

# Northwest Review

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SATURDAY, JAN 31, 1903.

## CALENDAR FOR NEXT WEEK.

### FEBRUARY.

- 1—Fourth Sunday after Epiphany. The Finding of Jesus in the Temple.
- 2—Monday—Candlemas or Feast of the Purification.
- 3—Tuesday—Conversion of St. Paul (transferred from Jan. 25).
- 4—Wednesday—St. Andrew Corsini, Bishop, Confessor.
- 5—Thursday—St. Agatha, Virgin, Martyr.
- 6—Friday—St. Titus, Bishop, Confessor.
- 7—Saturday—St. Romuald, Abbot.

## WANTED: A CATHOLIC ENCYCLOPAEDIA.

When serious objections were raised last year to the Universal Encyclopaedia because of the anti-Catholic tone of many of its articles in spite of the fact that one of its editors was a Catholic Bishop who was responsible for all the professedly Catholic articles, we contended that no correction of historical errors, no doctoring of the Universal Cyclopaedia, such as that of which the "Messenger," by its vigorous campaign, succeeded in obtaining the promise from the publishers, would satisfy the Catholic public. We pointed out the crying need of a thoroughly Catholic Cyclopaedia, in which all the articles should be, if not written, at least carefully corrected by learned Catholics.

This idea, we are glad to see, has been expressed much more fully of late by an authority in such matters, Mr. J. Godfrey Raupert, who writes to the Liverpool "Catholic Times," the very weighty letter which we reprint below. The "Dolphin," to which Mr. Raupert refers, is a monthly magazine for the laity published in Philadelphia by the editor of the American Ecclesiastical Review.

The correspondent of the Catholic Times, who so justly censures the "Encyclopaedia Biblica," might with equal justice have extended his strictures to the "Britannica," the new supplement to which distorts most Catholic facts.

Let us hope that his pessimistic view of English Catholic enterprise may not be justified by the event. On the other hand, his hopefulness with regard to American Catholics is very catching. All that is needed is a generous contribution from a few rich Catholics to defray the expenses of preparation and publication. The fund must be sufficiently large to afford a fair income to the first-class men who alone should be invited to contribute articles. The editors should not wait till the work is ideally perfect, before publishing. A fairly complete "Catholic Cyclopaedia" would do for the first edition. This would be bought up so quickly and so carefully criticized that a second and a better edition would almost immediately be called for.

Here is Mr. Raupert's letter:—

"I have read your paragraphs, in the current issue of the Catholic Times, in which you draw attention to Herder's great encyclopaedic

works and our great need of similar productions here in England, with deep interest. The "Dolphin" has, I am confident, touched the right note, and there can be no doubt that "a good, large, carefully written encyclopaedia, under Catholic auspices and censorship, would do all the work which half a dozen wide-awake Truth Societies can accomplish in the same direction." The "Dolphin" further thinks that such a work can be got together, "provided we take a rational interest in the matter and, instead of making speeches and criticisms in public and private about the bigotry of our opponents and the incompetency of our fellows, simply go to do or to encourage those who are capable and willing to do." It is precisely this rational interest in the matter which seems to me to be so sadly lacking in England, and which is so seriously threatening the progress of our great cause. As the English censor and reviser of Herder's Encyclopaedia I have good grounds for deeply and constantly regretting that we possess no English production of a similar character, and that it is absolutely impossible to awake a really practical interest in the matter. Some years ago I had personal interviews with Messrs. Herder on the subject, and I succeeded in deeply interesting them in a scheme for the production of an English edition of the great "Kirchen-Lexikon." In fact, I was commissioned to consult with English Catholics and publishers as to the best method of carrying such a scheme into effect. But I need hardly say that the utter indifference and apathy with which it was met on every hand soon made me abandon the scheme as an entirely unpracticable one. And yet it is evident from communications which are constantly reaching me, from both clergy and laity, that the want of such a work is most constantly and keenly experienced. It is exceedingly difficult to understand the causes which are really instrumental in producing this state of things in a country in which money is always forthcoming for the furtherance of some really great and good work, in which so keen an interest is taken in religious questions, and in which the Catholic Church has just now so magnificent and unique an opportunity. How is it that while a work so destructive to supernatural religion as the "Encyclopaedia Biblica" can find its way to the book shelves and to the hearts and minds of thoughtful Englishmen, it is impossible to find money and interest sufficient to create a work which will authoritatively represent the other side and which will effectually state and defend the case from the historic and Catholic point of view? We have absolutely no authoritative standard work in our great public libraries to which a perplexed modern mind can turn for instruction on the great truths of the Faith. Can we wonder that our cause is languishing and that the arguments of our opponents, appealing so strongly as they do to the ordinary tendencies of our human nature, are increasingly occupying the field? I am glad to see that attention is once more being called to this deeply important matter, although I have personally not a fragment of hope that it will lead to any practical result here. Experience has taught me that there is in these matters in England a kind of chronic inertia which is apt to paralyse all initiative, to stifle all enthusiasm, and to lay its spell upon the most enthusiastic faith. There is a constant clamor for lay help and lay co-operation, especially in the sphere of Catholic literature, but it is only too evident that, as an experienced priest wrote to me a little while ago, few of those who say and write these things have any really intelligent and practical scheme to suggest. A Catholic literary man, however anxious he may be to devote any little talent he may have to the Church's service, is bound to give up and stand back after a time and to devote himself to purely secular work. But I am inclined to think that the outlook is a better one in America, and I am not without hope that the "Dolphin's" suggestion will there be taken up with energy and enthusiasm, and we may thus, perhaps, after a time, benefit indirectly by the keener instincts of our brethren on the other side of

the water. We have in Herder's "Kirchen-Lexikon" all the material necessary for the production of a similar English work ready to hand, and a judicious selection of articles, adapted and abbreviated for English readers, would lay the foundation of what might in the end become a really great standard "Encyclopaedia Catholica." No thoughtful person could question the immense usefulness and the far-reaching effects of such a work as this. I would therefore most earnestly urge the American editors of the "Dolphin" to take the matter in hand, and to do this seriously and without delay."

## SOCIAL ACTIVITY IN CATHOLIC CLUB.

### No Abatement Under the New Regime.

The Catholic Club has been the scene of two interesting social gatherings this week. On Monday evening the pedro team of the Young Liberals Club were present in full force to make a determined effort to recover the cup they lost to the Catholics in the series of games last year. A very interesting match resulted and was much enjoyed, not only by the players, but also by a large number of onlookers, who watched the progress of the games at the various tables with keen interest. The final result showed how nearly matched the teams were, for of ninety-two games played the Catholics won forty-seven to the Liberals' forty-five, and therefore, retained possession of the coveted trophy. At the close of the play the members of the two organizations enjoyed an hour of social entertainment. President F. W. Russell, of the Catholic Club, presided and kept the proceedings going in a manner which fully maintained the reputation this club has gained for the admirable way in which all its social features are carried out. He made an eloquent speech of welcome to the visitors and other speeches were made by Messrs. T. D. Deegan, J. Fahey, D. Smith and Chouinard, of the Catholic Club, and by Messrs. Farmer, Hambly and Barrington, of the Liberal Club. Refreshments and cigars were served and a choice programme of instrumental and vocal music was gone through, and when the jolly company dispersed at midnight it was voted by the visitors that the Catholics are good entertainers, and that they had excelled themselves on this occasion.

On the following evening, Tuesday, a progressive pedro party was held, which was attended by the largest and most representative gathering of Catholics that has yet patronized these events, which are held at regular intervals during the winter at the club. The play was much enjoyed, the pleasure being enhanced by delightful music rendered by Mr. Krauseman's gramophone. The prizes were won by Mrs. T. D. Deegan and Mr. D. Smith, Mrs. Deegan breaking all previous records by winning every game. At the close choice refreshments were served and the proceedings were brought to a close by a happy speech by President F. W. Russell, who thanked all for their presence and spoke of further social events which are under consideration and will shortly be announced.

## CAUSTIC LANGUAGE TO BAPTIST PEWS.

Rev. Madison C. Peters on "What Protestants May Learn From Catholics."

Catholic Standard and Times.

Rev. Madison C. Peters, formerly of New York, but now pastor of the Immanuel Baptist Tabernacle, Baltimore, has never been accused of a liking for Catholics. Rather the reverse. In recent years, however, it has become apparent to him that they have some good qualities, and he told his congregation about them on Sunday last in a discourse entitled "What Protestants Should Learn From Catholics," abounding in sharp epigrams and caustic comparisons. Consistently with his more familiar attitude, Dr. Peters did not fail to credit his hearers and Protestants in general with "clearer apprehensions of truth" and "superior intelligence" as compared with those whom he held up

to them as models, but he did not attempt to explain the failure of these "clearer apprehensions" and this "superior intelligence" to produce the admirable conditions he had found among those not similarly gifted.

Here are a few of the preacher's "home thrusts":

"Catholics teach us the lesson of regular and constant attendance upon public worship. Protestants go when the weather is just to their liking. It is high time that an umbrella was invented that would protect Protestants from the rain on Sunday.

"Who has not heard early on Sunday mornings the tramp, tramp, tramp of persons, with a hard week's work behind them and often a hard day's work before them while we are yet asleep, hastening to the Catholic church with prayer book in hand? Have we superior intelligence? Have we clearer apprehensions of the truth? What benefit to us if we are unfaithful, but how fearful the responsibility.

"The Catholic puts his church first. Seek to employ a Catholic, his first inquiry is whether there is a church handy. There may be Protestants with whom that is the first question, but they are not numerous enough to count for much.

"Catholics go to church to worship: Protestants to hear an eloquent preacher. At the appointed hour for service the congregation, instead of being in the seats to join in the devotional part of the service, begins to gather, and by sermon time the supposed worshippers are in their pews. The devotional element in too many of our churches is lost sight of. The sermon is everything. If that is not great, eloquent, magnificent, the pews are empty. The Protestant pulpit has become largely a lecture platform. The irreverence in the average Protestant church is simply shocking. It is often the gathering place of giggling nonentities.

### The Only Real Democracy.

"Catholics seldom ever in their prosperity turn against their Church. Would to God our rich Protestants were as faithful! The rich Catholic hesitates not to kneel by the side of the poorest. The only real democracy in the world is a Catholic church in prayer before God. Protestants have too keen a sense of smell. God never calls an intelligent man to associate with ignorance or a gentleman to associate with boorishness, or a virtuous man to associate with vice, but if there is one place this side of heaven where men ought to meet on a common level, it ought to be in the house of God in common brotherhood prostrated in prayer before a common father.

"Protestants should learn from Catholics how to give. Catholics are generally poor. But behold their churches! Behold the earnings they lay upon the altar of the church! Too many Protestants never give anything unless they are squeezed so hard that they cannot help themselves. When hard times come they begin retrenchment at the Lord's end of their income. Any church finance committee will tell you that most of our church members are Protestants sure enough when it comes to supporting the church.

"Every Catholic is identified with some parish. There are thousands of Protestants in this city whose church membership is in their trunk or in the place where they used to live. When they go to church they go around. They remind me of those matches that strike only on their box. When you have the match you haven't the box, and when you have the box you haven't the match. These Protestants who live within the bounds of one church and insist on holding their membership elsewhere, where they can rarely or never attend, and consequently avoid supporting any church—what shall we say of them? One church has the box, the other the match, and therefore they won't strike.

### Put Protestants to Shame.

"In caring for their children Catholics teach us a lesson. Statistics show that Protestants do not hold their own children to the Church. There are 14,000 communicants in the Baptist churches of Maryland,

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