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Northwest Review

"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF PORT ARTHUR.

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1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th. Christmas.

II. DAYS OF FAST.

1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of
 - a. The first week in Lent.
 - b. Whitsun Week.
 - c. The third week in September.
 - d. The third week in Advent.
4. The Vigils of
 - a. Whitsunday.
 - b. The Solemnity of SS. Peter and Paul.
 - c. The Solemnity of the Assumption.
 - d. All Saints.
 - e. Christmas.

III. DAYS OF ABSTINENCE.

- All Fridays in the year.
- Wednesdays in Advent.
- Wednesdays in Holy week.
- Thursdays.
- Fridays.
- Saturdays.
- Ash Wednesday.
- The Ember Days.
- The Vigils above mentioned.

Do you agree with the Catholic Bishops that is with the Roman Church?—St. Ambrose [A. D. 385-397].

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AFTER EASTER.

Night shadows fly before the morning ray, An angel sits beside the empty tomb, The stone that held our hope is rolled away— And human hearts to joy alone give room— So comes, a double dawn, the Easter-morn, And fallen man is then a man new-born.

No more the demon-darkness as a spell Upon his soul—on wings of hope and love Aloft to heavenly heights, from earth and hell It may be borne for to that home above Was it an exile till the Savior came— Now may it bear the passport of His name. —William Sheran.

ADDRESS BY ARCHBISHOP RIORDAN.

The Mechanic's Pavilion in San Francisco, is the noblest building of its kind in the Golden State. Eight thousand people were recently congregated within its walls to witness the magnificent exhibit of Catholic educational work prepared for the World's Fair at Chicago. Two thousand children sang a grand chorus of welcome to their beloved Archbishop as he entered, and the vast audience arose to honor him. An immense orchestra accompanied the singers. When quiet was restored the Archbishop arose and said:

The entire country commemorates this coming summer the 400th anniversary of its discovery by a gathering of the entire work of its educational, artistic and educational deploiments in the great central city of the United States. The managers of the World's Fair issued an invitation some time last year to the educational bodies of the country to place on exhibition the result of the labors of those interested in the development of human intellect in the institutions of the Catholic church, so as to afford an opportunity to the people not only of this land but to those who will come from all over the world to see what is being done in the numerous Catholic schools and colleges of the entire country, and to make all understand that though in their educational system, they have objected to the education which is imparted in the State schools, yet their schools and colleges were not behind those which were sustained and endowed by Government aid. Though we are situated at the extreme western shores of the continent we determined that we too should take a part in the great exhibit and with our brothers of the east co-operate in presenting to those most interested what is being done by the children of the land.

For this purpose our boys and girls in the parish schools and academies and colleges of this diocese have been preparing for the past year in order to put on exhibition the results of their work; and before this work goes to Chicago it was thought advantageous to place it on exhibition here, that all our own people who will not be able to go so far might be afforded an opportunity to see what their children are doing in our schools and that those who are not of our faith, might be able to come and visit the work of our children, and see that even in the secular education of them we go hand in hand with the best and most favored schools.

We were convinced that even with our slender resources, we should be able to compete with the very best schools in the State. This work, therefore, which is spread around you and which I hope you will visit during the week, represents not only the results of our children's work, but it represents something more and something higher; it represents loyalty to a great principle, namely, that education must be religious. We regret that we are not able to agree with many of our fellow-citizens on this important subject. Therefore we cut ourselves loose from them. Not because we undervalue secular education but because we are convinced that the life of man and woman is founded principally on religion.

On this great question of the necessity of education being religious there are not two opinions among Catholics. There must be a religious foundation if we would be perfect. All bishops, and all priests, and all truly Catholic men and women are a unit on this question, that the child comes from the hand of God and God's truth must be given to it. It must grow up to be prepared for its duties in this life and for its destiny in the life that is to be.

Now see what we are doing here. We are now, in the entire country, ten of eleven million of people, a nation in itself. Most of our people are poor; their means are slender, yet, such is their devotion to this great truth that we are educating nearly nine hundred thousand in our schools. Almost a million of children in this land are being educated, not at the cost of our State or city governments, but at the cost of the sacrifices of the Catholic people. Here in this diocese we have fifteen thousand children and if to-morrow morning this fifteen thousand were turned upon the

Board of Education, the tax-payers would be put to an enormous expense. Yet they find fault with us, whereas we are saving them an enormous amount of taxation.

The schools of this city cannot educate a child under \$25 or \$30 per year. So fifteen thousand children, if turned upon the Board of Education, would mean an increase of four or five hundred thousand dollars a year to educate them. Besides this the number of school houses would not be able to hold them and the building of new ones would fall upon the tax-payers.

Therefore this system has a two fold benefit; it provides for those who are Catholics a system which their conscience can accept and it manifests the necessity of a religious education. Of course we are living in a new country. After all this is a new city. We cannot be expected to do everything in a few years. But taking the few years we have been in existence, you see to-night what an immense work we have done and what an immense work we promise to do in the future. Whenever it is possible to build a school our devoted priests take upon themselves the great work, and do it, and I say, publicly that the priest who refuses to look after the children of his flock, who will sit down in his parochial residence and give his congregation short sermons on Sunday, who is content to give his children one-half an hour on Sunday, who does not go, in season and out of season, gathering the little ones day by day that they may receive together with their secular education a religious one, that man does not deserve the name of pastor, for the little ones of the flock are neglected. Therefore, the last Plenary Council at Baltimore, laid it down as a law for the Bishops, that whenever in their judgment a school could be built, and the pastor refused to build it, he should be removed and another man put in his place, to do the work necessary to be done.

On this great question Catholics think the same and see the necessity of it. Only a few years ago, the cry all over the land was "Educate the masses," and the country is safe. The Republican form of government depends on the intelligence of the people, and man to vote properly must be intelligent. Now all this is changed, intelligent voters are all over the land. We are now looking for conscientious voters. We do not look so much now for intelligence but we look for virtue in those who are called upon to support our government. Virtue is produced in the mind by the circulation of religious truth and principle.

It may be taught at home, when the child is fortunate enough to have intelligent Christian parents, who will give up their time to them, who will look after their religious training. But the majority of fathers and mothers in our large cities have but little time or very often lack the capacity to impart this information. Take any large city; take this city in which we are. How many thousands of homes there are in which the systematic and continued instruction of any branch cannot be imparted?

Where the father leaves home in the early morning, returning late at night, tired and weary, is obliged to seek rest that he may be able to bear the burdens of the coming day, and the mother is occupied with her household duties, how is it to be expected that this religious training can be given to the children. I say it is impossible, and such children grow up without this education.

But there is another thing. I am sorry to say that some Protestant ministers who preach to small congregations think that they can reach the little ones of our city; but this cannot be done except through a daily school. Boys and girls do not like Sunday school. Sunday is a day of rest, and the teaching of Catechism a burden. They like nothing less than they do this and attend reluctantly. The child protests, body and mind, against the slavery of the Sunday school. Therefore, as day by day the child waxes strong, he is more and more in need of a religious education. This first great condition of man is this—not that he may make a living but that he may first learn how to live, and therefore these great moral truths must be inculcated in the schools, day by day.

Now I know that many people say our schools are not as good as the secular or State schools. But I can safely say that though perhaps our building may not be as costly as some of those endowed schools, yet our exhibit will show that our work is just as good. Some of our greatest scholars were educated in small school houses. Daniel Webster was educated in a long cabin school house. Stephen Douglas and

Abraham Lincoln both taught school in log cabins in Illinois.

As I go to my office every day just about the time the little ones are on their way to school, naturally I fall in with them. I see children five, six and seven years of age, toiling along with an immense pyramid of books, which if piled together would be as high as the children themselves. They learn a bit of this and a bit of that and very little of anything. So it is the whole system tends to create a superficial class of people without depth of knowledge or individuality. Now I say, and say it plainly, that we are giving to the American nation as well developed and as well educated a class of people as others in the land. In all the public competitions which have taken place for the last few years throughout the land, as well as in England and France, the pupils of the convents, and of the Catholic schools generally, have carried off the prizes, and the church in making our boys and girls good Catholics, also make them good scholars.

Most of our prominent men, men identified with public life and educational interests, not our millionaires, for they are few, were educated in our Catholic schools of Santa Clara, St. Ignatius and St. Mary's, of Oakland. For intellectual culture we are the peers of any in the land. Therefore I ask you to go around tomorrow and the next day and look at the work, and then understand that we are doing this out of the most slender resources relying upon the ability and devotion of the Catholic teachers, the Brothers and Sisters.

I am sure this will be a revolution not only to the Catholic people but to those who are not. They will come to the conclusion, I am certain, that we are doing a good and great work. They will also come to the conclusion that the success of the Catholic religion is not, as is thought, coupled with ignorance and darkness, but that it goes wherever there is light and progress and that our main difficulty is with those who are not educated. A man or woman does not leave the Catholic church because they are educated but because they are too wicked or too ignorant to remain in it.

In my seven and twenty years of active ministry, I have met people of all conditions of life. I have never met a man who was educated in the Catholic faith and who denounced it because he was educated. I have met some who have left it, but if we could look beneath the surface we could easily account for it. This is a great object lesson. I am sure that those connected with the education of children will conclude from this exhibit that we are as fully equipped to give the children a good secular as well as a religious training.

It was a Catholic admiral who, 400 years ago, first saw this land rising out of the great western sea. He was supported by a Catholic Queen and he had the prayers of the Catholic monks. This virgin soil he dedicated not to mammon, but to God. It is our duty to make that dedication true to perpetuate his faith, and make his prayer reality. I feel proud of the clergy of this diocese who in poverty have labored to train up our boys and girls. I feel under obligations to the Brothers and Sisters for their heroic efforts in maintaining this great principle. They are the benefactors of the entire State.

Catholic Notes.

At the recent Brazilian elections several priests were returned as members of the Republican Congress.

Representatives of the Catholic press of Hungary have held a meeting to organize a league against Freemasonry.

To the Catholics of Natchez, Miss. belongs the honor of having been the first who performed the Forty Hours devotion in America. This was in colonial days.

The Rev. D. Die Pietra, S. J., who was recently appointed Bishop of British Honduras will be consecrated this month. He has labored in that country for twenty-four years.

Replies to the circular of the Sacred Congregation of Rites on Sacred music have now been received from nearly all to whom it was sent. The congregation will soon hold a general assembly to take action upon them.

Among the little children received in audience by Pope Leo XIII. at the beginning of the present jubilee celebration were ten who were deaf and dumb to whom His Holiness gave specially affectionate attention, presenting them with silver instead of bronze medals.

The children of the Indian school at the Mission San Diego are endeavoring to raise funds through the visitors mitebox, for the rebuilding of the old mission building erected by their ancestors 120 years ago and are meeting with considerable success.

The Northwest Review

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The Northwest Review

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local interest, even if they are 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, Dec. 12th, 1892. Messrs. E. J. Dermody, & Co.

GENTLEMEN—I see by the last issue of the Northwest Review that you have been directed by the directors of the journal with the management of the same, "the company for 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.

I have fully 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 pray to God that He will bless you in its accomplishment.

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

WEDNESDAY, APRIL, 12.

EDITORIAL NOTES.

What is Clarke Wallace thinking about. We see by the papers that the Prince of Wales and some of the Queen's grandchildren have called upon Pope Leo.

Surely if he is thirsting for armed rebellion here is his chance. Why wish for any stronger evidence of the danger of Protestant ascendancy in Ulster.

Many Catholics, particularly those of distinguished lives are too often called "devout" only after death. Whilst on earth as members of the Church militant they should win that encomium than which none better could be applied to saints.

A devout life will always insure a devout death, and devout, exemplary lives are the glory of the Church and one of its characteristic marks.

One of the common accusations directed against the Catholic church by its enemies is that it has at different periods of its existence invented and foisted new dogmas on its adherents. Of course, such charges are utterly false; but the same statement cannot be made of the accusation of those Presbyterian ministers who, replying to the recent inquiries of the Cincinnati Post as to the Briggs and Smith cases, declare that the lately-held General Assembly enforced a new dogma on the Presbyterian church by the decision it rendered on the inerrancy of the Scripture.

The Catholic church has stood the storms and buffets of two thousand years. The gallant bark, with Peter in the person of Leo at the helm, still gallantly rides the waves. The Church is a weather-beaten craft but her timbers are sound. There is no decay there. There have been ecclesiastical storms in the past, and she has not gone down before them. There will be storms in the future, for human nature is ever the same, but she will outlive them. She will only reach the port when time is no more, and she will enter the harbor as staunch and trim and true as she was the day she received her commission from her Divine Founder.

We see by an exchange that "a number" of Irish Catholics have published a protest against the Home Rule Bill and have sent a petition in the same sense

to the House of Commons. When the great Daniel O'Connell was forcing Catholic Emancipation upon the English government there were "a number" of Catholics who protested that they did not want the rights of citizens and that the change would be disastrous to the interests of their religion. In a similar manner, when the Greenway government abolished Catholic schools and forced us to pay a tribute to Protestant schools, we were told by the government organs and by such a reliable and Christian man as the Rev. Dr. Bryce that "a number" of Catholics were glad of the chance of paying taxes to Protestant schools and seeing their own abolished—even though that abolition was brought about by the deepest dyed duplicity and treachery and by the violation of the most solemn pledges of a government supposed to be friendly honorable and just towards the minority.

If the "number" of Irish Catholics who protested during the dark days of O'Connell's struggle for Catholic Emancipation, or those who are now protesting against Home Rule, be as small and as insignificant as the "number" of protestors among the Catholics of Manitoba against Catholic schools, Home Rule is in little danger of a set back from them.

It is wonderful to what a length some people will go to bolster up a wicked attempt to rob a nation or a people of its legal or just rights. It is so beautifully indefinite and misleading to say "a number" or "a large number!" Two individuals may stand for "a number," and half a dozen often represents "a large number." Dr. Bryce's prominent Roman Catholic "we suppose, chiefly on account of his "prominence" fitly represents "a number" and the other two who he says, object to "Catechism! Catechism!" could, speaking Bryconianly, be called "a large number." We hope the English public is as little deceived by "a number" of Irish Catholics who are opposed to Home Rule as are the people of Manitoba by the vaporing dishonesty of the government's friends and organs regarding the opinions of "a number" of Catholics in Manitoba. If they be as well informed as we are, then, indeed, the course of Home Rule is safe.

AN ENCOURAGING SIGN.

It is encouraging to see Protestants beginning to fall in love with St. Patrick. It shows that they can appreciate a good man when they learn to know him. Catholics have all along believed that the Apostle of Ireland was a practical Catholic, and consequently a good man. This is why the church canonized him. The Irish people have stood by him through good and evil report for 1,400 years, and have suffered persecution for the faith he taught them. They have been ridiculed for bearing his name, and have seen him hanged in effigy in the streets of our towns and villages. They have borne all this with patience and resignation. Their unwavering loyalty to the saint at last begins to bear good fruit.

Protestants are beginning to recognize the fact that he was a very great and very holy man. They like him so well that they claim him as one of their own. The world moves. For some years back the Presbyterians have been straining the muscles of our credulity by claiming him as a Presbyterian. While their claim is fourteen hundred years too late to have any convincing value, it is yet, from their point of view, a high compliment to a Catholic saint and an evident sign of their great admiration. The strangest part of it is, how the Roman Catholic church came to canonize a Presbyterian! Just here there is something incongruous.

But the Presbyterians are "fore-damned" not to have it all their own way. Their example has set others to thinking. Rev. Frederick L. Anderson pastor of the Second Baptist church, of Rochester, in his sermon last Sunday, informed his hearers that St. Patrick "was in fact a pretty good Baptist." And he added, with a burst of generous sentiment, "As I read the story of his noble life last Friday, I wanted to wear the green for him." Long live Brother Anderson. We hope some son of St. Patrick will, on the next 17th of March, present him with a nice bunch of the chosen leaf of bard and chief—Erin's native shamrock. But as his claim to spiritual kinship with the saint dates only from last Friday, the Presbyterians are a little ahead. Besides, the mere fact that St. Patrick made the snakes "take to the water" is no sufficient ground to claim him as a Baptist in good standing.

We suppose by next Patrick's Day the Methodists will put in their claim and pretend that the meeting at Tara was a camp meeting!

We live in the sweep of a great revolution of sentiment. Time was, not many years ago, when the cross on a steeple or tombstone attracted the distinctive attention of the iconoclast. The sign of salvation cast its shadow only from the humble Catholic steeple. The mere pretentious Protestant houses of worship were decked with the rooster and the weather vane. The former has gone into politics, and the latter was so evidently the symbol of change and variation that it became painfully significant and fell—into disuse. The cross once more prints its outstretched arms on a background of blue sky over

many a Protestant church, May it bring the blessing of true faith to those who worship beneath it!—Pn. Catholic Times.

GERMANY AND THE JESUITS.

When the great Dr. Windthorst was on his death bed, his last words were a plea for the return of the Jesuits into Germany. He felt that it was an insult to the Catholic church and an injustice to a great, learned and devout body of men to exclude them from any civilized country. This policy of the late great Catholic leader has remained the policy of the Catholic or, as it is called, the central party, in Germany.

Owing to the firm stand taken by this party in the German Parliament, the government to carry out its general policy, needs the support of the Catholics, and they in turn demand that justice be meted out to the Jesuits.

This has caused many of the enemies of the church to roundly abuse the Catholic party and, as a matter of course, slander and misrepresent the Jesuits. It is one of the unfortunate characteristics of Protestants to be unfair to the Jesuits. On all other subjects they may be somewhat liberal and even just, but when a Jesuit is introduced, he acts like the veritable red rag to the mad bull of Protestant intolerance.

Our contemporary, the Calgary Tribune, in a recent editorial on, what it pleased to call, "Greenway's troubles" takes an opportunity to have a slap at the Jesuits, in the following sentence:

"The Jesuits will be re-admitted, and that society, whose benevolent machinations once led to their suppression in the most Catholic countries of Europe, will have full scope to play their game against the liberties of the people of the greatest Protestant nation of continental Europe."

We do not believe our contemporary meant to bear false witness against its neighbors in thus delivering itself. It is merely giving currency to the old slanderous and oft refuted fables about the Jesuits, and, no doubt actually believes what it says about them. If our contemporary would only read history and eschew anti-Catholic fiction, it would not, we feel sure, be guilty of using such language against a highly respectable, learned and pious body of men.

Were it posted on the actual history of the suppression of the Jesuits in those so-called Catholic countries of Europe, it would know that the Jesuits were driven forth because they wished to protect the liberties of the people and their morals, too, from the contamination and corruption of an irreligious court. In those days it was not the people that ruled: it was a few individuals gathered around a man called "King." The general population had as much to do in the government of the nation as we had. Let our contemporary examine into the history of the Jesuit suppression in Portugal. In that history he will find it related that the reign of Joseph I, or rather that of Pombal, the virulent persecutor of the Jesuits, is the true epoch, from which should be dated the downfall of Portugal. Joseph like his contemporary in France was the dupe of unprincipled intriguers. They were alike in immorality, weakness of intellect and character, suspicious and cowardly.

Pombal had penetrated into the king's weak and suspicious character and resolved to play upon these weaknesses to subvert the accomplishment of his own cunning and cruel designs. This fellow, by the questionable conduct and intervention of his wife, crept into the Queen's favor, and by his own hypocrisy into the friendship of the Jesuits, and with the assistance of both attained to the position of prime minister. No sooner does he get there than he attempts to create a schism. His aim is to separate Portugal from Rome and introduce in its place Jansenism and infidelity. This is the true history of one of those so-called Catholic rulers of a Catholic country that banished the Jesuits. A pretty Catholic, he! To the realization of his schemes to destroy the Catholic religion and corrupt the morality of the nation, the noble army of Loyola are an insurmountable obstacle. They must be destroyed at any cost. Pombal, knowing the cowardly and suspicious heart of the king, fills his ears and heart with rumors of conspiracies, in which the Jesuits were made the chief actors. Joseph gave full swing to the hatred and spleen of Pombal, because of the misrepresentations of the latter. And where does this zealous persecutor commence? In Portugal? No. He goes to Moragon and Paraguay. After wrecking his vengeance on the wonderful creations of the zeal of the Jesuits there, he removes the seat of hostilities to Europe itself which ended in the execution of Taroras and the brutal proscription of the children of St. Ignatius.

Such was the man whose calumnies have furnished matter for so many libels against the Jesuits. Such was the man who blames them for a decline, of which he himself was the principal author. It was the infidelity and irreligion of Pombal that gave Portugal her death blow as a nation, while she remained true to the cause of religion and truth she prospered. When she departed from both and banished the Jesuits she fell from her national dignity, and never recovered. And the history of Portugal furnishes a fair example of

the other so-called Catholic countries mentioned by our contemporary, the Calgary Tribune.

Were the Jesuits made of material that would wink at corruption, close their eyes to vice in high places, and allow the faith of a nation to be destroyed and its morals contaminated, they would never have been suppressed. We do not blame Protestants for feeling afraid of the Jesuits, but we do blame them for not giving their true reasons for the fear they entertain. They were the great and noble army that, under God, drove back the terrible wave of heresy which threatened to engulf the church in the sixteenth century. The Jesuits were the men who checked this devastating flood and saved the church from many calamities in Europe. By their learning, their piety, their discipline, their valor, their indomitable energy and self-sacrifice in the interests of religion and humanity, they have earned the love and confidence of every true son of the church and, of course, the misrepresentation, calumny and enmity of some ignorant and uncultured opponents of the church. We love them for the enemies they have made.

TRIBUTES TO THE JESUITS.

We quote the following tributes to the Jesuits, from distinguished authors and reviewers. The special attention of our Calgary contemporary, the Tribune, is invited to a careful perusal of them. They are all from Protestant authors. Sir James MacIntosh, in his "Review of the causes of the Revolution" (1858) says of them:

"Having arisen in the age of the Reformation, they naturally became the champions of the church against her enemies. They cultivated polite literature with splendid success; they were the earliest and perhaps the most extensive reformers of European education, which in their schools made a larger stride than it has done at any succeeding moment; and by the just reputation of their learning, as well as by the weapons with which it armed them, they were enabled to carry on a vigorous contest against the most learned impugners of the authority of the Church * * * In India they suffered martyrdom with heroic constancy. They penetrated through the barriers which Chinese policy opposed to the entrance of strangers, cultivating the most difficult of languages with such success as to compose hundreds of volumes in it; and, by the public utility of their scientific acquirement, obtained toleration, patronage and personal honors from that jealous government. The natives of America, who generally felt the comparative superiority of the European race only in a more rapid or a more gradual destruction, and to whom even the Quakers dealt out little more than penurious justice, were, under the fraternal rule of the Jesuits, reclaimed from savage manners, and instructed in the arts and duties of civilized life. * * * No other association ever sent forth so many disciples who reached such eminence in departments so various and unlike. * * * The most famous constitutionalists, the most skillful casuists, the ablest school-masters, the most celebrated professors, the best teachers of the humblest mechanical arts, the missionaries who could most bravely encounter martyrdom, or who with the most patient skill could infuse the rudiments of religion into the minds of ignorant tribes or prejudiced nations, were the growth of their fertile schools."

Macaulay, in his history of England says of them:

"Before the Order had existed a hundred years, it had filled the whole world with memorials of the great things done and suffered for the faith. No religious community could produce a list of men so variously distinguished; none had extended its operations over so vast a space; yet in none had there been such perfect unity of feeling and action. There was no region of the globe, no walk of speculative or active life, in which Jesuits were not to be found. They guided the councils of kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries, controversy, casuistry, history, treatises on optics, alcaic odes, editions of the fathers, madrigals, catichisms and lampoons. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability. They appear to have discovered the precise point to which intellectual culture can be carried without the risk of intellectual emancipation. Enmity itself was compelled to own that, in the art of managing and forming the tender mind, they had no equals. Meanwhile they assiduously and successfully cultivated the eloquence of the pulpit. With still greater assiduity and still greater success they applied themselves to the ministry of the confessional. * * * They wandered to countries which neither mercantile avidity nor liberal curiosity had ever impelled any stranger to explore. They were to be found in the garb of mandarins, superintending the observatory at Peking. They were to be found, spade in hand, teaching the rudiments of agriculture to the savages of Paraguay. Yet, whatever might be their residence, whatever might be their employment, their spirit was the same,

entire devotion to the common cause, unreasoning obedience to the central authority. None of them had chosen his dwelling place or his vocation for himself. Whether the Jesuit should live under the arctic circle or under the equare, whether he should pass his life in arranging gems and collating manuscripts at the Vatican, or in persuading naked barbarians under the Southern Cross not to eat each other, were matters which he left with profound submission to the decision of others. If he was wanted at Lima, he was on the Atlantic in the next fleet. If he was wanted at Bagdad, he was toiling through the desert with the next caravan. If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was a crime to harbor him, where the heads and quarters of his brethren, fixed in the public places, showed him what he had to expect, he went without remonstrance or hesitation to his doom. Nor is this heroic spirit yet extinct."

The well known Dr. Littledale, who, as Rev. Father Drummond, S. J., of St. Boniface college proved, is no friend of the Jesuits and cruelly misrepresented their teaching and accused them of crimes of which he is forced to admit there are no "sufficient" proofs, said of them: * * * "The Jesuits alone rolled back the tide of Protestant advance, when that half of Europe which had not already shaken off its allegiance to the Papacy was threatening to do so, and the whole honours of the counter-Reformation are theirs singly. They had the sagacity to see, and to admit in their correspondence with their superiors, that the Reformation, as a popular movement, was fully justified by the gross ignorance, negligence and open vice of the Catholic clergy, whether secular or monastic; and they were shrewd enough to discern the only possible remedies. At a time when primary and even secondary education had in most places become a mere effete and pedantic adherence to obsolete methods, they were bold enough to innovate less in system than in materials, and, putting fresh spirit and devotion into the work, not merely taught and catechized in a new, fresh and attractive manner, besides establishing free schools of good quality, but provided new manuals and school books for their pupils, which were an enormous advance on those they found in use, so that for nearly three centuries the Jesuits were accounted the best school-masters in Europe, as they were, till their forcible suppression the other day, confessedly the best in France, besides having always conciliated the good will of their pupils by mingled firmness and gentleness as teachers. And, although their own methods have in time given way to further improvements, yet their revolutionized instruction as completely as Frederick the Great did modern warfare, and have thus acted, whether they meant it or not, as pioneers of human progress. Again, when the regular clergy had sunk into the moral and intellectual slough which is pictured for us in the writings of Erasmus and in the powerful satire, Epistolae Obscurorum Virorum, while there was little of a better kind visible in the lives of the parochial priesthood, the Jesuits won back respect for the clerical calling by their personal culture and the unimpeachable purity of their lives. These are qualities which they have all along carefully maintained, and probably no body of men in the world has been so free from the reproach of discreditable members, or has kept up an equally high average level of intelligence and conduct. As preachers, too, they delivered the pulpit from the bondage of an effete scholasticism, and reached at once a clearness and simplicity of treatment such as the English pulpit scarcely begins to exhibit till after the days of Tillotson; while in literature and theology they count a far larger number of respectable writers than any other religious society can boast. It is in the mission field, however, that their achievements have been most remarkable, which might fully justify their taking as their motto:

"Quae regio in terris nostri non plena laboribus"

"Whether toiling amongst the teeming millions of Hindustan and China, labouring amongst the Hurons and Iroquois of North America, governing and civilizing the natives of Brazil and Paraguay, in the missions and 'reductions,' or ministering, at the hourly risk of his life, to his co-religionists in England under Elizabeth and James I., the Jesuit appears alike devoted, indefatigable, cheerful, and worthy of hearty admiration and respect."

Good Out of Evil.

The present agitation of the hitherto obscure preachers and ward politicians against the Catholic church would be amusing were it not for the language used and the feelings of resentment, and hatred engendered towards Catholics.

The Catholic church and Catholics are here to stay, and in their laudable endeavors to do good to all, even to their persecutors, they are assisted by the better class of the community. Christian men of all denominations easily recognize the fact that the Catholic church cannot be destroyed or the faith

of Catholics weakened by persecutions. Any of the religious agitations of the past century has not done more to call attention to the doctrines and disciplines of the Catholic church, nor given better opportunities to disprove falsehoods concerning its creed, than that which has lately taken its rise amongst the ignorant and bigoted.

Increasing numbers of non-Catholics are attending the Catholic lectures, sermons and services in all the Churches, the pastors report many more converts than usual, the Catholic societies are rapidly gaining membership everywhere. We have heard of several instances of Protestants coming to Catholic priests to be enlightened on controverted points, and invariably the results were new accessions to the Catholic fold. The public mind may at times be swayed by excitement, but it sooner or later recognizes the justice that underlies the welfare of the people. The Catholic church, therefore, has nothing to fear from persecution, but everything often to be thankful for. The present time finds maliciously inclined individuals engaged in the work of the "father of lies," whose efforts, however, only result in favor of those who are maligned.

During the solemn scenes in which the Passion and death of Christ are commemorated in Holy Week, the church prays for all her enemies, that they may be led to recognize the light of faith and be converted.

ORANGE PHOTOGRAPHS.

The Artist a Full-Blown Earnest Protestant of Lowell, Mass.

"Look on This Picture and on This." He is as Cruel as a Cossack.

Mr. Joseph Smith, editor of The Sunday Arena, of Lowell, Mass., a Protestant of Irish blood, thus describes the Orangeman—

"The Orangeman is a roaring, ranting, noisy blatherskite; with just enough Scotch in him to be devoid of humor, just enough Irish in him to be pugnacious; just enough religion in him to be a bigot; and just enough reverence in him to bow down to a lord and insult God Almighty. He is a case of perverted intelligence; an illustration of what misdirected skill in the hands of generations of knaves can produce by covering ignorance with a religious coat of paint. The Orangeman is a rara avis; an Irishman who hates Ireland; a slave who loves his chains and stripes; a Christian who despises the teaching of Christ; a patriot who clamors for bad laws for his country, and who glories in the oppression of his fellow-countrymen and the humiliation of his mother land.

His principles and order were created by scoundrels of the school of Castle-reagh, to foment dissension, to breed hatred and perpetuate wrong; and by the appeals of bloodless and self-seeking rascals to the rudimentary intelligence of these queer brutes, the most fantastic religious boogies were made to appear living, real, impending horrors, and the Orangeman was kept in a feverish state of unrest concerning a religion that to him was as devoid of ethical comfort and nourishment as the husks of the Prodigal. He was as cruel as a Cossack and as bloody as an Apache in the outbreak of '98; and in seasons of political unrest that followed he swung from the cold tremors of fear to the brutal courage of a partisan backed by an equally brutal executive. Quite often a Presbyterian he foamed and shrieked at the disestablishment of a State church he hated; a church that had persecuted and racked both Catholic and Dissenter with equal contempt and ferocity, and that had time and again pronounced its benediction over wrongs and outrages that devils in hell must have blushed for.

To-day the Orangeman is in one of his historical furies, for his country is on the eve of a change that will place her among the nations of the earth. He is foaming in Ulster and talking war and rapine; but his fun-loving countryman smiles and says he is chewing soap, not gore; and with a glitter in his eye and a sigh in his mouth he wishes the Orangeman would start a rebellion.

We regret to think that our violent Ulster humorist—i. e. one with bad blood—will not fight; that would be too good a thing to happen, for then he would get what he so sadly needs—a mighty good thrashing. Alas no! He will settle down into a patriot with a depraved appetite for pap; he will emigrate to Canada and worry himself about the Pope, the French-Canadians and the Yankee; or—horror of horrors—he will land upon luckless shores and blossom out into that defender of public schools and institutions, that virulent American of Americans, that organism devoid of conscience and cursed with quadruplicate lungs and tongues—the British-American. All these will he do; but he will not arrest the course of reform and freedom, and—we say it with anguish and regret—he will not fight and give us a chance to kick him."

Bigotry Rebuked.

An interview recently took place between Governor Stone of Missouri and a delegation of anti-Catholic bigots representing the notorious "A. P. A." of Kansas City, who came to ask the governor to join in their crusade of un-American intolerance and blacklist all Catholics when making appointments.

The bigots were hardly prepared for the reception they got at the hands of the indignant governor and returned to their cave of evil counsel crestfallen, rebuked and nursing their impotent malevolence. "Your association," said Governor Stone, "is un-American and un-Christian, and I am opposed to it. I haven't a drop of Know Nothing blood in my veins."

Know Nothing Blood in My Veins.

GRANTLEY MANOR.

A TALE

LADY GEORGINA FULLERTON,

CHAPTER VI.

It will be imagined, that during the days followed the announcement which had created so much excitement at Grantley Manor, the arrival of the second...

you do her injustice, and you will some day have to answer for it. If you think me capable of setting her against your daughter...

Well, he must speak, however, before she arrives, or how will her room be got ready? and he does so hate talking to Mrs. Ramsay, that I think he will condescend to give me his orders!

"But as it is a fact, grandmamma," resumed Margaret, "you must make the best of it."

"I will never bow to facts, my love, when they go against my conscience." Mr. Sydney, who was reading the newspaper in a corner of the room, laid it down to ask Mrs. Thornton what was the precise meaning of bowing to a fact.

"They had been friends in youth—" they knew that "To be worth with those we love, both work like madness in the brain,"

"I will not defend your daughter," cried Walter, warmly, "against a charge which you would not make did you know her better, or myself from that of loving her with the most devoted affection one human being ever felt for another."

"But in Heaven's name," exclaimed Leslie with impatience, "are you mad that your charge me with injustice at every word I utter. What have I accused you of? What crime have I laid to your charge, who most incomprehensible and intractable of men? Would it have been any thing but satisfactory to me if my earliest friend, if the man whom I respect most in the world, though he tries my temper more than any other, the heir of Heron Castle and the possessor of a large fortune, had taken a fancy to marry a little girl, whose blue eyes and red cheeks might plead his excuse for throwing himself away upon her?"

"I would rather have died," repeated Walter, with a voice that trembled with emotion, "than have spoken one word of love to the child whom you intrusted to my care, or have made one conscious effort to gain affection such as might not have been bestowed upon a father or a brother. Did you really think, as I saw her day by day, during those years of happiness, and all her young pure thoughts were opened to me without reserve, that I had turned that intimacy to account, taken advantage of her solitude, of warm, affectionate, grateful feelings, to win for myself the treasure which you, and she whom you have once named to-day after so many years of silence, had given to me in charge? No, no! Thank God, that thought never crossed me! If it had, I should have flung it from me like a serpent. Though for some years past, I have loved her with the most boundless affection, and would gladly die to secure her happiness; though I feel now that your words have presented to my mind a vision of bliss which will disturb my peace, and may ruin my happiness; I do not the less affirm that if she were herself to come and put her hand in mine, and with that calm look of confiding affection with which she has never raised her eyes to mine, were to say, 'Walter, I love you, and I will be your wife, I would tell her that she was a child, and that she knew not what she said nor what she did—the same words I used when, twelve years ago, she put her diamond necklace round the throat of a little beggar who had seen it in his shining case and cried to have it. Now, perhaps, you understand me!'"

Leslie wrong his hands, and turned aside in silence, but after a minute he said—"It is all a mistake, Walter—you are as romantic as a boy, and will not see things as they are; but it is not my business nor my intention to persuade you into marrying Margaret, though it would be but fair, perhaps,"—this was said with a smile which, for once, was not a sneer,—"that having spoiled her by such noble and self-denying affection, as is rarely met with in this world, you should take her off my hands; but we will not speak of it again. Stay with us. You must, Walter. There is a trial at hand for us all. Memory is sore, and those moments are painful when life reopens the wounds which time has closed but not healed."

(To be Continued.)

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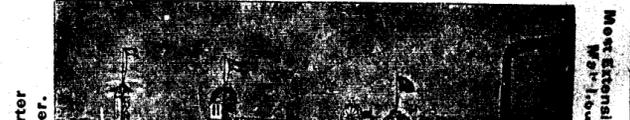
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SPECIAL NOTICE.

The Northwest Review has been removed to No. 178 Princess Street.

CITY AND ELSEWHERE.

P. GALLAGHER left for Griswold on Sunday's west train.

W. R. INMAN and wife returned on Sunday from Chicago.

E. F. RADIGER left for St. Paul on Wednesday last on a business trip.

REV. FATHER DRUMMOND, S. J. returned from Regina Wednesday last.

It is with regret we learn that N. McLeod is confined to his room with measles.

A. H. FRENCH, representing Dr. J. C. Ayer & Co., of Lowell, Mass., is in the city.

S. MOTTA after a brief visit to his parents in this city returned to Fargo on Sunday.

HUGH J. MACDONALD, M. P., and Mrs. Macdonald returned from Ottawa on Monday.

A MEETING of the grounds and building committee of the exhibition association will be held this afternoon.

The number of Catholic negroes in the United States is 152,632, and of Catholic Indians 80,891.

The Catholic Union of Great Britain has unanimously re-elected the Duke of Norfolk president for the ensuing year.

APRIL has been chosen by the Holy See for devotion "to the Holy Face of Our Lord."

MRS. RYAN, wife of Judge Ryan, accompanied by her son, passed through the city Monday returning from the east.

DULUTH, Minn., is to have a magnificent cathedral. The foundation both of the cathedral and the Episcopal residence are already completed.

The salary of the Lord Lieutenant of Ireland is twenty thousand pounds, just double that of the President of the United States.

It is announced from Rome that Cardinal Vaughan is the bearer of special friendly messages from Leo XIII to Mr. Gladstone.

And now, with rod and hook and line, The fisherman so bold, Will go and sit down by the river And catch a fearful cold.

ED. MCKEOWN returned on Friday from a trip to San Francisco and the south. He was delayed a few days in Vancouver by a slight attack of fever.

It is said that town lots have been purchased in Carman for a Catholic church. Work on the building will commence as soon as the weather permits.

The will of Pierce Maher, of Atlantic, Iowa, included a bequest of \$50,000 to be used for the construction of a new Catholic church edifice in that city.

The Catholic population of the Indian empire is 1,502,729 plus the Catholics of French and Portuguese India, in all 1,900,991. The Catholic population from 1881 to 1891 increased 300,000.

The Frederick Club, the new Catholic Club of Cincinnati, it is said has already raised \$25,000 for its new club house. They will soon give a reception to Archbishop Satolli.

THE EMPRESS of Austria has put at the disposal of the Pope the sum of 200,000 francs toward the expenses attaching to the organization of the new reading-room at the Vatican.

Gov. PATTON, of Pennsylvania, has signed the death warrant of Pietro Buseri, an Italian who murdered his nurse a sister of Mercy, in a hospital at Reading. He will be hanged on June 1.

CARTER H. HARRISON was elected mayor of Chicago on the 4th inst., by a plurality of 20,000 over Samuel W. Allerton, the candidate on the allied Republican and citizen's ticket.

The average number of patients treated at the hospital for last week was ninety five, of which sixty-six were males and twenty-nine females. Forty-four out patients were also treated during the week.

We learn from the Catholic American that Archbishop Ireland preached a magnificent sermon on Palm Sunday at the Cathedral, St. Paul, Minn. His Grace took for his subject, "A Life Beyond the Grave."

REV. JAMES HALPIN, for the past twelve years pastor of the Catholic church in Odell Ill., died there at the age of 73 years. Father Halpin's last illness was very brief, he having celebrated a mass but a short time previous to his death.

THE funeral of the two Icelandic laborers, Johnston and Aggerson, whose death was the result of the cave-in at Ogilvie's mill on Thursday, took place Monday afternoon from the Icelandic church, of which the deceased were both members.

It is said that nearly every citizen of Grafton, N. D., attended a mass meeting on Tuesday night last for the purpose of endorsing Senator Roach and condemning his assailants. Resolutions were passed reciting the Senator's record while a citizen of the State.

THE confidence that people have in Ayer's Sarsaparilla as a blood medicine is the legitimate and natural growth of many years. It has been handed down from parent to child, and is the favorite family medicine in thousands of households.

The first Sunday after Easter is called Low Sunday because the Liturgical rite is lower than that of Easter Sunday of which it is the octave. Its proper title is "Sunday in Whites," because in the Ancient church those who had been baptized on Easter Saturday, laid aside their white garments on this Sunday.

The single scull race between Jake Gaudaur and Edward Hanlan will be rowed at Orilla, Ont., on July 23rd. On Wednesday the 29th ult., the scullers met in Toronto and made the second deposit of \$300 each, with Mr. John Laxton the stakeholder.—Barrie Gazette.

In the recent prize drawing of the Mount Royal Lottery of Quebec, April 5th, Capt. P. D. O'Phelan of this city had the luck and, at the same time, the pleasure of holding two prize tickets. No. 70,579 bringing him \$125, while No. 74,333 drew \$250, making a total of \$127. Good luck to you Captain.

WE are in receipt of the second number of the Whitewood Herald, which presents a neat and creditable appearance. We bespeak for the Herald a prosperous career, when we take into consideration the patronage it is likely to receive from such energetic townsmen as Whitewood possesses.

THE Catholic Telegraph has secured the services of Mr. L. W. Reilly as editorial contributor. He was editor of the Catholic Mirror for seven years, editor of the Catholic Columbian for four years, and associate editor of the Catholic Review for two years. We are glad to see Mr. Reilly back to the field.—Catholic Times.

A MODEL of the earth sixty-three feet in circumference will be one of the most interesting exhibits of the General Land Office at Chicago Fair. The desire of a great many persons who "want the earth with a fence around it" might, perhaps, be assuaged by a view of this miniature globe.

THE Catholic American says: St. Patrick's new church at Winnipeg, was dedicated on St. Patrick's Day. A few years ago a Catholic dare hardly show his face thereabouts. But, give them time and they generally prevail. We wish to inform our esteemed contemporary that this handsome new church which was dedicated on St. Patrick's Day is better known in this city as the church of the Immaculate Conception.

D. SMITH, inspector of public buildings, returned Sunday from Wolseley, Assa, where he looked over the ground and selected a site for a court house in that town. He also stopped off at Brandon and inspected the old immigration buildings. He ordered a number of repairs to the structure and the shieds will be kalsomined and generally made to present a more inviting appearance. At present there are a number of English immigrants staying in the building. Free Press.

Is This a Judgment. Considerable gossip has been caused in Williamsburg, N. Y., over the case of a man who is now in St. Catharine's Hospital and who is not expected to live. Julius Heyman sat down to dinner on Friday evening. It is said that while eating some liver and bacon he remarked that meat tasted good on Good Friday. A minute later he fell on the floor coughing violently. A piece of liver had lodged in his throat, and he was unable to swallow it. Heyman was taken to St. Catharine's Hospital, where the doctors are trying to get the piece of liver out of his throat. The house surgeons thought the man would die.

To soothe and strengthen the vocal organs, Ayer's Cherry Pectoral has long been the favorite preparation with public speakers.

Six days shalt thou labor," says the great lawgiver. To do good work, man must be at his best. This condition is attained by the use of Ayer's Sarsaparilla. It overcomes that tired feeling, quickens the appetite, improves digestion and makes the weak strong.

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The Family Medicine. Trcut Lake, Ont., Jan. 2, 1890. W. H. COMSTOCK, Bro-kville. DEAR SIR,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all my customers speak highly of them. Yours truly, R. LAWSON.

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