

statement made against the Church were taken into the courts, there might be a little more care taken to verify items that have been bandied about from time immemorial, and which have as their authors men with axes to grind or imaginary grievances to air. The Telegram has been making a specialty of such articles of late. In an issue of last week there appeared an item dealing with the sisters who have the care of orphanages in France. They were characterized as leading lazy and luxurious lives; lives that are "neither good nor bad." That article was false on the face of it, and any newspaper man who would let such apparent falsehoods slip into his columns had better transfer his operations to manual labor—join the pick and shovel brigade—for we prefer to attribute the printing of such articles to gross ignorance on the part of the exchange editor than to bitter and unwarranted bigotry and intolerance.

"Radical," writing to The Canadian Churchman, asks the question, whether Dr. De Costa, the recent distinguished convert to Catholicism, has returned to the Anglican Church. The question arose from a very badly bungled note which appeared in The Churchman some time ago, and to which we referred at the time. Somebody read that Dr. De Costa had been elected president of the Catholic Converts' League, and by a process of some peculiar kind of reasoning arrived at the startling conclusion that Dr. De Costa had returned to the Anglican Church. The Churchman answers "Radical" as follows:

"Having a general knowledge of Dr. De Costa's career, the writer was under the impression that he quietly returned to the Church in about six months after he resigned his charge. The information on which the paragraph was written was obtained from a Church paper, The Living Church, probably."

We beg to remove the "impression" that is obscuring the vision of the editor of The Canadian Churchman. Dr. De Costa is at present engaged in making it pleasant for converts to Catholicism and in paying the way for such as are daily joining the Church in America. Dr. De Costa is a good Roman Catholic and an energetic one.

In the holy season of Lent the regulations of every diocese call for the recitation of the beads. Our Holy Father, Pope Leo XIII., has taken great pains to spread this great form of prayer throughout the Catholic world. It is a magnificent form, and one that should be encouraged everywhere. There are some people—young ones as a rule—who look upon the recitation of the beads as something reserved for old people, for such cannot read. Nothing is further from the truth. The recitation of the beads demands the same concentration of attention as does every form of prayer. One may say the beads from now until doomsday and derive no benefit from it, unless the recitation is accompanied by meditation on some of the mysteries. Prayer does not consist in a set form of words—it is elevation of the soul to God; a contemplation; a meditation. Thus those who pass their fingers over their beads, and at the same time say "Hail Marys," but who do not meditate on some of the mysteries, are saying the beads at all. One cannot recite the beads and gaze curiously about. The thoughts must be directed not upon some earthly affairs, but upon the mysteries chosen. We wonder how many of our Catholic families have a recitation of the beads in their homes every night before retiring.

On Thursday of last week an application was made in Winnipeg for leave to appeal direct to the Privy Council against the judgment of the court there, which declared the Liquor Act of the Manitoba Government to be invalid. This is a good move. It will save the country much expense; at the great point, in our mind, is the question of the jurisdiction of Provincial Legislatures over the Temperance question will be finally settled. For ourselves, we do not think that Canada is ripe for prohibition. We are of opinion that a hundred per cent. more education and fifty per cent. less agitation is about what Temperance needs in this country just now. Those who have been most prominent in the cause of Temperance here in this country, in the past and at the present time, have made a gross mistake in so wedding the cause of temperance to that of religion as to make it almost exclusively a question

of creed. The vast majority of Temperance meetings in Ontario are so many Methodist "Prayer Meetings," a fact that has undoubtedly held back thousands of sympathizers from active work in the cause of Temperance. We do not propose going into the question at length, in fact, we do not wish to enter into a discussion of the merits and demerits of Prohibition at all at this stage, but we do humbly submit our opinion on the way in which the friends of Prohibition are, unwittingly, hurting their cause.

The Anglicans in Montreal and vicinity are greatly agitated over the resignation of Professor Steen of the Montreal Diocesan College. The professor, who is a young man, gave up his position because of the lack of religious fresh air, as he put it. He found the religious atmosphere of Montreal, as governed by the College, too rare for the sustaining of his religious life. In other words, the professor found the Anglican authorities in Canada to be narrow and old-fashioned in their views. Professor Steen is one of those progressive (?) modern Protestants, one of those "Higher Critics," who have come to the conclusion that the Bible is not the inspired Word of God. After three centuries of the "Bible and nothing but the Bible," the "progressive" Protestants have come to the conclusion that the Bible is nothing more than the fallible testimony of men who were not only not inspired but were very ignorant in addition. The Catholic Church preserved and handed down the Word of God from the beginning. The struggle of the future points to a defence of the Inspired Word of God—the Bible—against Protestants. It is peculiar that the Catholic Church, which has been the object of so many attacks from the other side of the fence on this question of the Bible, should be the one that stands firm in the defence of the inspiration of the Bible to-day. It is peculiar in view of the unfounded attacks of Protestants, but its peculiarity becomes very commonplace when the truth is considered. This state of affairs effectually unmasks one of the pet batteries of attack that Protestantism has been shelling us with blank cartridges from.

Dr. O'Hagan's Reply

He Defends his "Studies in Poetry" in the Globe.

The following defence of "Studies in Poetry" appeared in last Saturday's Globe and is reproduced in the Register at the request of the talented author:

To the Editor of The Globe:—A lecturing tour in the west of some weeks duration has prevented me from noting earlier, the strange, shall I say unfair character of the review of my volume, "Studies in Poetry," which appeared in your issue of the 2nd inst. I value, I hope, as much as any writer good, sound, fearless criticism, knowing full well that such criticism is the very soil from which all art must grow, but as true criticism is the conscience of art (it should be constructive as well as destructive; it should be corrective, directive and stimulating, not simply heartless and withering).

It is true that newspaper literary criticism is but personal opinion, yet a paper of such acknowledged standing and general fairness as The Globe will, I am sure, readily concede to an author the right of correcting unjust strictures contained in a review of his work.

Now, as to "Studies in Poetry," your reviewer begins with a misstatement at the outset—that "Studies in Poetry" is a small volume, containing eight brief discourses on the work of many poets. This is quite misleading. "Studies in Poetry" is rather a study of eight individual poems—masterpieces—representing fairly well the genius of the eight poets. But it is not a study of their entire work, which would demand, in truth, as many volumes as there are essays in the book.

Your critic would lead the reader to believe that I had dealt very lightly, very superficially, with the work of these poets. Now, I hardly think this charge fair. Let us see. I have twenty-three pages to a consideration of Tennyson's "In Memoriam," and eighteen to a study of Wordsworth's "Ode to Immortality." Besides, the true value of criticism does not consist in its prolixity, in its number of pages or weight of avowals, but in its wisdom and truth.

Your critic thinks, too, that I am not consistent, because I say in my preface that "the primary and chief purpose in the study of poetry is not discipline and instruction, but exaltation and inspiration," and that I then forthwith proceed to analyze the poem and make a study of its ethical and aesthetic value. Why not? The exaltation and inspiration are entirely dependent upon subjective factors in the study of poetry; you get out of poetry what you bring to it in soul-preparation, which, by the way, cannot be expressed in terms of a study in any study of poetry, yet this is no reason why we should not consider the intellectual contents of a poem and examine carefully, yes, very carefully, its ethical teaching.

Again, I am severely criticised, nay,

"hanged, drawn, and quartered," because I have dared to take Catholic truth, truth that has been flowering and bearing rich fruitage for nineteen hundred years, as the basis of my study of the moral impact of Tennyson's "In Memoriam," again, I say, why not?

Does not every great poet—and certainly Tennyson is a great poet, and "In Memoriam" probably his greatest—give us his views of life and his attitude towards the spiritual truths of his time? Now, every critic must have a moral standard whereby to measure the work of his author. Am I, therefore, to be censured because in my study of this great metaphysical poem, "In Memoriam," I have the temerity to take Catholic truth as the basis of my interpretation of this, the most subtle, complex and philosophical poem of the nineteenth century? In this age of "splendid speculation," when our shallow young men and women—philosophers in swaddling clothes—are turning from the sermon on the Mount and worshipping in a little side chapel of George Eliot's or Robert Browning's is it indeed an unpardonable sin in a critic to lay bare the false note of these authors' works?

You will say, no doubt, that I have no right—in fact, that I am narrow in doing so—to measure a great poet's thought and teaching by the standard of Catholic truth. I say that I have the same right, am fully as justified as the writer of any or no school of philosophical thought whose works flood our book market to-day, but whose opinions, amid the chaos of thought around, pass unchallenged because outside of Catholic truth there is no certain or fixed ethical standard or basis for a literary judgment. It is not I who am narrow in my literary appraisal, but the reviewer who cannot make an allowance for his or her own personal equation of prepossessions, prejudice and partiality.

Permit me to say also that I have not used the word "Catholic" in connection with "truth" in a sectarian sense. The Catholic Church is not a sect, nor is Catholic truth sectarian. Catholic truth, which is the source of all great Christian art, may be the basis of any poet's creative work, whatever may be that poet's religious belief, and a broad churchman like Tennyson or a Unitarian such as Longfellow, may in his work build up on its foundation more securely than a professed Catholic such as Alexander Pope. For proof of this compare Pope's "Essay on Man," with Tennyson's "Idylls of the King," and Longfellow's "Evangeline." I do not understand the word "Catholic" in any other sense, to others it may mean universal mind and wave and fury.

As I write I have before me the work of a very eminent Baptist divine, Rev. Dr. Strong, entitled, "The Great Poets and Their Theology." Am I to reject in toto, nay, "hang, draw and quarter," the words of this able Baptist divine in his careful and exhaustive study of the theology of Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Wordsworth, Browning and Tennyson because he interprets those poets through the theological glasses of a Baptist? By no means. Every one of his judgments that squares with Catholic truth and teaching I accept. They are none the less Catholic because Dr. Strong holds them. Why, then, should a Catholic critic be castigated because in summing up the moral import of a poem he takes Catholic truth and teaching as the basis or standard of his criticism?

Your reviewer says that "A Death in the Desert" does not testify to Browning's own faith. I say it does. I say that Browning aims a blow at agnosticism and expresses his own belief in the divinity of Christ clearly in the following lines:—"I say the acknowledgment of God in Christ."

Accepted by thy reason solves for thee All questions in the earth and out of it. And has so far advanced thee to be wise.

Wouldst thou unprove this to reprove the proved? In life's mere minute with power to use that proof, Leave knowledge and revert to how it sprang! Thou hast it! use it, and forthwith, or die!"

Exception is taken to my statement that Shelley was an atheist. Was not Shelley expelled from the university for publishing a pamphlet entitled "A Defence of Atheism"? Did Shelley believe in a personal God? If not, what manner of God did he believe in? Antagonism to belief in a personal God is, according to William Rossetti, the chief informing purpose of the "Prometheus Unbound." The poem, he adds, breathes throughout hatred to historical Christianity. How would it do to pen up Shelley with his vague worship of the spirit of the universe within the pantheistic fold of Spinoza? To the Christian mind, however, pantheism is little less abhorrent than atheism.

Your critic is particularly exercised over my statement that the age of Dante was a greater age than that of Shelley, and the former a greater poet than the latter. If there is a professor teaching literature in any college in Toronto, who, thoroughly understanding these periods, will imperil his literary reputation by saying that the age of Shelley—the beginning of the nineteenth century, not the twentieth century, as your reviewer alleged—with its materialism in philosophy and utilitarianism in ethics, was a greater creative age than that which gave us Dante's "Divina Comedia," the "Summa" of St. Thomas Aquinas, and the Gothic cathedrals of Europe, why, I shall readily acknowledge myself at error.

Contrasting the three periods, that of Dante, the age of Faith; that of Spenser, the age of Adventure; and that of Shelley, the age of Revolution, Miss Scudder of Wellesley College, in her able and scholarly work, "The Life of the Spirit," says:—"Shelley is, perhaps, the least of the poets, and the Revolution is certainly the least of the periods. Dante is the greatest, not only among these three poets, but perhaps among all Christian writers. The revolutionary ideal expressed by Shelley lasted in its integrity for a comparatively brief space of time,

while the may stream of Dante was the unbroken shelter of centuries. The "Prometheus Unbound" is, then, a work of far less significance than the "Divine Comedy." It is the work of a smaller man, in a smaller period completely."

As to the charge that I have been leaning too much in my "Studies in Poetry" upon the opinions of such able scholars and critics as Dr. Hamilton Mahe, John Addington Symonds, Aubrey de Vere, Stoppard Brooke and others, why, I confess that I am quite willing to sit and learn at the feet of such eminent men, believing that self-sufficiency is death to all true literary advancement. Feb. 25. Thomas O'Hagan.

WESTERN ASSURANCE CO.

ANNUAL MEETING.

The Fire Insurance Situation Reviewed.

St. Lawrence Marine Risks Discussed.

The annual meeting of shareholders was held at the Company's offices in this city on Thursday, 7th March, 1901. The President, Hon. Geo. A. Cox, occupied the chair.

The following annual report of the Directors, with accompanying financial statement, was then read by the Secretary:—

FIFTIETH ANNUAL REPORT.

The Directors beg to submit their annual report showing the result of the Company's transactions for the past year, together with a statement of assets and liabilities at 31st December last.

The premium income, after deducting the amount paid for reinsurance, was \$2,918,786, and the earnings from interest were \$75,619. The total losses incurred during the year amounted to \$2,069,096. These bear a ratio to the premiums received considerably higher than that shown in the general experience of the Company, though there have been exceptional years in the past when a much larger percentage of losses to income has been sustained. After providing for losses and for current expenses, the revenue account shows a profit balance of \$12,824. This is probably as favorable an outcome as shareholders will have anticipated, having in mind the disastrous fires which have occurred during the year. The total amount paid, it may be stated, by this Company for losses in the Ottawa and Hull conflagration in April last was \$182,608. Of this amount, however, \$58,000 was recovered on account of re-insurances. The generally unfavorable experience of fire insurance companies, both in Canada and the United States, during the past two years has led to advances in rates, which, it is believed, will place the business on a more satisfactory footing.

In the last annual report the establishment of a branch office in London, England, was referred to, and it affords your Directors much pleasure to be able to say that the progress made by this branch and the agencies connected with it has fully met their anticipations.

Two half-yearly dividends at the rate of 10 and 8 per cent per annum respectively have been declared.

As announced by circular to shareholders in July last, it was decided to increase the cash capital of the company to \$2,000,000 by calling up the \$1,000,000 subscribed and unpaid capital in instalments of 10 per cent, each at intervals of two months. Two instalments fell due before the close of the year, but the majority of shareholders exercised the option which was given of anticipating the call, and nearly two-thirds of the entire amount was paid in by 31st December. The Directors have pleasure in calling attention to the financial position which the Company occupies at the beginning of the second half century of its corporate existence—offering, as it does, the following security to its policyholders:—

Capital paid up on 31st December	\$1,648,518.00
Calls in course of payment	351,482.00
Total Capital	\$2,000,000.00
Reserve Fund	1,002,394.00
Total Funds	\$3,002,394.00

Toronto, March 1st, 1901.

GEO. A. COX, President.

J. J. KENNY, Managing Director.

SUMMARY OF FINANCIAL STATEMENT.

The accounts for the year showed the following business transacted:—	
Fire and Marine premiums	2,918,786.85
Interest	75,619.00
Total	\$2,994,405.85
Fire and Marine losses \$2,069,097.37	
General Expenses	\$912,514.15
Total	\$2,981,611.52

Balance \$ 12,824.93

Dividends to shareholders 110,411.35

PRESIDENT'S ADDRESS.

The president, in moving to the adoption of the report, referred to the fact that with one exception the year 1900 showed a greater loss to fire insurance companies in Canada and the United States than any year of which records are obtainable, and that in view of this, the result of the Company's business for the year, considering the magnitude of its transactions, was a matter rather for congratulation than of criticism on the part of the shareholders. He also pointed out the necessity for closer attention by municipal authorities to the important matter of fire protection, and to the adoption and enforcement of more stringent building regulations in cities and towns, which would have the effect of enabling companies to reduce the rates of insurance. There was also the further question of Municipal, Provincial and State taxes im-

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HEAD OFFICE, - TORONTO.

posed by legislators, which of course the companies had in turn to collect from policyholders in the form of increased rates. But while advocating reforms, which are in the interest alike of insurers and insured, the companies must deal with conditions as they exist to-day, and charge rates that will not only provide for ordinary losses, such as are of daily occurrence, but for the rebuilding of cities when visited by sweeping conflagrations, as well as also afford a reasonable prospect of a fair return to shareholders on invested capital, in order that it might be permanently retained in the business.

In speaking of the marine transactions of the year which had shown better results than those of the fire branch, the President referred at some length to the dangers of the St. Lawrence River navigation, and pointed out that as soon as steps were taken to minimize these, by the erection of additional lighthouses, the improvement of the channels, and by every other means which experts in navigation could suggest, premium would be reduced to conform relatively with those charges from the principal ports of the Atlantic.

The Vice-President seconded the adoption of the report, which was carried unanimously. The election of Directors for the ensuing year was then proceeded with, resulting in the unanimous re-election of the following gentlemen, viz.—Hon. Geo. A. Cox, Hon. S. C. Wood, Messrs. Robert Beatty, G. R. Cockburn, Geo. McMurich, H. N. Baird, W. R. Brock, J. K. Osborne, and J. J. Kenny.

At a meeting of the Board of Directors, held subsequently, Hon. Geo. A. Cox was re-elected President, and Mr. J. J. Kenny Vice-President for the ensuing year.

A Bigot Nailed

A Convert Challenges Statements made in Public.

In Association Hall, in Fulton street, Brooklyn, on Tuesday night, just after Professor Edward Howard Griggs had closed his lecture on "Martin Luther," which he delivered under the direction of the Institute of Arts and Sciences, a middle-aged man arose in the body of the Hall, and addressing Professor Griggs by name said:—"A word if you please."

The speaker, who proved to be Professor John M. Reiner, a convert to the Church from the Lutheran ministry, and who is now a member of the faculty of Villanova College, then spoke as follows:—

"Professor Griggs I want to thank you for your fairness in recanting an unfavorable statement which you made three weeks ago in relation to Pope Leo X. I also desire to express my appreciation of your acknowledgment that the Reformation did not rest in tolerance or the principle of private judgment for anybody but Luther, but I want to go further than that and put the crown upon your fairness and bring out the climax by stating that the Bull of Indulgences which you read to this audience as a forgery. It is due to this vast and intelligent audience, fully confirming the reputation of Brooklyn, to state that the indulgences granted then and at any other time were not the grant of forgiveness of sins, for the removal of sin, the stain on the human soul, is a prerogative belonging to God alone. No priest, bishop, cardinal or Pope can forgive sins for the payment of money. If you have read that Bull on Indulgences as a scholar ought to do, in the original, and I know you know Latin enough to understand the distinction between an indulgence that relates to temporal punishment only and the forgiveness of sins, which means the blotting out of eternal punishment, you must also know that the word remission in relation to indulgences does not in the Latin language mean the forgiveness of sins, and you know that in that document the word meaning forgiveness of sins does not occur.

"For the sake of the audience," continued the speaker, "and your reputation, I also wish to state that Luther did not possess the quality of a courageous man or hero, your own statement being witness. You yourself have admitted that Luther asked the Diet of Worms to consider whether he should retreat or not. He certainly did not ask for time to prepare defence, for you already have stated that he said if there were as many devils in Worms as tiles on the roofs of the houses of the city he would go. He was, therefore, prepared, and in asking for time he manifested cowardice and not courage or

the qualities of a hero. You also said that he translated the Bible while hiding in Wartburg. You have however omitted to state that from that hiding place he wrote a letter to Melancthon in which he confessed that while engaged in the translation of the Bible he was burning from the lust of the flesh and sensuality."

Applause followed the protest, and as Professor Griggs was leaving the platform other, who agreed with the statements of his lecture loudly applauded him, and he returned several times to bow his acknowledgments. Reiner was followed from the hall by a large number of people who were in sympathy with his protest, and a sort of informal reception was held on the sidewalk in front of the Bond Street entrance. In the gathering of his friends were a number of prominent Catholic clergymen of Brooklyn. In talking to a reporter Dr. Reiner expressed his willingness to meet Professor Griggs on the same platform in joint debate on that subject or the subject pertaining to his lecture, and also offered to defray the expenses of the hall for the occasion. When asked if that could be considered a challenge he said it could.

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