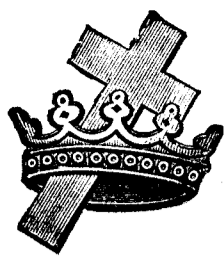


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"Tiss Me Dood Night."

"Pease, mamma, pease, kiss me dood night;
My blue-eyed love, with sunny curls,
Stood pleading 'tween her sobs and tears,
I said: "I can't kiss naughty girls."
I led her to her snowy cot,
"Pease, mamma, pease," she sobbed again;
"I won't be naughty any more."
I left her—all her pleadings vain.
I had been reared in Spartan school,
And deemed it duty to control
With rigid rule, nor never knew
That love with love should sway the soul.
I heard a sob; my mother heart
With yearning filled, to soothe and cheer;
Yet, I refrained—and in her sleep
My baby still lay sobbing there.
'Twas midnight when I felt a touch—
A fever'd hand lay on my brow,
My white-robed baby pleading still,
"Pease, mamma, pease; I can't sleep now."
All through that agonizing night,
Delirious, she moaned in pain;
The little broken heart still plead
For kisses that I gave in vain.
At dawn the angels hovered near;
She nestled close, and smiled and said,
"I won't be naughty any more,"
And in my arms my babe lay—dead.
And I am old; the passing years
Have brought no comfort in their flight;
My heart still hears that sobbing cry,
"Pease, mamma, pease, tiss me dood night."
—Kate Thyson Marr, in Forum.

THE DUKE PUT ORANGEMEN In Their Place.

Catholic Register.

When the Prince of Wales came to Toronto he refused to enter the city under an Orange arch, and put himself to considerable personal inconvenience to avoid the patronage which the sons of King William were determined to thrust into his face.

The Duke of York on his present visit to Ireland has adopted even a more particular attitude towards the Orange society. He would not accept an Orange address until it had been first submitted for approval; and when it came back from the Royal hand the document had been most intelligently blue-pencilled. As originally drawn up, the address contained some hackneyed phrases, which are always senseless except for the insinuation of Catholic disloyalty implied.

The stereotyped statement had been made by the Irish Orangemen that their society was originally founded "for the maintenance of civil and religious liberty," and that to-day it stands for "the maintenance of the legislative union between Great Britain and Ireland." The Duke of York scrupulously erased both presumptuous assertions, and intimated that he was willing to receive the address as amended, simply attesting the loyalty of Orangemen to the throne and their participation in the welcome tendered to the Duke and Duchess of York. There was no recourse but to do this. The incident has, however, occasioned considerable comment in the Irish papers, and the popular estimation of the Duke has been elevated accordingly. It is not the first time that Royalty has shown its ability to favor the view of the people of Ireland in connection with old party and class prejudices. Lord Crewe when Lord Lieutenant declined to accept addresses from the party of ascendancy, when such addresses displayed bigotry or prejudice. The Duke of York has set the royal seal upon this very advisable plan of discrimination. The Freeman's Journal says: The refusal of the Duke of York to receive an address from the Orange Society, proclaiming itself the defender of civil and religious liberty in Ireland and protesting its determination to maintain the Legislative Union, is a significant new departure on the part of Royalty in connection with Irish politics. It proves that the advisers of the Crown no longer think it expedient to have the Sovereign and her representatives

exploited in Ireland as the partisans of Orangeism and Unionism and that the time has gone by when party politics could be preached from the Throne Room in Dublin Castle.

The Good Things I See In THE CATHOLIC CHURCH.

Remarkable Sermon by a Protestant
Minister.

The Rev. F. J. Van Horn, of the Dane Street Church, Beverly, paid a remarkable tribute to the Catholic Church in a sermon recently (says the Catholic Advocate, of Fall River, Massachusetts.) His subject was "The Good Things I See in the Catholic Church." The hymns and music were selected with relation to the subject of the sermon.

The Rev. Mr. Van Horn first traced the divine foundation of the Catholic Church and the delivering of the keys to St. Peter. He spoke of the wonderful organization of the Church, and then showed his Protestant hearers how they might profit by following the example of Catholics in various matters. He said:

I want to make a number of good points which we can learn from the Roman Catholic Church. First, they build good churches. A good thing for the city in which it is located. It increases the valuation of property and the growth of the city. They select an advantageous location, and their church buildings are almost always built of brick or stone, and this large church has a tendency to bring a large population around it. Would to God that we Protestants might profit by this. Another good thing about the Catholic Church is that the Church is kept open seven days in the week.

I don't know whether that would be a good thing for us or not, for I am afraid we could not get people to go in, but I know the open door is an object-lesson to every passer-by. There is one of the large churches in Boston that announced that the church would be closed until September 19th. Do you wonder that the Ram's Horn came out with the picture of a church covered with placards, one of which read, "Postpone your funerals until September 19th"; another, "If you want to be converted, wait until September 19th." To our shame be it. May God have mercy on the Church that can shut up its building and stop its work for two and one-half months, for the time will come when it will be closed twelve months in the year. Another good thing is that

The Rich and the Poor Meet in this Church
on a Level.

There are churches in America, and some of them are Congregationalists, too, where the poor man is not wanted. Some of these old family churches, for one family only, would find fault if their church was crowded as this one is to-night. May God have mercy on such churches. We have this to learn from our Catholic brethren. Another thing, the Catholic Church builds and maintains hospitals. In western cities the best and largest hospitals are maintained by the Catholic Church. But you say they use them for proselytizing. Why shouldn't they? They build them. Where are the Protestants? I never heard of a Congregational hospital. Did you?

The Catholic Church takes Care of Its
Children;

it expects them at the proper age to become members of the Church. We may not accept the rite, but we must accept the principle. Do we Protestants expect our children to become members of the Church? No; we hope they will. The Catholic Church believes in parochial schools, but not because they are better than public schools but

because they teach the doctrines of the Church. The principle is right. We ought to insist that our public schools are not, as some of them have been, hotbeds of vice. We ought to see to it that our Sunday-school teachers are more in earnest, and that the children are taught that the Church is for them.

Catholic People Stand by Each Other.

Some of you think, perhaps, they do too much, they bring into politics, but we ought to have a Christian party in politics. The politician talks of the Irish vote, of the whiskey vote, but did you ever know a politician who ever catered to the Christian? We ought to stand together. "The Catholic Church recognizes the idea of authority. I am not sure that it is not far better for a man to confess to the priest than not to confess his sins at all. Whatever the power of the keys may be there is a power in the Church. I may not say to you, 'You must go to heaven or hell,' but I declare unto you the Gospel of Jesus Christ, will you accept it? The door of heaven is open, will you enter? Will you accept the keys of the knowledge of God and enter into His eternal heritage?"

A Touchstone of True Religion.

The true shepherd, Our Lord declares, is ready to lay down his life for his flock. This essential characteristic of the faithful ministers of Christ has ever been notable in the lives of the Catholic clergy. In Miss Nethercott's "Life of Mary Aikenhead," the foundress of the Irish Sisters of Charity, which has just been published, we are told that when in 1832 Asiatic cholera visited Dublin and Cork and swept away large numbers of the population there was a striking contrast between the action of the priests and nuns and the conduct of the Protestant clergymen. The priests and "the daughters of God," as the nuns were called, were continually in the hospitals or visiting the dwellings of the poor, bringing spiritual consolation and relieving suffering. Both in Dublin and Cork the Protestant ministers, with one single exception, declined to attend the cholera cases. The consequence was that many Protestants embraced the religion whose professors showed such noble fruits of charity.—CATHOLIC TIMES.

The Meddlesome Neighbor.

One of the aggravations of life is the meddlesome neighbor.

That person pries into the private affairs of every one in the neighborhood; carries stories back and forth that set friends at enmity, turning frivolous remarks into deliberate statements, magnifying chance expressions, distorting sentiments, and altering the tones in which thoughtless things were said; knows everybody's business better than themselves and insists on offering advice at every turn; tries even to come between husband and wife, criticizes one to the other, to bring disagreements between them.

The meddlesome neighbor is a nuisance. Interference from that quarter must be summarily suppressed, at any and every cost of insult, breach of friendliness and calumny. Far better an open foe out-doors, with peace at home, than a false friend sowing the seeds of discord and trouble in the family.

—CATHOLIC COLUMBIAN.

A Hero Priest's Death.

The death of Father Rigg, of Dalibrog, reported in our last issue, has called forth from the Protestant press a host of the warmest encomiums. The "Edinburgh Evening News," speaking of the event, says: "It is good occasionally to read such a narrative as that of the death of Rev. Father Rigg, of Dalibrog, South Uist, and to be reminded that even at the end of the nineteenth century such self-devotion is to be found. Father Rigg, a nephew of the late Catholic Bishop of Dunkeld, was priest of an out-of-the-way parish, in which many a man of far less refinement might have considered him-

self hopelessly thrown away. It is noteworthy that a hero's end has been met by this Catholic clergyman in a sphere of duty where few indeed of the young men who pass through our Divinity Halls would be willing to bury themselves. A poor cottar's family had been attacked by typhus, and the neighbours refused to go near them. Father Rigg, unassisted, nursed the whole household, prepared their food, and himself did all the dirty work necessitated by the case. With the exception of the doctor's daily visit, the priest was left entirely alone with the sufferers, and in the end the infection seized upon him too, and with fatal result. Such a story of devotion recalls rather the records of mediæval saintliness than the humdrum proceedings of our own everyday world. It is a rather curious thing, by the way, that more of this temper of self-sacrifice appears in the Catholic than the Protestant record. How many Presbyterian ministers, in a case such as that at Dalibrog, would not have contented themselves with notifying the local medical officer, and making inquiries at the outer edge of the doorstep. Of course, we have the word of the Rev. Jacob Primmer and his like that no good can come out of Catholicism, but perhaps the story of the Dalibrog priest will afford something to place on the credit side of the ledger. We have not yet heard of Mr. Primmer nursing a fever-stricken family day and night."—CATHOLIC NEWS (ENG.)

SCIENTIFIC SOPHISTRY.

A Specimen from Tyndall—Trying
to explain away vital force.

Father Gaynor in the
Irish Ecclesiastical Record.

Let us quote a few sentences from a remarkable address delivered at Munich in 1877 by Professor Virchow. The whole address is virtually a condemnation pronounced by the most learned German materialist on the rash and unwarrantable methods of his fellows. The license of assertion and assumption must have appeared to him to pass all reasonable bounds when, to use his own words, 'it seemed to him high time to enter an energetic protest against the attempts that are made to proclaim the problems of research as actual facts, and the opinions of scientists as established science':—

We ought not to represent our conjecture as a certainty, nor our hypothesis as a doctrine. . . . The objects of our research are expressed as problems or hypotheses; but the problem or hypothesis is not, without further debate, to be made a doctrine.

... 'Scientia est potentia'—not speculative knowledge, not the knowledge of hypotheses, but objective and actual knowledge. Gentlemen, I think we should be abusing our power, we should be imperilling our power unless in our teaching we restrict ourselves to this perfectly safe and unassailable domain.

A counsel surely more honoured in the breach than the observance! How necessary—and how futile—it was, will more and more appear as we proceed. We start with a typical instance from a typical transgressor:—

To account for the origin, growth, and energies of living things it was usual to assume a special agent, free to a great extent from the limitations observed among the powers of inorganic nature. This agent was called VITAL FORCE; and under its influence plants and animals were supposed to collect their materials and to assume determinate forms. Within the last few years, however, our ideas of vital processes have undergone profound modifications. . . . In tracing the phenomena of vitality through all their modifications the most advanced philosophers of the present day declare that they ultimately arrive at a single source of power, from which all vital energy is derived; and this source is not the direct fiat of a supernatural agent, but a reservoir of what must be regarded as inorganic force. In short it is considered as proved that all the energy which we derive from

plants and animals is drawn from the sun.

The first thing we notice about this passage is the studied use of the past tense when referring to VITAL FORCE, as if it was now quite out of date and possessed of only a historical interest. In the opening words the foundations of a favourite fallacy are neatly laid. The 'origin, growth, and energies of living things' are classed together as if in all respects on exactly the same level and accountable for in the same way. Now it seems almost superfluous to point out that the 'origin' of a living thing is quite a different process from its 'growth,' and that what may be necessary or sufficient for the one cannot be assumed to be so for the other. Tyndall, in the course of the essay, shows how sunlight is NECESSARY for the 'growth and energies' of plants and animals, and then concludes that it is SUFFICIENT FOR ALL THREE PROCESSES. Because plants wither away and die in the dark, therefore sunlight is SUFFICIENT, not only for the 'growth,' but for the 'origin' of plants! We might just as well say that because moisture is NECESSARY for the 'growth' of plants, it is also SUFFICIENT, not only for their 'growth,' but for their 'origin.' Fresh air too is NECESSARY for plants and animals, but it is hardly SUFFICIENT for either. All this looks like trifling; yet it is by such shallow dodges that the most advanced philosophers of the present day give their fallacies an appearance of truth.

The last sentence of the extract affords an excellent example of the 'scientific method' of cooking facts to suit advanced philosophy. Here we have a colossal assertion—nothing less than that the materialistic theory of life 'is considered as proved'—resting on a misrepresentation of an elementary fact of biology. This is how the trick is done. It is well known that plants derive the material of their solid structures chiefly from the air. The leaves absorb the carbonic acid of the air into their pores. By the combined action of the sun and the protoplasm of the leaves this carbonic acid is decomposed, the carbon being assimilated and built up into the solid framework of the plant.

To make this process serve his purpose Tyndall represents it as entirely the work of the sun:—'The building up of the vegetable is effected by the sun through the reduction of chemical compounds.' After this the rest is easy. The animals eat the plants; we eat the animals; and so all the energy we derive from plants and animals is drawn from the sun. In the process described the protoplasm of the leaf does not, of course, count for much, and may be neglected. On the same principle it might be 'considered as proved' that the chicken is due to the warmth of the sitting hen, the egg not contributing anything worth mentioning! And this is the Philosophy of Science with capital letters! A little further on we shall see that nature's ONLY builder of her organic structures, whether vegetable or animal, is LIVING PROTOPLASM. Without that mysterious worker in the living leaf as in the fruitful egg, the sun might shine on seas of carbonic acid for all time and never raise a twig. Other influences may favour its work; but no known influence can do its work.