

THE TRUE GENTLEMAN. As He Was Understood by Cardinal Newman.

This is Cardinal Newman's definition of a gentleman. The remarkable passage occurs in his "IX. Discourses Addressed to the Catholics in Dublin."

It is almost a definition of a gentleman to say that he is one who never inflates his vanity. This is the first and the most important, so far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unobscured action of those about him, and he conceals his initiative himself. His benefits may be considered as parallel to what are called confessions or conveniences in arrangements of a personal nature, in an easy-chair, or a good fire, which do their part in relieving cold and fatigue, though nature provides both means for rest and animal heat without them. The true gentleman, in like manner, carefully and unobtrusively may cause a jar or a jolt in the minds of those with whom he is cast—all clashing of opinion, or collision of feeling, all restraint, or enervation, all constraint, all his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unseasonable allusions, or anything which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when he is conferring.

If he ever speaks of himself except when a mere retort; he has no ears for slander or gossip; he is scrupulous in imputing motives to those who interfere with him, and he interprets everything for the best. He is never every one or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuations which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one who had to be our friend. He has no such sense to be affronted at insults; he is too well educated to remember injuries and too indolent to bear malice. He is patient for bearing and resigned on philosophical principles; he submits to pain because it is inevitable to bereavement, because it is separable, and to death because it is his destiny. If he engages in controversy, any kind, his disciplined intellect prevents him from the blundering discursiveness of better, perhaps, but less educated minds, so, like him, he is not a disputant, but instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary and know the question more fully than he, and they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive.

Nowhere shall we find greater candor, consideration, indulgence, he throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits. If he is an unbeliever, he is too profound and large-minded to ridicule religion or to act against it; if he is a Christian, he is too dogmatic or fanatic in his infidelity. He respects piety and devotion; he even supports institutions as venerable, beautiful or useful, to which he is devoted; he honors the minister of religion, and he contents him to decline its mysteries without assailing or denouncing them. He is a friend of religious toleration, and that only because his philosophy is not a religion, but he looks on all forms of faith with an impartial eye, but also from the gentleness and effeminacy of feeling, which is the attendant on civilization. Not that he may not hold a religion, too, in his own way, even when he is not a Christian. In that case his religion is one of imagination and sentiment; it is the embodiment of those ideas of the sublime and the beautiful, without which there is no large philosophy.

Sometimes he acknowledges the being of God, sometimes he denies it, but on principle or qualities with the attributes of perfection. And his deduction of his sense or creation of his deity he makes the occasion of his religion. Not that he and the starting point of so varied and systematic a teaching, that he even seems like a disciple of Christianity itself. From his very accuracy and steadiness of his logical powers he is able to see that religious dogmas are consistent in those who hold a religious doctrine at all, and he appears to others to feel and to hold a circle of the theological truth, with exactness, and not otherwise than as a number of deductions.

Such are some of the lineaments of the ideal character which is the mark of a gentleman. It will form, apart from the religious principle. They are seen within the pale of the church and without it, in holy men and in profane; they form the best ideal of the world; they are the only ones that distort the development of the Catholic. They may subvert the education of a St. Francis de Sales or a Cardinal Pole; they may be the limit of the education of a Shaftesbury or a Gibbon. Basil and Julian were fellow-students at the schools of Athens; the one became the saint and doctor of the church, the other her scoffing and relentless foe.

COAST OF LABRADOR. An Inviting Country for the Hunter and Angler. William Naylor, a Canadian, who made an extensive salmon fishing tour throughout Northern Canada and along the Labrador coast, gave a reporter quite an interesting account of his quest for the big fish of the Northern Hemisphere. He said some general information concerning the coast.

Mr. Habersham left Savanah in the early part of the summer, and by June 1st was in the Restigouche river, where he killed a number of fish, and then returned being over twenty-five pounds in weight. Mr. Habersham left the Restigouche for the Kimouski river in June 12th, where he was in the very heart of the salmon country. In speaking of this country, its characteristics, its splendid fishing grounds and its easy accessibility, Mr. Habersham said: "Looking at the map, any one hunting for sport, recreation or health will see at a glance how accessible this point on the Gulf of St. Lawrence is to the coast of Boston. You can take the Boston steamer, and at Boston the St. John's boat, and on arrival in the Intercolonial road carries you in ten to twelve hours to Kimouski. There you take the steamer, and in three hours you are on the north shore, coast of Labrador. Every three or four miles you pass salmon rivers bursting through shallow caverns with now and then. We came in contact with icebergs, floating ice and whales. Here, the 15th of June, nearly every river's source was frozen up. You can not realize such a change in three days. There is no place to be reached in so short a time from Quebec as St. John's, where you can literally be frozen up. This north shore seems to be a stray piece of the Department of Crown Lands at Quebec, for the merest trifle, you can get the finest salmon fishing in the world. Only a dozen rivers have been leased. There are plenty of very little is known of this coast. The Hudson Bay Company has its posts all

COMMERCIAL. SACRAMENTO MARKET.

WHEAT—No. 1, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 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