

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

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

The NORTHWEST REVIEW is on sale at the following places: Hart & Co., Booksellers, 364 Main St., and G. R. Vendome, Stationer, 300 Main St., opposite Manitoba Hotel.

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Northwest Review.

TUESDAY, AUGUST 17 1897.

CURRENT COMMENT.

Posthumous News.

The following item appeared in the Washington, D. C., "Church News" of July 31st:—"Most Rev. Archbishop Chapelle, metropolitan of the province of Santa Fe, has arrived in Rome and is a guest at the Canadian College, where they are greatly rejoiced at the nomination, as Archbishop of Montreal Canada, of Very Rev. Canon Florent Bourgeault, administrator sede vacante." This item figures in the column of news from Rome and therefore represents what some people in the Eternal City believed on or about the 10th of July. That they were very poorly informed will be evident from the fact that Canon Bruchesi had received, in Montreal, on the 25th of June, fifteen days before the 10th of July, the news of his own appointment to the Archiepiscopal see. However, the ignorance of a Roman correspondent at that date is excusable; but what are we to think of the editorial supervision of the "Church News," when it prints the foregoing item, without a word of explanation or apology, twenty-two days after the Very Rev. Canon Bourgeault's death? He died July 9th, and this number of our Washington contemporary is dated July 31st.

Forthcoming Encyclical.

The same paper, which is generally very well edited, gives another item that is in all probability correct and the realization of which is eagerly expected. The very title given to Monsignor Merry del Val viz., "ad referendum," i.e. Delegate intended to make a report, confirms the view we always held of His Excellency's powers. He was here to report, not to decide anything. Says the Church News: "The Sovereign Pontiff is said to be busily occupied in the preparation of an Encyclical to exist of the duties of Catholics towards existing governments which document will be issued most probably during the coming month of August, and will, it is surmised, have considerable bearing on the present state of affairs in Canada, whence the return of the Delegate Apostolic "ad referendum," Monsignor Merry del Val, is shortly expected."

Missionary Record.

The "Missionary Record of the Oblates of Mary Immaculate" for August is brimful of interesting matter: description of the church of St. Lambert, at Liege, Belgium, in charge of the Oblates; grand three weeks mission in the same church by Fathers Jonquet, Grélaud and Le Grand, O.M.I., at the end of which five hundred men received Holy Communion; North West Canada by Father Welch of the Salford diocese; Notes from Natal by Father James O'Haire; In

Memorian of Father Mauroit, O.M.I., architect of the Jaffna mission; quaint extracts from the "Wawa": a sweet, simple Hymn before Communion by a Benedictine Nun; dynamiting a statue of Buddha; home and foreign notes. Under this last heading we are more than pleased to note that Father Dawson has singled out for reproduction what we at the time of its publication (June 1st) considered a most touching incident beautifully told, viz., our Ste. Rose du Lac correspondent's account of the death of an Indian girl.

Pretty Saugumne.

A new editor lately wrote, when making his bow to the readers of his paper: "We enter upon our new field of labor with no fear of the result, firmly believing that our efforts will meet with a success far exceeding our most sanguine expectations." He has not yet realized what an extraordinary frame of mind he must have been in when he counted upon a success far above his wildest calculations.

The Casket on Mr. Thorne.

We print the following leader from our judicious contemporary of Antigonish, not because we fully adopt The Casket's view of Mr. Thorne, but by way of letting our readers have the benefit of conflicting opinions on debatable questions.

On one point especially do we join issue with our distinguished friend from the eastern coast. Granting that Mr. Thorne's vanity is "superb, unique, almost inconceivable," that very vanity so naively manifested precludes the possibility of his being an "arrant humbug." A humbug is one who deceives and cajoles others by getting into their good graces; he is a man who studiously keeps his own personality in the background, because he knows that nothing is so fatal to popularity as direct self-praise; in other words, an arrant humbug never would indulge in the fearless expression of such self-conceit as is quoted below.

No; whatever may be Mr. Thorne's faults, we fail to find wilful deception or cajolery among them. He is transparently sincere; his frankness is childlike.

Now listen to the Casket editor:

"Readers of the last few issues of our bright contemporary, The Northwest Review, might be tempted to think, from the amount of attention it has been bestowing on Editor W.H. Thorne, of The Globe Review, that its sense of proportion was becoming impaired. Mr. Thorne, whatever may be his abilities—and they are by no means inconsiderable—is too much of an extremist, too arrogant a dogmatist, too insufferable an egotist—in one word, too arrant a humbug—to be taken seriously. We know of no greater misfortune that could befall any good cause than that it should be championed by The Globe Review. If ever sound, conservative Catholic views fall into disrepute in the United States, it will be due largely to their identification in the popular mind with Thornism. The vanity of the man is superb, unique, almost inconceivable. In his own opinion he bestrides the intellectual world like a colossus. Listen to this, from the June number of his Review.

I cannot help it if some of the hearty admirers alike of Orestes Brownson and the editor of The Globe Review insist now and again, as they have done during the last six or eight years, in comparing the editor of The Globe with the once famous O. Brownson; but most emphatically I wish them all to understand that I have never felt complimented by such comparisons. In a word, I have never considered the late Orestes Brownson my equal as a thinker or as a writer.

And in a communication to the editor of our Winnipeg contemporary he says: "You cannot measure me by any man, living or dead." There is but one circumstance that could excuse such language, and that is one which is scarcely compatible with the retention of the editorial chair of a quarterly review. Editor Thorne should go into retirement in company with "Citizen" George Francis Train, whose name would be likely to occur to some people as that of one man by whom he might be measured."

Tactics of Catholic Liberals.

Says the Antigonish Casket:

Our esteemed contemporary THE NEW YORK FREEMAN'S JOURNAL has been the loudest in poo-pooling the statement that there is any such thing as Liberalism

in the ranks of the Church in the United States. In its current issue, however, it assures us that there is "a reactionary party" in the Church there. Just what the characteristics of this reactionary party are we are unable to gather from the remarks of our contemporary, which vouchsafes no further description of that dangerous element than the rhetorical flourishes of "a Catholic writer in THE INDEPENDENT." (We confess to a perverse disposition to regard with favor the objects of the attack of the invariably nameless "Catholic writer" who is always on hand to show the Church, through the very friendly columns of THE INDEPENDENT and other such journals, just what course she ought to pursue.) Is it really a fact that there is in the Church in the United States an element which weeps over the monarchic ruins of the past? If so, might we be favored with a few samples of the tears? Or is this charge a puerile falsehood on the part of the "Catholic writer in THE INDEPENDENT," the repetition of which is scarcely worthy of the able controversialist who edits the FREEMAN'S JOURNAL? Again if that same element, in the words of this veracious Catholic-Protestant INDEPENDENT writer, "rebels in sullen obstinacy against the progress of the modern world," could we get an inventory of the various lines of progress rebelled against? It is just possible that our notions of progress, and those of the editor of the FREEMAN'S JOURNAL as well, might not exactly coincide with those of this very Catholic writer who goes to the enemy with his confidences. At all events, when we know just what the characteristics of this "reactionary element" are we may be able to ascertain who constitute it; and it is possible that the elimination of its adherents might reveal the Liberal element whose existence our esteemed contemporary and other journals so strenuously deny.

It were well if Dr. Lambert, who exposes so ably the Tactics of Infidels, had his eyes opened, once for all, to the Tactics of Liberals. First, they deny their own existence. Then not being able to refute integral Catholic doctrine, they attribute to sound Catholic theologians views they never held and then proceed to turn these bogus views into ridicule. For any one who knows the mind of nine tenths of the best Catholics in the United States, no accusation can be more baseless than that they "weep over the monarchic ruins of the past." On the contrary, they are the truest republicans in the country and most devoted to real progress.

Notes By The Way.

The late Rev. Alexander Grant, who met with such an awfully sudden death by drowning last week, whilst enjoying a few days holiday at the famous Nepigon trout streams, was a man with whom we had but a slight acquaintance. We met him only once or twice, notably on that celebrated evening when Mr. Ewart gave his able lecture on the school question in the Congregational church and we have a vivid recollection of the wordy battle which then took place between the Baptist minister and the anglican divine, Canon O'Meara. Afterwards we heard him speak at a meeting held in St. Andrew's Hall by the anti-Catholic lecturer, Leyden, who afflicted Winnipeg with his presence some time ago. We must confess that on these two occasions we were not deeply impressed either with the style, statements, or the taste of the late Pastor of the Baptist church, but we bore him no ill will for the hard things he said about the Catholic conscience and Catholic practices and now that he has gone we sincerely join with the whole body of citizens in regretting his untimely death and in offering our heartfelt sympathy to his widow and family in their sore bereavement.

Almost every day parties pass through the city on their way to the Yukon gold fields and one wonders what is to become of them all, if what is reported is true regarding the rigors of the climate, the limited food supply, and the almost impossibility of communication with the rest of the world during the long winter.

We hear that at least one of the Winnipeg contingent, who went out under much more favorable conditions than do those who have gone since and who are still going, heartily wishes he were back here again, and some men who have lived there a winter and returned with considerable gold dust declare that they would not for all the gold in the country pass another year there and again undergo the hardships which have to be endured. We would certainly be very sorry to hear of any friend of ours start-

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REV. J. M. MCGUCKIN, O. M. I., Rector.

ing out now. There can be little lost by waiting until the spring, and by that time information as to the extent of the gold deposits will be much more reliable than that now to hand, whilst if the country is worth it will be made much more easy of access.

The Free Press announces that it has received a number of letters regarding the Sunday excursions on the Red River lately inaugurated by the owner of the Steamboat "Assiniboine," but it declines to publish them on the ground that to do so would advertise the venture and it would much prefer that all advertisements appear in the usual columns and be paid for. Without going into the reasons given we may say that the thanks of its readers are due the Free Press for suppressing these epistles. We can easily imagine the twaddle of which they would be for the most part composed and it may safely be said that they have met the fate they deserved when they were consigned to the editorial waste paper basket.

But speaking of the Free Press — this paper which, in its palmy days was the pride of every patriotic Winnipegger and Manitoban, is now probably the greatest purveyor of journalistic twaddle to be found in the Dominion, for, so far as its editorial columns are concerned, it has simply degenerated into a horrible example of what a great paper may become when it loses independence and sinks to the level of the mere organ. Blowing hot and blowing cold for the government one day and against it the next, exposing the weak points of the administration and in an underhand way condemning ministers in one issue and in the succeeding one insinuating that Canada is fortunate in possessing such rulers, the Free Press has now reached a stage at which people only read its editorials for the sake of the amendments their many inconsistencies afford. And of all the absurd articles it has contained of late surely the climax was capped on Thursday last in its attempt to show the wonderful success of Sir W. Laurier in redeeming his ante-election pledges re the school question and other matters affecting religion and race. If the Free Press had any purpose at all in the question it can only have been to humbug the people, but then the truth evidently is it never does have a purpose in anything which appears in its editorial columns, it is simply a question of filling so much space each day—and very soon when it is short of a subject, it is altogether likely that it will treat the Dominion Premier from an exactly opposite standpoint, and in its milk-and-water way show that he has absolutely failed to redeem his promises and that he is simply a politician of the opportunist variety who deserves nothing but censure and contempt for the paltry way in which he has dealt with questions vitally affecting the interests of Canada.

Cunning People.

The word cunning has various meanings accorded to it in the dictionaries, but is generally in our day used with the sense of craft, as describing one who in underhand ways uses his knowledge or his skill. Its primary meaning relates simply to knowledge, and by derivation to skill, so that the term cunning workman is used in a complimentary sense. A cunning politician, on the other hand, is understood of one who is sly and unscrupulous. There is another derived meaning not much used except by fond mothers, who describe their children as cunning when they mean that they are bright and interesting. In general, however, the word cunning is used to describe people who misuse their knowledge in sly and more or less dishonest ways, and that is the kind of people here dis-

cussed. They have to be intelligent and quick-witted to be cunning, and that makes their offense greater when they use their talents for base and ignoble purposes or in mean and underhanded ways.

Cunning men of this kind are to be found in all walks of life, even among the learned. They seek to gain by indirection that which might be accorded to them if they would manfully declare their desires or intentions. They are without sense of honor or moral courage, and even when in the right sneak through life instead of boldly declaring themselves.

Cunning men naturally flourish to a certain degree because they are intelligent or knowing, but they never achieve an honorable reputation. They are very often politicians of the baser kind; never statesmen. This country has known several who have attained distinction, but failed to win the goal of their ambition for the simple reason that while their abilities were recognized, they were known to be tricky and dishonorable. In business and professional life, though there is less need for the exhibition of cunning in such callings than in that of politics, the same general result follows. The cunning man of business may be successful to a certain degree, winning fortune or reputation for skill, but he does not win that which he covets most—the respect and regard of his fellows. To say that the cunning man never achieves the full measure of success is only another way of saying that such success cannot be achieved by any one who is not honorable. The successful hypocrite always fails in one thing; he cannot deceive himself. Upon the other hand, the possession of dishonorable cunning is a distinct drawback to any man's career. His fellow-men may not be able to put their hands upon any dishonorable act he has committed, for his cunning prevents discovery, but they have an ill-defined sense that he is tricky and unreliable, and therefore they withhold from him full confidence and trust. Thus the cunning man is put at a disadvantage compared with one of less abilities who is straightforward and honest, and those who attain distinction are the exceptions, not the rule.

These observations are made because there is a tendency among young men just entering business life to exaggerate the value of cunning. They do not draw the proper distinction between knowledge and skill guided by honor, and similar knowledge and skill employed in petty and dishonorable ways or for mean purposes. The boy who does his duty conscientiously for his employer appears to the inexperienced to be altogether commonplace beside the brilliant genius who can evade his duty and find excuse and explanation for his dereliction. But they will find in the course of future years that honor counts for a great deal in determining which of two men shall be advanced or shall be called to other and broader fields of activity. It is true that all frank, honorable and faithful men do not attain higher place or greater emoluments than cunning schemers,