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Northwest Review.

TUESDAY, MAY 18 1897.

CURRENT COMMENT.

OUR LADY OF THE SNOWS. Rudyard Kipling lately wrote a lyric on Canada which he called "Our Lady of the Snows."

The Montreal Star has answered the general drift of this well-meant but apparently-unwelcome compliment in an editorial that rhymes, though printed in prose, and which will be found in another column. Mr. Nicholas Flood Davin, himself a poet, called the attention of the House to Kipling's poem as derogatory, in its very title, to the climate of the Dominion. Several other members took part in the discussion. Though some of the latter are Catholics, they do not seem to be aware of the allusion contained in that title, an allusion which we feel sure Rudyard Kipling, who knows everything about any word he uses, must have had in his mind.

"Our Lady of the Snows," as all well informed Catholics know is the name of a feast that falls, on the 5th of August. It commemorates a beautiful story found in all collections of Feasts and Fasts or Lives of the Saints.

Under the Pope Liberius in the fourth century, John, a Roman patrician and his wife, being childless, wished in some way to consecrate all their wealth to the honor of Our Blessed Lady.

After they had prayed and fasted much to discover what would be the most pleasing offering to God and His Mother, during the night between the 4th and 5th of August the Blessed Virgin appeared separately to husband and wife, telling each that it was the wish of her Son and herself that they build a church on the Esquiline hill, which they would find next morning covered with snow. On awakening they told each other their vision and hastened to communicate it to the Pope, who had had the very same revelation. Thereupon the Holy Father, accompanied by a number of the clergy and laity went to the Esquiline hill, to verify the vision, and there they found a space, just large enough for a church, covered with snow in spite of the fierce heat of the dog-days. On this spot was accordingly built the church which was first called the Liberian Basilica, and later on, to distinguish it from other Roman churches bearing Our Lady's name, it was called, as it now is, St. Mary Major or the greatest of the churches dedicated in honor of the Blessed Virgin.

Such is the legend of "Our Lady of the Snows, or Sancta Maria ad Nives," which Rudyard Kipling doubtless alluded to when he gave Canada that name. Surely, since it originated in semi-tropical Rome, where snow is a rarity, it implies no slur on Canadian weather.

What it does imply is the fact that Canada was first settled by men who honored and loved the Mother of their Lord, and who called what is now its metropolis by the sweet name of "Villemarie," which the church has immortalized by officially naming the great diocese of Montreal "Marianopolis."

WHAT "CASSET" MEANS. The "Notre Dame Scholastic," which is used to be a gentlemanly college journal, is quoted in "The Review" of St. Louis, that most interesting of weeklies, as trying to poke fun at "The Casket" for having such a name. For us, to whom the Shakespearian associations of the word "casket" speak of valuable manuscripts, jewels and all that is precious, the attempted joke was unintelligible till the Casket itself, in one of its latest issues, pointed out that the ignorant joker knew no other meaning than that of a coffin in the pretentious lingo of United States undertakers. Here is the Casket's characteristic castigation:

"We are indebted to THE REVIEW's contributor for knowledge of the lofty contempt in which we are held by a college paper that does not even know where we are published, and which pokes fun at our name in a very unscholastic ignorance of the fact that it has any other meaning than that assigned to it by a Yankee provincialism not recognized in good English."

QUEBEC ELECTIONS.

Considerable interest was taken in this city in the Quebec elections held on Tuesday last and it is safe to say that most people were much surprised at the result. The general feeling seems to be one of astonishment and regret that the old province should in a moment of thoughtlessness have swept out of power a really good government which was wisely administering its affairs. Many reasons are given for the sweeping Liberal victory and many lessons drawn from it, and it is noticeable that the Free Press draws the conclusion that "the school question was dead and buried." Manitobans will remember that the Free Press made the same announcement some years ago, and afterwards not admitted it was wrong but supported in the Dominion Elections the party which stood for a Remedial Bill. It may be confidently predicted that if the daily paper referred to hopes that the question is settled it is doomed to a grievous disappointment, and it is not altogether out of the range of possibilities that the Free Press will yet be found supporting the politicians who sooner or later will be compelled to make a fair and just settlement.

THE TARIFF. The recent Tariff announcement is the general topic of conversation and the action of the government seems to give but little satisfaction to any class of the community. The general idea seems to be that the administration have studiously avoided making changes which could have been made with advantage to the country, while they have introduced some very vexatious regulations. The farmers are very much disappointed that so little has been done for them, and in the towns and cities the increases in the duties on books and tobacco are resented by large sections of the people. Free traders who voted for the government feel they have been badly deceived, while protectionists declare that the few changes made are certainly not in the interests of the people and that it would have been far better if the Government had abstained altogether from tinkering with the tariff.

FOUR POINTS. The installment of Senator Bernier's speech which we print this week handles four points very ably. First, the Catholic teacher, who should find himself appointed by a rare chance to a

school under the "settlement," would forfeit his rights as an educator, for he would have to be either a hypocrite or a violator of the law. Secondly, the much vaunted clause about the bi-lingual readers is a stupid farce, since it purports to discover and legalize with a great flourish what has always been done, must be done everywhere in similar circumstances and cannot be done otherwise. Thirdly, the number limit is directly contrary to the provisions of the constitution. Fourthly, the "settlement" contains no guarantee of permanency, although a right, such as that which the minority have under the constitution, ought to be permanent. In a word, the "settlement" settles nothing and redresses no grievance.

THE COMING CENTRUM.

The astounding infatuation which has reversed the balance of power in the province of Quebec will bring home to thoughtful and far-seeing Catholics the necessity of a reconstruction of parties. If the liberal craze has so far unhinged the Catholic province that the majority of its electors do not see how they are playing into the hands of their enemies, it is high time that a party should be formed of independent thinkers who are Catholic first and last, and who will not be blown about by every wind of mistaken national spirit. The formation of such a Catholic Centre will require, at the outset, great self-denial and generosity on the part of its originators. Funds will have to be subscribed for the support of able and fearless, but unmoneyed exponents of Catholic principles. It will be uphill work for a time, but the example of the German Centrum is there to stimulate high endeavor and point to ultimate triumph.

A GREAT DIFFERENCE.

The Tribune has no sense of proportion. Because we pointed the finger of scorn at those lily-livered Catholics who fawned on the man Jameson who as Mayor of Winnipeg, insulted the Catholic Church, the local government organ wants to know what terms we shall use against the overwhelming Liberal majority in Quebec. There is not the slightest parity between the two cases. Mr. Marchant & most of his French Canadian following profess the greatest veneration for the Catholic Church; Jameson goes out of his way to attack it. The followers of the former are, we believe, laboring under a strange delusion; the admirers of the latter have no self-respect. It's the difference between making an excusable mistake and making a consummate ass of one's self.

"OUR LADY OF THE SNOWS."

Montreal Star.

A poet has sung of a nation in words that were kindly meant, and his song on ethereal pulses throughout the Empire went. It breathed the Imperial spirit at which the bosom glows, but he slurred the land that he fain had praised, as "Our Lady of the Snows." She has lands unknown to summer, but she keeps them for a park for such as find little Europe too small for ambition's mark. She keeps them to pleasure Nansen, for a Franklin to repose, but they lie remote from the marts and home of "Our Lady of the Snows." True she has somewhere, sometime, winters when keen winds bite, and in the frosty heavens gleams the auroral light, when in the drifted forest she counts the ringing blows of the axe that reaps a harvest for "Our Lady of the Snows." But while the sturdy Briton still shivers in east winds, the winter flees and the rivers no more the ice king binds, and blossom calls unto blossom, and each its fair form shows, in the land that is called by Kipling "Our Lady of the Snows." She has woods of pine and maple, where England might be lost, she has ports that are ever open to ships that

are tempest tossed; she has fields of wheat unbounded, where the whole horizon glows, and the hot sun laughs to hear her styled "Our Lady of the Snows." She has vineyards hanging heavy with clustering purple and white and the velvet peach in its swaying nest fills the gardener with delight. She can pluck, if she will, at Yuletide, in the balmy air, the rose and her people smile when they hear her called "Our Lady of the Snows." The wire that brought that message on lightning under the sea had been too short to bear it to her furthest boundary. Not by a flippant phrasing of catchword verse or prose, can the truth be told of the vast domain of "Our Lady of the Snows."

Two Protestant Admissions.

Here are two Protestant admissions, one taken from the Living Church and the other from the Independent. In an editorial that lately appeared in its columns, the former Protestant paper had this to say the difference between Catholicism and Protestantism:

"One thing is clear; namely, that the difference between Protestantism and Catholicism is a radical one. It is there that we come to the parting of the ways, there that the choice must really be made. Catholicism is a religion of authority, of which the Holy Catholic Apostolic Church is the living embodiment and the perpetual witness. It is here and here only that the idea of a real revelation and a supernatural religion have their true logical relations. Here they rest upon a secure basis—a basis both historical and rational. The difficulty with Protestantism is that, beginning with a revolt from the only principle of authority Christianity had ever asserted, it proceeded to invent a new basis of authority and to construct a substitute for the Church. Such a basis is insecure, it could not be logically reconciled with the original assertion of private judgment, and the Church so formed could inspire no absolute loyalty. Hence the growth of sects and the multiplication by degrees of unattached individuals who have not ceased to consider themselves Protestant Christians."

The reader hardly needs to be told that the Living Church affects to believe that the sect which it represents constitutes a part of the Catholic Church, whereas it is nothing more or less than a curious phase of Protestantism. In fact, that denomination is but one of those almost innumerable sects of which the Independent makes this humiliating confession:—

"The division of our American Christendom is its sad reproach. Our Roman Catholic brethren never tire of declaring that they are Catholic, and we who have inherited the unfortunate name Protestant are split into a hundred competing and conflicting sects. It is true that we are. Some of these sects recognize and fellowship each other in a limited way and others do not. Yet most of them are ready to admit that others besides themselves are true and regular Christian churches, and are willing to receive from them courteous messages at their national meetings. Yet these hundred and more denominations have no public, visible, formal bond of union; the Evangelical Alliance is hardly such. For all the world can see they are rivals, and such they very often are. They do not come together in towns, or cities or counties or states or in the nature of affectionate fellowship and consultation. Their more Christian young people's societies may do so, but the churches themselves do not. Now this attitude of scarce more than armed truce is simple wrong. It is a sin before God. It ought to be corrected." And yet the INDEPENDENT,

which clearly recognizes that the present divided condition of Christendom, for which Protestantism is primarily and wholly responsible, constitutes a sin in God's sight, opposes the adoption of the only method which can correct that sin, to wit, the recognition by all Christians of the one supreme authority which Christ constituted in the Church which He established for the salvation of all mankind.—Sacred Heart Review.

Newman and Faber.

Lady Georgiana Fullerton (who became a Catholic in March 1846), writing to her mother, Lady Granville, from London, on April 13th, 1848, says: "The sermon by Dr. Newman was very striking, all his thoughts are deep and original, and the very tone of his voice is moving.... The paraphrase... all this part of the sermon was of extreme beauty, still, I am reproached with preferring Father Faber's sermons. This is perhaps true, but I admit also that it is a proof of bad taste."

Writing again to her mother on May 16, 1848, she says: "Yesterday Father Faber spoke... in the most eloquent sermon I have ever heard. He preaches wonderfully, he moves me more deeply than Newman."—Oblates' Missionary Record.

The Whole Cross.

The whole cross is more easily carried than the half. It is the man that tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both. But he who has taken his stand, who has drawn a boundary line, sharp and deep, about his life, who has marked off all beyond as forever forbidden ground to him, finds the yoke easy and the burden light. For this forbidden environment comes to be as if it were not.

—The late Henry Drummond.

Horror Amongst Scottish Protestants.

A terrible commotion has lately arisen in Scotland. With alarm and fear and trembling the "unco' guid" discovered that the very bulwark of Protestantism amongst them had been giving way before the encroachments of "Popery." To put the matter plainly, this is how it occurred, as the Edinburgh correspondent of the "Rock" informs us: Mr. Stewart, the editor of that very Protestant organ, the "Bulwark," having died, the Rev. R. Pryde, M.A., of Townhead Established Church, Glasgow, has succeeded to his post. To the astonishment of every Protestant, an appreciative obituary notice of the late editor closed with the "Romish" prayer for the dead, REQUIESCAT IN PACE. It was too serious a matter, says the correspondent in all seriousness, to suppose that it was meant in humour. Two thousand copies which went to the Scottish Reformation Society's office were received with horror. A printer's boy was set obliterating the offensive words, which will account for the unusual black lines, but others were despatched over the country without any such attention. Some people said, "Has the 'Bulwark,' a fortnight after the death of its editor, gone over to the enemy?" And the "Rock's" correspondent adds: "The worst feature is that, even when his attention was called to it, the editor, it is said, tried to vindicate his conduct." He ought really to feel ashamed of himself as good sound Protestant for having said of his deceased Protestant predecessor "May he rest in peace." Ought he not to know that it is only members of the "Romish" Church may rest in peace? The others—well, according to their own doctrine, have a lively time of it.—Catholic Times (England).