

# NORTHWEST REVIEW.

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY, AT WINNIPEG, MANITOBA.

REV. A. A. CHERRIER, EDITOR-IN-CHIEF.

Subscription, in advance, \$1.00 a year. Six months...\$0.60.

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WEDNESDAY, NOV. 14, 1900.

### CALENDAR FOR NEXT WEEK.

#### NOVEMBER.

- 18—Twenty-fourth Sunday after Pentecost. Octave of the Dedication.
- 19—Monday—St. Elizabeth, Widow.
- 20—Tuesday—St. Felix de Valois, Confessor.
- 21—Wednesday—Presentation of Our Blessed Lady.
- 22—Thursday—St. Cecilia, Virgin and Martyr.
- 23—Friday—St. Clement, Pope and Martyr.
- 24—Saturday—St. John of the Cross, Confessor.

### CURRENT COMMENT.

Dr. Conan Doyle, the clever creator of Sherlock Holmes, during his recent candidature for the Central Division of Edinburgh, being insulted as a "Papist conspirator," a "Jesuit emissary," etc., repelled all these accusations by declaring to the *Scotsman* that he has never been a Catholic since his school days, that is, for more than twenty years. He excuses himself with the usual claptrap about "complete liberty of conscience," which we, who are behind the scenes, know to mean "complete liberty to stifle the voice of conscience." Had he remained a Catholic he never could have written certain things he did write and which increased his popularity. He was apparently a good Catholic boy at Stonyhurst; but he had not the will power of his father, "Dickey Doyle," who threw up his lucrative place in *Punch* rather than revile the Pope. Dr. Conan Doyle, after leaving the Catholic atmosphere of Stonyhurst College, embraced two professions which are most dangerous for faith and morals, especially in the England of the present day. He soon found that it paid him better to give up the creed which ensures to its votaries the liberty of the children of God, and, as he glories in abounding health, the thought of the account he will one day have to render does not trouble him just now.

Prizes were lately offered by the Children's Aid Society for the best stories written by school children. Some eighty or ninety contributions were sent in from all parts of Manitoba. These were first examined by a committee of competent ladies, who selected the nine best. Out of the latter the Rev. Mr. Gordon, Rev. Mr. Drummond and Mr. McIntyre, Superintendent of the St. Charles School, were invited to select the prize-winners. The two young girls who were bracketed for the first prize are Miss Helen Margaret Connell and Miss Bessie Simpson, both Catholics and convent pupils. The second prize was awarded to a boy and an Icelandic girl. Nine others were bracketed for the third prize. One or two, besides, receive honorable mention. These short stories, not exceeding twelve hundred words, reveal a hopeful degree of talent and contain some really delicate touches of thought or sentiment. They are now being printed for publication in a Christmas souvenir book, called, "The Little Manitoban," the second part of which, says the prospectus, "will contain stories and little poems or jingles by the best writers of Western Canada. The book will be issued under the distinguished patronage of the Countess of Minto, who has written an admirable introduction. It will number about 150 pages, with handsome illustrations, and an illuminated cover. Among the contributors will be found Ernest Seton-Thompson, the best known animal story writer living, Rev. Dr. Bryce, Chas. Mair, Rev. Father Drummond and others. Send one dollar to Dr. E. A. Blakely, Secretary, Children's Aid Society, Winnipeg, and the book, which will be ready early in December, will be mailed free."

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Replying to a correspondent, who had asked if it were true that the wife of Admiral Dewey has left the Catholic Church, the well-informed editor of the *Catholic Record* says he has "very positive information that there is no truth in the malicious report above alluded to, and the lady mentioned adheres still to the Catholic faith as firmly as ever."

The same learned editor, in the course of a long article on "The Pope and the President of the United States," accepts as genuine Archbishop Ireland's report of the Holy Father's satisfaction with the "spirit of justice and of respect for the liberty and the rights of the Church" in Cuba and the Philippine Islands, manifested by the American Government. But Father Northgraves rightly views this expression of opinion on the part of Leo XIII. not as the proof of any partisan leaning towards the Republican McKinley as against the Democratic Bryan, but merely as a thank-offering to the powers that be, i.e., to the chief of the executive, for certain good deeds he has done in correcting the fanatical bigotry of some of his subordinates. "In fact, President McKinley is not even named in the Pope's (reported) pronouncement, which speaks only of the President and the Government. The President to whom the thanks are conveyed happens to be Mr. McKinley; but they could not possibly be conveyed to anyone else."

We venture to add that Leo XIII., with his usual foresight, evidently hopes, by praising McKinley's few manifestations of good-will to the Church, to persuade him to increase their number and in future not to tolerate such monstrosities "as the looting of churches in the Philippines, the Brooke's marriage law" (since happily repealed) in Cuba, "the vagaries of Governor Leary" (since deposed) "in Guam, and other anti-Catholic measures."

During this month Catholics will not forget to pray for the suffering souls in Purgatory. The

Council of Trent reminds us that these afflicted souls, many of whom may be our relatives and friends, are helped onward to the rest of Heaven by our prayers and especially by the Sacrifice of the Mass. Hence it is that pious Catholics make it a point to get Masses said for their dear departed during this month.

The General Elections in the British Isles, in the United States and in our own Dominion have resulted in a notable increase of strength to the existing governments of all three countries. This is more particularly the case in Canada, where not only the Liberal party has scored a great victory, but the Conservative party has lost its most prominent leaders. May we express the hope that the present Federal Government, having nothing to fear from the Opposition, will be ever on the side of justice and equity towards suffering minorities?

The death is announced, last Monday, of Mr. Thomas Arnold, second son of the celebrated Dr. Thomas Arnold, head master of Rugby, brother of Matthew Arnold, the great critic, and father of Mrs. Humphrey Ward, the novelist. The cable dispatch, as usual, carefully suppressed the fact that Thomas Arnold was a convert to the Catholic Church and one of the joint authors of that valuable work, "A Catholic Dictionary," which reached its fifth edition in thirteen years. It was doubtless he who wrote in the article "Ascetae" (*Cath. Dic.*, p. 60, London, 1897):

"Modern life, especially when permeated with Baconian ideas respecting the true task of man in the world, is pointedly unascetic. If we turn over a series of pictures of eminent modern men, there is one common feature which we cannot fail to notice, whether the subject of the picture be artist, or literary man, or man of action, and whatever intelligence, power, or benevolence may breathe from the face—namely, the absence of an expression of self-mastery. A similar series of portraits of men who lived in the middle ages, when law was weaker than at present, but the sense of the necessity of self-control stronger, reveals a type of countenance in which the calmness of self-quest, gained by the Christian asceticism, is far more frequently visible than in later ages."

### PERSONAL PURITY.

In the *Fortnightly Review* Mr. Edward Dicey bears striking testimony to the influence of the Catholic religion on the personal purity of the late Lord Russell of Killowen. He says:

"One result of his religious training should fairly be noted. He was a man whose life had been passed amidst men of the world, belonging as a rule to a class among whom a certain freedom of language is habitual. Yet, without any pretence of setting up a higher standard of morality than his associates, his conversation was at all times exceptionally free from offence. In as far as my observation went, the sort of stories told in club smoking-rooms and at bar messes always met with a reception from Russell which did not encourage their repetition; and though he was by no means squeamish in his language, he carefully avoided all talk which lay even on the borderland of impropriety. In the course of a chequered life I have known many

men whose conversation was void of offence; but, then, they were not men who had lived in the society in which Russell—by the exigencies of his position and by his tastes—had necessarily passed the greater part of his life. I always attributed his distaste for loose conversation of any kind to the influence of a religion which had taken a strong hold of his mind from the days of his early education. I was the more impressed by this peculiarity from the fact that Russell was so emphatically, in other respects, a man with all the tastes, ideas, convictions, and prejudices of a strong, vigorous, manly nature, and with nothing of femininity about him unless it were an almost womanly kindness of heart."

This testimony is all the more valuable because Mr. Dicey does not seem to place a very high estimate on this abstention from a common vice. He calls it a "peculiarity," only that and nothing more. He almost apologizes for its presence in the great Chief Justice, when he says there was "nothing of femininity about him." He thus implies that there is something feminine about purity. This is, we regret to say, the view taken by a number of non-Catholics. Not being able to understand and still less to emulate the spotless purity of truly Catholic life, they strive to depreciate the virtue itself.

Parkman, that most insidious enemy of Catholicism, whom we were surprised to see a Catholic paper lately praising, is an adept in these tactics. When he is obliged to mention the personal purity of Acadians and French Canadians he always contrives a covert sneer by contrasting this quieter style of virtue with the more aggressive style of the Saxon. In his "Montcalm and Wolfe" there occurs a passage which exemplifies well his artful juggling with awkward facts. "Civil liberty," says Parkman, "was given them (the Canadians) by the British sword; but the conqueror left their religious system untouched, and through it they have imposed upon themselves a weight of ecclesiastical tutelage that finds few equals in the most Catholic countries of Europe. Such guardianship is not without certain advantages. When faithfully exercised it aids to uphold some of the tamer virtues"—we italicize this Satanic sneer, which covers chastity, humility, patience in suffering, meekness, in a word, all the beatitudes of the Sermon on the Mount—"if that can be called a virtue which needs the constant presence of a sentinel to keep it from escaping; but it is fatal to mental robustness and moral courage." For anyone who has read Richard's *Acadia*, it is only natural to retort against Parkman: "If a lying historian needs the constant presence of a sentinel to keep him from escaping beyond the pale of truth and skilfully slandering Catholics, how can his 'tamer virtues' of graphic word-painting and crisp narrative be called virtues at all? Is the systematic misrepresentation of an entire race and the no less systematic laudation of the unspeakably heartless Lawrence a specimen of 'mental robustness and moral courage'?"

One of Tennyson's great merits is that he did not share this heathen contempt for purity. He makes it a robust feature when he puts into Sir Galahad's mouth the famous lines:

"My strength is as the strength of ten,  
Because my heart is pure."

And, to return to Mr. Dicey, even if purity were a peculiarly femin-

ine virtue that would not make it less worthy of esteem. It is especially on the score of virtue that the physically weaker sex is mentally the more robust and morally the braver. But purity ought not to be slighted as peculiarly feminine. In point of fact, personal purity supposes a "mental robustness and a moral courage" kept up during a long course of years in spite of the most alluring temptations. There is really no more masculine virtue than such cleanliness of tongue in the club room, the stag dinner and the turf meeting as Lord Russell of Killowen displayed. This, of itself, would be enough to hand on his beloved name as a symbol of the toughest manhood, the manhood most like that of Christ, the Virgin God-Man.

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