

**MISINFORMATION FURNISHED
IN A NEW ENCYCLOPEDIA.**

Some Excerpts From a Work That
is Heralded as Fair and
Impartial.

Written for the San Francisco
Leader.

The New International Encyclopedia is the latest American publication of its class. Its publishers are Dodd, Mead & Co., New York. Its editors are Daniel Coit Gilman, LL.D., President of Johns Hopkins University, Baltimore, and of Carnegie Institute; Harry Thurston Peck, Ph. D., LL.D., Professor in Columbia University and senior editor of The Bookman, and Frank Moore Colby, M.A., late Professor of Economics in New York University. Five volumes have already been issued.

In the introduction to this publication the editors state: "Since accuracy is very properly regarded as the most essential of all the attributes of such a publication, the editors have been at especial pains to make this work in its several departments fitly representative of modern scientific scholarship." Amongst the list of contributors given is the name of Thomas Joseph Shahan, Professor in the Catholic University of America. The subjects assigned after Dr. Shahan's name are: Roman Catholic Missions; Roman Catholic Church. The agents of Dodd, Mead & Co. represent that Dr. Shahan has had charge of all the articles that concern the Catholic Church. We are also reliably informed that the publishers have written to the same effect to an intending Catholic purchaser of these volumes. Certainly the list of contributors leaves that impression on the reader's mind.

On turning over the pages of the five volumes that have reached us, our mind was soon disabused. On inquiry we find that Dr. Shahan has written but two articles in the seventeen large volumes, and neither he nor any Catholic scholar has exercised any supervision over the articles that set forth the doctrines and practices of the Catholic Church. This fact we propose to make evident in the course of this article. Incidentally the readers of The Leader may be able to form an idea of that "modern scientific scholarship" of which the editors write in their introduction.

Generally speaking, most of the articles in the New International Encyclopedia which concern the Catholic Church are written from the Protestant point of view, and not in an impartial and unbiased manner. Take as an example the very name of the Church. We call her the Catholic Church or the Roman Catholic Church. We certainly ought to know her proper name. Ill-mannered and insulting Protestants call her the Church of Rome. This is the title given her by the New International Encyclopedia in apparently the great majority of instances, though sometimes it speaks of her as the Roman Catholic Church, showing a lack of uniformity and very indifferent editing. Still more offensive is the use of the word "Romanism," as in the article on celibacy; "within the bosom of Romanism" is the phrase employed to denote "within the bosom of the Roman Catholic Church." We naturally expect such expressions as "Church of Rome" and "Romanism" from the lips of an illiterate backwoods preacher or an anti-Catholic agitator, but we did not expect to find them in a work appealing to all classes and creeds and edited by "modern scientific scholars."

So much about the name of the Church. We shall now consider the articles under the three headings: Baptism, Confirmation, Confession.

In the article on Baptism we read: "The Church of Rome prefers the use of holy water in baptism." This is not true. The Catholic Church enjoins the use of baptismal water in the solemn administration of the Sacrament, and no other water may be used unless in case of necessity. Holy water and baptismal water are very different things, as any Catholic child could tell the writer of the article.

In the following article on Baptism (Infant) we find this precious sentence:

"At the Reformation, the effort was made to extricate the doctrine (of infant baptism) from the "externalism" which had become fixed and intensified in the Roman Church, and to give a due place to the idea of faith." Of course the Roman Church had no idea of faith; it was an "externalism," according to the writer. But it seems this "idea of faith" has been lost by the descendants of the reformers, for a few lines below in the same article we read: "The necessity of baptism to salvation is now maintained only by the Roman Catholic Church and by the Sacramentarian party of the Lutheran and English Churches."

In the article on Confirmation we find the following statement: "In the Roman Catholic Church Confirmation is held to be one of the Seven Sacraments, and in its administration unction and the sign of the cross are used, and, instead of the imposition of hands, the person confirmed receives a slight blow on the cheek." This is an absolute misstatement of the Catholic practice. The Sacrament of Confirmation is administered with the imposition of hands; the slight blow on the cheek does not take the place of the imposition of hands, but is an additional ceremony.

In the article on Confession the doctrine is stated thus: "The sinner is required to confess each and every mortal sin, in thought, word, and deed, which, after diligent examination of his conscience, has occurred to his memory. What is withheld is not forgiven." This statement implies that, if a person withholds a mortal sin in confession, all the other sins are forgiven. The Catholic Church teaches that, if a person withholds or willfully conceals a mortal sin in confession, the confession is entirely bad; no sin is forgiven in that confession, and a new sin of sacrilege is committed.

II.

In a newspaper article we cannot criticize in detail a large encyclopedia. Besides, it must be remembered that only five out of seventeen volumes have been published. Little more ground is covered in these five volumes than comes under the three first letters of the alphabet. But we think that the examples already given of the treatment of Catholic questions will convince the readers of The Leader that the New International Encyclopedia is unfair to the Catholic Church and entirely unreliable.

We find too that "the accuracy which is very properly regarded as the most essential of all the attributes of such a publication" is painfully lacking in the treatment of other questions than Catholic doctrine and practice. In the article on California we find some remarkable statements. For instance, speaking of the work of the Franciscan Fathers, it says: "The Indians were reduced to a state of infantile tutelage." From what high state were they "reduced" to this "infantile tutelage"? The Mission Fathers civilized and Christianized the Indians. Is that the meaning of "infantile tutelage"?

Again we read: "Thunderstorms are common in California." We have experienced one thunderstorm in a residence of fifteen years.

"Again: "In Southern California oranges are gathered fresh from Christmas to July." The picking of oranges in Southern California begins usually about the first of November.

Turning to Irish affairs, we find St. Brendan styled "a legendary hero." According to the dictionary, legendary means fabulous or mythical, and surely the great patron of the diocese of Kerry, the founder of Clonfert and Ardfer, is not fabulous or mythical.

Connaught is given as the northwestern province of Ireland. Since the days of Cromwell, Connaught has been thought to be in the neighborhood of Hades, but we did not know that it had moved to Donegal.

Coleraine is called a Parliamentary borough. It has not been a Parliamentary borough for many a year.

Under the heading, Celtic Church, we are informed that "in Ireland the merging of the Celtic Church into the Catholic was com-

pleted in the same year" (1153). The natural inference is that the Irish were not Catholics until that date. In the same article it is stated that "Christianity was introduced into Ireland by Saint Patrick about 425," but no mention is made of the fact that Saint Patrick was sent to Ireland by Pope Celestine. This sort of history seems intended to substantiate the absurd Protestant claim that the Apostle of Ireland was not a Roman Catholic at all, but rather an Episcopalian or a Presbyterian. Was that the purpose of the writer?

In the bibliography under the heading, Celtic Languages, we are told that "for modern Irish, recent grammars show very little advance over O'Donovan, Grammar of the Irish Language, Dublin (1845)." There is not even mention of the great name of O'Growney. And every Gaelic scholar knows that O'Donovan's Grammar is now entirely out of date.

Turning to other matters, we shall briefly test the boasted "accuracy of modern scientific scholarship." In the article on Baltimore we read: "Baltimore is the seat of a Roman Catholic Archbishop, who is also Cardinal and Primate of America." The Archbishop of Baltimore is at present a Cardinal, but that is an honor conferred on the man who fills the office and is not an attachment of the diocese. Baltimore may not have another Cardinal for a century. The Archbishop of Baltimore is not Primate of America. There is no Primate in the American Church, as there is in Ireland.

Of Cardinal William Allen, the exiled English Prelate, we are treated to this piece of Protestant history with a vengeance: "He hated Elizabeth, who expelled some of his emissaries, and put some to death. In one of his pamphlets he made charges against the Queen too foul for decent pages. He was in the Armada plot, the Pope having promised him the See of Canterbury in case of his success." This account of the great founder of Douay College reads like a passage from an A. P. A. pamphlet, not like a page of sober history from an impartial encyclopedia prepared for all classes of readers with an accuracy "fitly representative of modern scientific scholarship."

III.

It is not many months since the publishing house of D. Appleton & Co. was taught a severe lesson for its want of fairness to Catholics in the preparation of its well known encyclopedia. D. Appleton & Co. promised to profit by that lesson by revising its unfair publication. Dodd, Mead & Co. did not learn from the example of the other New York publishing house. It now becomes the duty of Catholics to teach the same lesson to Dodd, Mead & Co., and in the most striking and effective manner.

Dodd, Mead & Co. is a business house. It publishes books to make money. It sends its circulars and its agents alike to Protestant and Catholic. It wants the money of Catholics as much as the money of Protestants. Its agents go to Catholic colleges and convents, to the Catholic clergy and laity. The tenderest part of its anatomy is its pocket. Talk about and criticize Dodd, Mead & Co., and they can afford to laugh at you. But let Catholics withdraw their subscriptions from the encyclopedia and from The Bookman and from their other publications, and Dodd, Mead & Co. will soon laugh on the other side of their mouth.

We believe the proper way to deal with Dodd, Mead & Co. is the following:

1. When the agent calls on you, send him away, telling him that the New International Encyclopedia misrepresents Catholic doctrine and practice, falsifies history where the Church is concerned, and is frequently inaccurate in other matters.

2. If you have already subscribed for the publication, withdraw your subscription, return the volumes received, and demand your money. It is only by such manly and independent action that we can teach them and their kind to respect the rights of the twelve millions of people who make up the American Catholic Church.

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like Professor Peck and President Gilman should lend their names to this sort of dirty work. We may be told that these gentlemen are incapable of bigotry. That was our opinion until now, but we begin to change our mind. If they are not bigoted, they certainly are contemptuous. They have handed over the treatment of Catholic subjects either to bigots or to hopeless incompetents. Had they consulted such a book even as the Catholic Dictionary, many of the gross errors we have pointed out could be avoided; even any one of our smaller catechisms would be highly instructive to the eminent "theologians" who prepared many of the articles which refer to Catholic doctrine. Of course, it would be too much to ask these "modern scientific scholars" to have Catholic questions discussed and Catholic articles written by competent Catholic scholars.



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This is the only way to secure accuracy in such matters, but there's nothing is good enough for Catholics. At any rate, that seems to be the theory and the practice of Dodd, Mead & Co., and of Daniel Coit Gilman and Harry Thurston Peck.

We hope the Catholics of America will let these gentlemen know what they think about them and their works and pomps.

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