

"AD MAJOREM DEI GLORIAM."

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POPE GREGORY AND Dr. Creighton.

Catholic Times.

The thirteenth centenary of the landing of St. Augustine and his missionaries on the soil of England has been celebrated by a great meeting of Protestant prelates from all parts of the English-speaking world. And no Catholic need be otherwise than thankful that these Bishops, whether attached to the Establishment or unattached, have centred the attention of the British public on the far-off event which brought Christianity to the people of this land. It may seem to some of us rather incongruous that Protestant prelates should keep high festival in honour of a Bishop who would have shivered and shuddered had he foreseen that men would claim to be his legitimate successors and yet refuse obedience to the successor of that Pope from whom he derived his mission and his jurisdiction; but we must all be grateful that the minds of our countrymen have been so forcibly directed to the fact that Christianity was preached to their forefathers by a missionary sent by the Pope. We must admit that many of the tributes paid to St. Augustine have been somewhat depreciatory, but here again we have the consolation of noting that what was denied to him was conceded to the Pope who sent him. And among the most laudatory commendations of Gregory is that delivered in Canterbury on Sunday, July 11th, by Dr. Creighton in his sermon at the Cathedral. His words, on the whole, leave little to be desired. He praised the Pope, and fully admitted that England owes her Christianity to his missionary zeal, to his wisdom, courage, and perseverance. But it was a dangerous topic for a Protestant Bishop, as by bringing out so fully the importance of the Papal action he laid himself open to the question why he and his fellow-Bishops of the Province of Canterbury have ceased to maintain relations of amity and obedience to that chair from which authority and mission came to this land thirteen hundred years ago. What has happened that the past is changed? And why, and by what right, did it happen?

Dr. Creighton is reported by the "Times" as saying that "there were people who thought of Gregory as a great and prosperous Pope, who, with the deliberate intention of extending the power of the Papacy, sent Augustine to England. There could not be a greater or more absolute mistake. The Papacy, as we think of it now, was not thought of in Gregory's time." Then Dr. Creighton might have told his audience what was thought of the Papacy in Gregory's time. Does he mean that the Pope was in those days a mere Bishop? Or was he a Patriarch only? Or what was he? It is hard to read into St. Gregory's life any other doctrine than that which is taught by Leo XIII. Just as Leo is in communion with foreign Bishops, so was Gregory. As Leo sends the pallium to Westminster, so Gregory sent it to Leander, Bishop of Seville, to Vigilius, Archbishop of Arles. As Leo calls schismatic Easterns to obedience to the Holy See, so Gregory called the Constantinopolitan prelates to obedience. When Gregory sent St. Augustine to England he did not for a moment dream that he was doing anything but what his duty as Chief Pastor of

the Universal Church called upon him to perform. But it was necessary for Dr. Creighton to find some difference between the Papacy in the sixth century and the Papacy in the nineteenth in order that he might evade the inevitable questions which would arise in the mind of every person who heard or read his words. And it is, after all, a subject for congratulation that he did not deign to talk about the ancient British Church as the source of Christianity in these realms. And no doubt in course of time the full truth will be told the English people.

Indeed, the one lesson to be learnt from the Ritualist movement is, that in process of time first one, then another, of the doctrines of the Church are gradually introduced. That movement may be said to have made multitudes of English Protestants acquainted with ideas and views that have completely sapped the foundations of the Established Church. With the exception of the Papal claim to supremacy almost everything else has been either aped or added. And it is most unlikely that men of an inquiring turn of mind will not in the end come to see that the logical issue of the principles they have already so largely accepted can be in no other direction than that of frank and full submission to the supreme authority of the Pope. It may not come immediately, or even in the near future, but come it most assuredly will. When the Establishment is freed from the yoke of the State the sole bond of Protestant unity will be broken, and honest men will follow the light whithersoever it leads. God's hand is directing them towards the truth, and is directing them quietly and surely. The Catholic Church could not now do for the English people what their own ministers are doing for them. Their inborn suspicion of her would prevent their receiving her message with welcome. And we have therefore need to be thankful that men like Dr. Creighton, however much they may miss in their reading of the past, have the courage and the fairmindedness to inculcate truths the only logical outcome of which is a drawing nearer and nearer to the source of jurisdiction and the safety of doctrine of which the great schism of three hundred years ago deprived the majority of the people of this land.

Stand by Your Principles.

"Uncle Jack" gives advice to his "Defenders" in The Sacred Heart Review:

Most boys, and girls, too, for that matter, think they are very brave. They are not afraid of anything. Why, it's almost impossible to find a girl who will jump at a mouse; the elephant has that sort of fear all to himself nowadays. Girls have got so strong and healthy that they can pick up fuzzy caterpillars, and even bait their own hooks when they go fishing.

And, so, of course, the Defenders, being up-to-date youngsters, will hardly believe it when Uncle Jack tells them that courage is one of the scarcest things he knows of. It's a fact, though, and courage is one of the most desirable things for a boy to carry around with him. A fair supply of it will carry him through a good many of the difficulties he's sure to encounter sooner or later. Of course, Uncle Jack means

moral courage, the kind of courage that makes a boy refuse to do something which is mean or dishonorable or wrong, although his refusal will bring upon him the ridicule of his companions. The boy who has that sort of courage, and every boy can have it if he will take the trouble to try to cultivate it, to persevere in his efforts to acquire it and to pray for it,—is a force, a power for good no matter where he is placed. The great majority of boys and girls, and grown-ups, too, do wrong, not because they want to do wrong, but because they are weak and can't resist temptation. Very often the example of some courageous person who has the courage to do right, no matter what happens, gives the wabblers backbone enough to enable them to stand up for their principles, too. Do the Defenders see how they can apply this talk? No? Well, here's a little story, told by Dean Farrar, which may help them a little.

"More than forty years ago, at a great English school, no boy in the large dormitories ever dared to say his prayers. A young new boy, neither strong, nor distinguished, nor brilliant, nor influential, nor of high rank, came to the school. The first night that he slept in his dormitory not one boy knelt to say his prayers. But the new boy knelt as he had always done. He was jeered at, insulted, pelted, kicked for it; and so he was the next night and the next. But after a night or two, not only did the persecutions cease, but another boy knelt down as well as himself, and then another, until it became the custom for every boy to kneel nightly at the altar of his own bedside. From that dormitory in which my informant was, the custom spread to other dormitories, one by one. When that young new boy came to the school, no boy said his prayers; when he left it, without one act or word on his part, beyond the silent influence of a quiet and brave example, all the boys said their prayers. The right act had prevailed against the bad custom and the blended cowardice of that little world. That boy still lives; and if he had never done one good deed besides that deed, be sure it stands written for him in golden letters in the recording angel's book."

Supposing every Defender were to refuse to associate with boys who use bad language or to go to places where profanity was common; what do you think would happen?

COMMON HONESTY.

Sacred Heart Review.

We all love justice; to question our love of justice would be a gross insult to us. There is no human soul so morally dead as not to feel some sentiment of justice welling up within it; and the public opinion of mankind has never failed in the end to condemn manifest injustice. But all this is in the abstract! When we come to examine the matter in its concrete and personal aspects we at once find good reason to doubt whether the love of justice is so sincere and universal as it seems, for we find that in a world which everlastingly prates about justice there is a vast deal of the most crying injustice, and we begin to fear that the lofty sentiment so loudly proclaimed from pole to pole is relative rather than absolute. We all want to have justice done to ourselves as we

apprehend it; but are we equally inclined to do justice to others, according to the golden rule? "How much dost thou owe?" a question asked by the Gospel of to-day, is an awkward question for some of us to meet; not that there are no honest debtors whose debts are their misfortunes, not their faults. Many such there undoubtedly are. But are there not hosts of dishonest debtors whose debts are the result of their extravagance or dissipation? and who twist and turn and quibble in every possible way in order to escape their obligations? Yet those people, too, take up the cry of justice, and would feign pass for upright Christians and honorable men. Now we might as well face the certain fact once for all. No one can be an honest man, much less a sincere Christian, who does not make every reasonable effort to pay his lawful debts.

The man or the woman who is in debt and who does not conscientiously endeavor to pay the last dollar is little less than a fraud and a hypocrite, and shall not enter the kingdom of heaven. Do you think that the man who owes his butcher, or his baker, or his grocer a bill, and who refuses payment, when he has money to pay for drinks and cigars and excursions, and perhaps a trip to the seaside or the mountains, is an honest man? Would you consider that woman honest who constantly buys new dresses and bonnets while she is in debt for the old ones? What sense of justice has the person who borrows five or ten or fifty dollars from a neighbor, when short of money, and afterwards neglects to pay it back, though requested to do so again and again?

Justice in the abstract is a grand thing to talk about, but common honesty is the real thing to practise. "How much dost thou owe?" and When are you going to pay? are the practical questions that every debtor should put to his own conscience. Remember that there is a supreme day of reckoning appointed for all debtors, and if you appear before that dread tribunal with the burden of debt upon your soul, "You shall be cast into prison"; and in the words of the Lord Jesus, "Amen, I say to you, thou shalt not go out from thence until thou repay the last farthing."

A CURIOUS DILEMMA.

Catholic Times.

An account of a quaint incident has reached us which is not without its instructive bearing on Anglican habits of thought. A bicyclist was lately making a short tour in the country. Being a Catholic, and antiquarian in his tastes, he makes a point of inspecting old parish churches, and at one small place, with hardly 100 inhabitants, it was his luck to fall in with an ecclesiastical gem of the late fourteenth (early fifteenth) century. Could he see the church? Certainly. Moreover, the Rector was there himself. So, dismounting, he trundled his machine churchward, deposited it inside the gate, and was almost at once face to face with the Incumbent, habited in orthodox Anglican "tenue"—cassock, moustache, Roman collar, and all—who very readily pointed out to the visitor all the points of interest in the building—and there were many. Here was the decorated piscina, there the credence-table, below were two "squints" (hagioscopes), through which the people in the aisles and transepts used to see the Consecration of the Mass, and a grating which had formed part of the confessional. There were actually two old altars—stones still existing, which the quick

eye of the wheelman detected by their crosses, and the existence of one of which he introduced to the clergyman's knowledge for the first time. One of them formed part of the pavement of the porch, the other lay in the flooring within. Both of these the cyclist reverently kissed. In short, the stranger had never had such an ecclesiastico-antiquarian treat for years. He was positively brimming over with joy and gratitude, and after the clergyman had pointed out the place where the Rood used to stand, and the steps (still visible) in the chancel-arch jamb that led up to it, he broke out with "I am immensely obliged to you. I never saw a church so full of relics of old Catholic times. It is very seldom." He got no further, for the Anglican Rector flushed at once and looked displeased. But the bicyclist saw his mistake, and corrected himself instantly with "I mean, the old Roman Catholic times," with proper emphasis on the "Roman." This, however, was to make confusion worse confounded. The Incumbent's face, from rose, now flamed into the lurid purple tones of an approaching tropic thunderstorm and his lips were fast set. His visitor was also genuinely perturbed. He faltered out: "I'm very sorry. Of course they were not Catholic—I mean Roman Catholic in those days. You said Richard the Second. They were hardly Prot—I mean Anglicans then, were they?" The clergyman thought it time to go, and as he led the way out of the church he remarked (with a sort of gulp): "They were always churchmen—good English churchmen—as they are now, as I am." Outside he added in a nervous manner: "You don't understand—I presume I am speaking to a Romanist—you don't understand our views, our position. You are all so un-English, of course, and your people all such unmitigated lies—in history and so forth." Then the good man mentioned some Church writers and works which put the views and the position in the proper light. But isn't it all very instructive?

Rapid Vegetation.

It will be remembered that in August, 1883, the island of Krakatau, lying in the straits of Sunda, between Java and Sumatra, was partially destroyed by a gigantic volcanic outbreak. A portion of the island totally disappeared, and the remainder was covered with volcanic ashes, in some places to a depth of nearly 200 feet. Of course all vegetation was totally destroyed, and what was left of the island presented an absolutely barren surface. It is extremely interesting to learn that at the present day the island is being again covered with vegetation. Treub, the botanist, and director of the Batenzorger Gradens in Java, visited the island in 1886 and found on it the beginning of a new flora. When he again passed the island in 1895 it was completely clad with vegetation.

Not only is the fact of the renewal of vegetation of interest, but also the manner in which it was effected, particularly in a substance so unsuitable to vegetation as volcanic ash and pumice. The first vegetable growth was a gemmating filamentous alga—Treub found especially abundant the genus *Lynghya*—which covering the barren surface, produced the initial decomposition. This growth increased with such rapidity that soon the whole surface of the rocky island was covered with a mass of green, jelly-like alga. Through the decomposition of the rock by the alga, and their own decomposition, the surface was prepared for the growth of ferns, and these prepared the ground for the higher plants. Treub found that a part of these were of the species belonging to the widely distributed coast plants, and a part to the species belonging to the mountain regions of the interior of the neighboring islands.—Exchange.

Schools Depopulated.

In France the godless schools are being steadily depleted. Mr. Maurice Talmeyr in the "Revue des deux Mondes" laments the fact that the Catholic schools are raking in all the children. "Plus on se met en frais pour les écoles," says he, "plus on en batit, plus on en ouvre, et moins on y va." The government teachers will soon be holding forth to empty benches.

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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 Archiepiscopate. 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."

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 Sanguine.

"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 not 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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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 amusements 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.

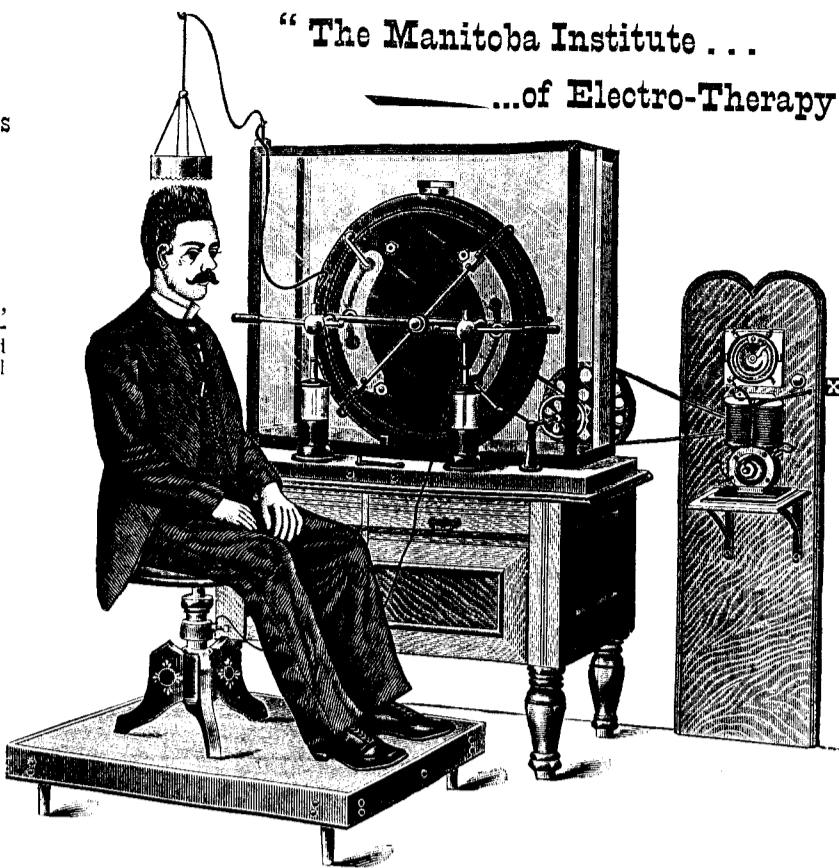
These observations are made because there is a tendency among young men just entering business life to exaggerate the value of cunning. They do not draw the proper distinction between knowledge and skill guided by honor, and similar knowledge and skill employed in petty and dishonorable ways or for mean 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,

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but this is the general outcome, nor do the exceptions count for much, for no success in this world can compensate for the loss of one's self-respect. No young man should aim to be cunning—in the bad sense of that word. His ambition should be to gain knowledge and skill while retaining his honor and manliness. Then, whatever may be his measure of success, he will be a king among men in his own dominion, whether it be large or small.—CATHOLIC COLUMBIAN.

CITY AND ELSEWHERE (Continued).

The shameless lies with which La Patrie in Montreal and The Tribune, its servile echo here, attempt to minimize our valiant Archbishop's organization of Manitoba's Catholic Schools, will be scathingly exposed by our Editor-in-chief in "Le Manitoba" to-morrow.

Agents have been appointed to superintend the working of the alien labor law at various points throughout Manitoba and the north west. It will be interesting to observe with what taste our American cousins will swallow the medicine they have so long been meting out to Canadians.

Harvest is now in full swing and an immense crop will soon be ready for shipment. Most of the wheat this year will surely grade No. 1 hard and with the good prices which will in all probability prevail good times are in store for the farmers and consequently for the general business interests of the country.

We have received the first two numbers of "The Assiniboian" (New Series), edited and published at Saltcoats by Edwars and Dermody. We congratulate our friend, Mr. E. J. Dermody, who at one time was manager of the Northwest Review, upon the fine appearance of his new paper. Both the editorial and news departments are very creditable. There is real humor in the first local item: "The eclipse took place here on Monday last when The Assiniboian came out."

The Red River claimed another victim on Wednesday in the person of the young Laurie Turner, the eighteen-year old son of Mr. J. Turner, of the Manitoba Plumbing Co. The unfortunate lad, who was lately attending St. Mary's school, was bathing a few hundred yards south of Norwood Bridge. He could not swim and it is supposed the current carried him off his feet and as there was no one around at the time to render him any assistance he was drowned. The Review extends to the bereaved parents its heartfelt sympathy in their affliction.

The Farm laborers' excursion leaves Toronto for Winnipeg to-day and it is expected that fully three thousand men will take advantage of the low rates to visit the Prairie Province and assist in garnering the crop. They are rather late in coming as in some parts of the Province a great deal of wheat has already been cut and farmers have been greatly hampered by their inability to get the required assistance. On the 30th there will be a harvest excursion which is generally patronized by some hundreds of Ontario farmers who are usually so

pleased with what they see here that they purchase land before they return.

Rev. Father DeCorby, O.M.I., the venerable missionary stationed at Fort Pelley, while here last week selected a location for an Industrial school across the lake. The R. C. Diocese erect and furnish the building, which will accommodate from 20 to 25 pupils. The Dominion Government give a grant of \$72 per capita yearly, for the education of each pupil. The last school erected by the diocese was at Touchwood Hills, which cost \$8,000. Before returning to the mission Father DeCorby paid a visit to the Galician colony.—ASSINIBOIAN.

A New Honor for Sir Wilfrid.

The Premier of Canada certainly "bears his honors thick upon him" whether "blushing" or not.—Knighthood, Privy Councilship, doctorate of law from Oxford, Cobden Club gold medal. One might imagine this was quite sufficient, but Brother John Nicoll of Grenfell, Manitoba, is not of this opinion. Speaking at the annual apotheosis of the "pious, glorious and immortal" King William, Brother Nicoll gave energetic expression to the sentiment that Sir Wilfred Laurier's policy in dealing with the Manitoba school question had rendered him worthy to sit in the Orange Grand Lodge wearing a Grand officer's sash.—DAVID CREEDON IN THE CASKET.

FRENCH CANADIAN COLONIES, Father Brosseau Returns From the Saskatchewan Where He Will Locate Colonies.

Among the passengers from the west last Wednesday were Revs. Fr. Brosseau and E. La Fleche, of St. Anne de la Perade, Champlain Co., Quebec, who are just returning from a visit to Edmonton, Prince Albert, Langevin, Batoche Duck Lake, Qu'Appelle, and points in the west. At Qu'Appelle they visited the Indian Industrial school.

Fr. Brosseau is sent by the government to look over the Saskatchewan country with a view of French Canadian colonization. Fr. La Fleche is accompanying his friend as tourist for pleasure. They spent a day or so here before continuing their journey east. On Wednesday they visited St. Charles.

They expressed themselves as highly pleased with the country they had traversed and a small party they brought out with them have found locations and are well satisfied. Fr. Brosseau intends arranging for a large movement westward from Quebec, as he expects many French Canadians to join the proposed colonies.—NOR'WESTER.

THE NORTHERN DISTRICTS.

The Free Press advises Canadians to make themselves acquainted with the names and boundaries—which it opines are unknown to 99 out of every 100 pupils and 9 out of every 10 teachers of the Winnipeg schools—of the six Northern territories of the West of Canada. The names are: Ungava, Franklin, Keewatin, Arthabasca, Mackenzie, Yukon. Get a good map and look them up.

Yukon Mortality.

Frank Moss's report that two thousand miners had died in the Yukon gold fields is denied. F. G. Bower says that in the Klondyke, from 1893 to 1896 not one single miner died, and only three have died since then in the entire district. The burying ground of Forty Mile post, to which the dead miners of the whole country have been brought for many years, contains only thirty or forty graves.

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NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK
AUGUST.

22. Eleventh Sunday after Pentecost. St. Joachim, father of the Blessed Virgin.
23. Monday—Vigil, St. Philip Beniti, Confessor.
24. Tuesday—St. Bartholomew, Apostle.
25. Wednesday—St. Louis, King of France.
26. Thursday—Votive office of the Blessed Sacrament.
27. Friday—St. Joseph Calasanzio, Confessor, first founder of Public Free Schools. Plenary indulgence for all who have contributed to Manitoba Catholic School Fund.
28. Saturday—St. Augustine, Bishop and Doctor.

CITY AND ELSEWHERE

A convent will soon be built at St. Baptiste.

Rev. Father George, O. M. I., has recovered from his recent illness.

Rev. Father Hunson, O. M. I., is very seriously ill at St. Boniface Hospital.

Branch No. 52 of the C.M.B.A. hold a regular meeting in Unity Hall to-morrow (Wednesday) evening.

Mr. N. Bergeron returned from a trip to his old home in the Province of Quebec on Sunday of last week.

Rev. R. Lachapelle, S. J. starts today, by the Northern Pacific railway, for Woodstock College, Maryland.

Rev. Father Gillis, who has been spending some time in Rome, returned last week. His health, we are glad to say, is quite restored.

A fine gold watch, with hunting case, worth at least \$50, has been presented to His Grace, that it may be raffled for the benefit of the Catholic schools.

Bear in mind the feast of St Joseph Calasanzio Friday of next week, when a plenary indulgence can be gained by all who have contributed to the Manitoba Catholic School fund.

The man that led the Jubilee procession in London, Captain Oswald Ames, is six feet eight inches in height and has not grown any smaller since that great fulfillment of his lofty aims.

His Grace the Archbishop of St Boniface returned from Montreal last Saturday, accompanied by His Lordship Bishop Clut, O.M.I., and by Rev. Father Poitras, O.M.I., Rev. Father Thibaudreau, O.M.I., and Brother D'Amour, O.M.I.

At the dinner that followed Archbishop Bruches's consecration in Montreal last week, the newly consecrated prelate declared that he was in the closest possible sympathy with his former classmate, the Archbishop of St Boniface.

Archbishop Langevin, O.M.I., together with Bishop Clut, O.M.I., and Reverend Fathers Camper and Guillet, O.M.I., left on the 15th inst. for New Westminster, where the consecration of Mgr. Dostentville, O.M.I., will take place next Sunday. His Grace will be the consecrating prelate, assisted by Bishops Clut and Legal, O.M.I. The Right Reverend Edward O'Dea, Bishop of Nesqually, Wash., will preach the sermon. His Grace intends to start on his return

Journey on the 24th., stopping over at Qu'Appelle and arriving at St. Boniface on the 20th of this month.

Mr. B. F. Power, Steward and Store-keeper of the Stony Mountain Penitentiary, was in town last week.

Mrs. J. Landers and family have returned from a short holiday in the south western parts of the Province.

The novena of preparation for the feast of St Joseph Calasanzio begins next Thursday in the Cathedral at 7. 15 p. m.

The Assiniboian is responsible for this: It is rumored that B. Linoges, Mayor of Whitewood, is to be the next lieutenant governor of the Territories.

Severe hail storms are reported in various sections of the country during the past week with the result that many farmers have suffered severe losses.

Fathers Hermas Lalonde and Dumesnil, S.J., arrived at St. Boniface College last Tuesday afternoon, by local train from Port Arthur, where they stopped over.

The local government have applied for space at the Minnesota exhibition to be held at Minneapolis next month, for the purpose of showing an attractive collection of Manitoba products.

There was a rumour in this city last week that the head-quarters of the Northern Pacific and Manitoba Railway were to be removed from Winnipeg to Grand Forks, but it is discredited and local officials know nothing of it.

On Thursday a party of cyclists wheeled out to St. Norbert and were accorded the privilege of looking over the monastery. They were much interested in all they saw and were particularly pleased with the magnificent farm attached to the institution.

We are glad to hear that Major Walsh, so well known in Manitoba, has been appointed administrator of the Yukon district, and that Judge McGuire, of Prince Albert, has consented to go out there and preside over the civil and criminal courts of justice.

Rev. Mother Filiatrault, whose cousin, Rev. Telesphorus Filiatrault, is the Superior General of all the Jesuits in Canada, was elected Superior General of all the Grey Nuns whose mother-house is in Montreal. Reverend Mother Hamel, lately Mother. Vicar here has been elected assistant to the Mother General.

Father Palin d'Abonville, who was recently appointed honorary Canon of the Archdiocese of Montreal, died soon afterwards at the Notre Dame hospital. After teaching theology at the Montreal College, this learned and saintly Sulpician was successively Superior of the Baltimore Seminary and of the Canadian College in Rome.

A letter has been received at the Department of the Interior, Ottawa, from R. W. Baker, general manager of the M. & N. W. Ry., stating that the Galicians who had gone up his road were making famous progress and were pleased with their location near Saltcoats and Yorkton. He believes they will make excellent settlers.—ASSINIBOIAN.

In our last issue an editorial note (on dancing) which should have immediately followed the report of the recent picnic, was, by some misunderstanding, put in quite another page; so that the opening sentence about "the above report" must have seemed rather puzzling. However, the rest of the note made the reference sufficiently clear.

A telegram received on Sunday by Mr. A. P. Courtney, of this city, brought to him the sad news of the death in Wichita, Kansas, of his brother, J. J. Courtney, who after only a few days illness succumbed to an attack of malarial fever.

The deceased, who formerly resided in Winnipeg, was well-known here. Many years ago he joined St. Mary's Branch No. 52 of the C. M. B. A. and he has retained his membership therein. Whilst living in this country he was connected with the Bridges and Building Department of the C.P.R. and only a couple of weeks ago letters were received from him in which he spoke of the possibility of his son returning here. He was only 39 years of age and his untimely death is much to be regretted, but although we have received no particulars we are confident that the summons found him well prepared as he was an exemplary Catholic and always faithful to his duties. He leaves a wife and one child, a little girl. He had two thousand dollars insurance in the C.M.B.A.



PURITAN DAMES.
We hear a great deal these days of our puritan forefathers, but little concerning the wives and landed estates that followed them to this country. The "Diamond Jubilee" Hymn (French and English words), Hymn Jubilee March, Waltzes, "Teach the little ones a prayer, Loves Adieu, "Chip In" (A Mott song), "Liars' All" (A Humorous song). One Cent Stamps Preferred.

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Read the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau and the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory reverends greatly to their credit. More over Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antoine Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$40 in the previous year was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year receiving \$100 each. The only other student in this year, Gustave Roacan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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