

**NORTHWEST REVIEW**

PRINTED AND PUBLISHED EVERY TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER, Editor-in-Chief.

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

The NORTHWEST REVIEW is on sale at R. Vendome, Stationer, 290 Main St., opposite Manitoba Hotel, and at The Winnipeg Stationery & Book Co., Ltd., 364 Main Street.

**ADVERTISING RATES.**

Made known on application. Orders to discontinue advertisements must be sent to this office in writing. Advertisements unaccompanied by specific instructions inserted until ordered out.

**AGENTS WANTED.**

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the NORTHWEST REVIEW. Very liberal terms made known on application to the Publisher.

Address all Communications to the NORTHWEST REVIEW, St. Boniface, Man.

**Northwest Review.**

THURSDAY, JUNE 1 1899

**CURRENT COMMENT**

The delay in the issue of this number is due to an accident that happened to a great quantity of matter that was already in type and had to be recomposed.

We publish this week the first instalment of Rev. Father Drummond's crushing reply to Archdeacon Fortin's recent letter. It will be noticed that, while refuting the Anglican dignitary, the learned Jesuit finds means to prove clearly and forcibly several important Catholic tenets.

The execution last Saturday of the two Galician murderers produced a very deep and salutary impression on the public. It was a striking repetition of what occurred on Calvary, when one criminal died impenitent and the other went that very day to Paradise. Simeon Czuby, who seems to have been a very bad egg from his youth up, insultingly refused the ministrations of the priest and apparently died the death of a reprobate, renegade Catholic. On the other hand Wasyl Guszczak was thoroughly repentant, and his death was most edifying. We have these two facts, not merely on the strength of newspaper reports, but on the testimony of the two Fathers Kulawy, O.M.I., the younger of whom remained with the condemned prisoners all the night preceding the execution. Guszczak had received Holy Communion on the Tuesday before his death and on the fatal day itself. He died praying most fervently to Jesus for mercy.

**NOTES BY THE WAY.**

In presenting to the citizens of Winnipeg the claims of that extraordinary sect known as "Christian Scientists" Judge Ewing, of Chicago, stated that they promulgated no belief that was not to be found in the Bible. The Holy Writings have been made responsible for many peculiar vagaries of the human mind but surely never before were they appealed to as the

source of a more illogical and grotesque system of belief than that held by Mrs. Mary Baker Eddy and her devotees. It is true these people claim that in many respects they are in accord with other Protestant bodies and we notice indeed that the Judge mentioned amongst their tenets belief in "the Immaculate Conception of the Virgin Mother" but considering the circumstances under which he was speaking and the audience he was addressing we doubt very much if he meant the Catholic dogma on this point. It is not, however, by what they hold in common with others that these people asked to be judged, but it is their teaching regarding matter and the cure of all the ills that flesh has hitherto been subject to which marks them out as a separate sect—and it is on the strength of Mrs. Eddy's revelations and the teachings contained in her book "Science and Health," which is the text book of the aggregation and contains the whole of their philosophy and practice, that they ask for the candid consideration of all "religious people".

Taking Mrs. Eddy's work then, we find that "Christian science" teaches that all disease is an affection of the mind, not of the body; that matter in itself can feel neither pain nor pleasure; that ordinary medicine, therefore, attacks disease at the wrong end—it attacks the body which is the symptom of the evil, not the mind which is the cause; "Christian Science" goes direct to the mind and the only true medical treatment consists in persuading the sufferer to realize that his sufferings arise from his own belief in them and if he will but disbelieve in them they will forthwith cease to exist. Mrs. Eddy also claims that by shewing disease to have its source in the human mind it removes the old difficulty that has troubled mankind till now of reconciling the existence of Evil with God's power and goodness. Such in brief is the groundwork of the teachings of the "Christian Scientist" as expounded by the High Priestess who according to Judge Ewing has reintroduced into the world "the Christ method" which Divine Providence carefully concealed from mankind until she revealed it some thirty years ago.

The Judge, however, not only claimed they had "the Christ method" but also that they were entitled to call themselves scientists because their teachings and practices—with the results thereof—are "demonstrable truth", and it is Mrs. Eddy's references in her book to this part of their theories that shew that nothing is too ridiculous to be advanced now-a-days in the name of religion. The adherents of the belief quote many instances of diseases healed and spiritual life restored by their treatment—"thousands of absolute cures" says the Judge—but even if all these cases are admitted to be genuine a perusal of Mrs. Eddy's book makes it certain that "Christian Science" as an explanation of them is demonstrably a mass of nonsense. Taking her doctrines as they stand and observing the manner in which she applies

them to practical life it will be found that Mrs. Eddy is her own most trenchant critic. We have only space for a few examples, taken at random. She says for instance:—"The blood, the heart, the lungs, the brain, have nothing to do with life." "The human mind has no control over what is termed the human mechanism". "The human mind has no power to kill.... Fear never stifled Being and its actions." Yet in another part of the same book she tells of "a gentleman who died of cholera" simply from fear arising out of a false belief "that he had slept in a bed in which a cholera patient had died". A well-known writer, pointing out these contradictions, asks is it possible that any educated human being can believe in a woman who having said that "the blood, the heart, lungs, brain have nothing to do with life" exclaims with exultation a little further on that "Christian Science changes the secretions, expels humors, relaxes rigid muscles" and "that even what is called the lost substance of the lungs has been restored by it"; who in one place denounces the absurdity of thinking that the human spirit can be subject to "the operation of a nerve", exclaiming "Think of it! The intellectual, the moral, the spiritual—Yea, Mind—subjected to non-intelligence!"—and in another place declares that whiskey "victimizes the race" and turns "men and women into loathsome sots"? Truly we may agree with the critic who has said that it seems hardly possible that even Mrs. Eddy's disciples can regard the reasoning of their revered mother as anything better than the frantic logic of Bedlam. Turning to another point we see that Mrs. Eddy teaches that arsenic and strychnine kill, not because there is really any deadly property in themselves, but because the belief that there is on the part of the majority of mankind has put this property into them. And yet it is one of Mrs. Eddy's main contentions that though the poisons which men believe in will, because of men's belief in them, kill, the medicines which men believe in are absolutely powerless to cure. The truth is, as the writer we have referred to, says, the "priestess" uses terms which she has never defined about subjects which she has never understood, and is thus able to insist alternately on opposite lines of thought because she has grasped the meaning of neither; and as an example of this confusion of thought we may present the following taken from scores of similar instances with which her book abounds. The unreality of the material senses, she is contending, is proved by our every-day experience. When the so-called material eye looks out on a wet day it sees no sign or hint of anything but an eternal downpour. "But the barometer—that little prophet of storm and sunshine—denying the testimony of the senses, points to fine weather in the midst of moist clouds and drenching rain". The logic of a woman who in propounding a philosophy of the non-existence of matter accepts the quicksilver in the barometer as a reality which rebukes materialistic vision, calls for no comment.

From this brief sketch of "the

comedy of Christian Science" our readers can see that so far as the High Priestess herself is concerned—and she is not only the head of the movement but is also the direct source of its doctrines and practices—the sect is the outcome of nothing more than a lot of self-contradictory nonsense. Yet the fact remains that men and women are, in growing numbers, professing themselves believers in the doctrines of this woman and thousands are leaving the various subdivisions of Protestantism to join her society. It shows how deplorably susceptible to every fad or theory the average Protestant mind is and how, having no authority to look to in religious matters, they are carried away by any pretender who comes to them with the claim of a special "revelation".

**WHY CATHOLICS HAVE THEIR OWN SCHOOLS.**

That Catholics insist upon educating their children in their own schools—schools that many of them have to make sacrifices to support—is regarded as marvellously strange by Protestants in general. Our separated brethren maintain that secular education is all that is desirable in schools. But we Catholics know that education without religion is worse than no education at all.

The other day at a reception in his honor in Philadelphia the Right Rev. John W. Shanaban, the newly consecrated Bishop of Harrisburg, made it plain why Catholics educate their children in their own schools. The Bishop for many years had been the efficient superintendent of schools in the Philadelphia archdiocese, and his experience has certainly given him authority to speak on the subject of education. "At the present time", said he, "we are educating 45,000 Catholic children in the parochial schools of the archdiocese, at a cost of \$300,000 a year. What is our motive in supporting these schools? Why do our Catholic people so willingly make this immense outlay? It is to secure to the rising generation the priceless boon of a Christian education. But cannot a Christian education be imparted at home and in the Church? Is not home teaching, united to teaching in the Church, sufficient to form a thorough Christian? This is a question that needs serious consideration. To answer it properly, we must lay down as principles some preliminary truths. In the first place, we must remember that many, I might say the majority of, parents find it very difficult to impart religious instruction to their children; they have not the time, nor the strength, nor the will, or may be they are not qualified for this important work. On Sunday the priest's time is limited, and he can devote only a short half hour to the explanation of the catechism. Now I ask you what science, or what art, or what branch of industry can be learned by devoting only one period a week to its acquisition? Can we expect our children to learn the science of religion without close application and continued study? Again, instruction is not education. Education is the bringing out of all the faculties of the child, the development of its entire nature, the training of the intellect and the heart and the will—in a word, the body and the soul. To give all attention to the intelligence of the child and to neglect its religious training is not education. The imparting of secular knowledge and religious knowledge must go hand in

hand, and this work must be carried on from day to day during childhood, if it is to be done properly at all".

Those who have given attention to the subject must know the evils that come from learning without religion. "You know well", declared Bishop Shanaban, "that the great crimes against society are not committed by illiterate men, but by men who in their youth were instructed, but not educated; by men who grow up from youth to manhood without religious training. Isolated cases are found of violence, robbery and other crimes perpetrated by the ignorant. But the crimes that go to the heart of society and shake it to its very foundation; the frauds on public funds; the robbery of savings banks and insurance offices, by which countless numbers are made to mourn; the unsettling of public credit; the gambling in stocks; the squandering and the pilfering of the Treasury of the nation; the unlimited power of corporations, by which the artisan and the laborer may be robbed of the fruits of their honest toil—these and many more such evils are not the work of ignorant and illiterate men. When we see rich men growing richer, and poor men growing poorer; when discontent is increasing and socialistic principles are spreading; when public honesty and public morality are at such a low ebb; when religious indifference and infidelity are spreading everywhere, it is not difficult for any thoughtful man to trace the cause, and it will be found in the separation of religion from what is called education. This, then, is the reason why we support our parochial schools at such a tremendous sacrifice; that we may educate our children; that we may make of our children good citizens of earth and of heaven".

Are not all these excellent reasons why Catholics should maintain their own schools? Irreligious education has created sad havoc among the youth of France. We must strive to save our beloved country from a similar danger. Some of the more enlightened and fair-minded among our separated brethren are beginning to recognize that the attitude of the Catholic Church on the education question is best for the nation, and they are advocating schools of their own in which to educate their own children. One of these days, when this education question is better understood, it will be admitted that the Catholic Church by fostering religion among the young does more for America than all other denominations combined.—N. Y. Catholic News.

**CATHOLIC LEANINGS IN SWEDEN.**

We read in the Catholic Champion, a ritualistic monthly of New York, that "the King of Sweden has visited Loyola, and with a piety, which can only awaken astonishment when it is remembered that he is Summus Episcopus of the most Protestant Church in the world, has paid his tribute of respectful homage to the memory of St Ignatius. The Prince of Sweden's recent visit to the Prisoner of the Vatican will not be forgotten. I have been told by a Swede that when disestablishment comes—which they consider to be inevitable in the near future—there is among the nobles and University men a strong leaning toward a return to the old religion. In the meanwhile Catholic missions are growing with considerable rapidity." These statements, coming from such a source as a ritualistic journal of the Protestant Episcopal Church, are significant. We trust that the ritualists themselves will soon make up their minds to return to the old faith. The state of affairs in their own denominations