtic, and especially Irish, manuscripts; but for some reason all of them together did not succeed in producing a Celtic revival. Now we have it with us in full swing, though the whence, how and why of its appearance at this particular juncture belong to those phenomena of public thought which elude analysis. The bare fact, however, contains abundant reason for thankfulness. We may confidently look forward not only to facilities for the better understanding of all that is great and noble in Irish history and character, but to the adoption of measures for preserving, as far and as long as possible, Irish as a living language. To our shame, we must own that the Welsh have shown far more enthusiasm for their native language than we have hitherto done. They have insisted on having their children instructed through the medium of their own tongue, and in spite of the intimate and powerful Anglicizing influences to which they are exposed, the Welsh language has actually gained instead of losing vitality. Ireland, unhappily, has a different tale to tell. Every succeeding generation of the present century has seen a decrease in the number of people who speak Irish. We earnestly trust that those who have the new movement in hand will at once set to work on the preservation of the spoken language.—Irish World.

Senate Reading Room