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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite que sunt Cesaris, Cesari; et que sunt Dei, Deo.—Matt. 22: 21.

Vol. II.

Toronto, Saturday, June 9, 1888

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NOTES.

"Herein" says Laclede in the *Montreal Gazette*, speaking on the subject of worship, "there is, will be, and must be, thorough freedom. You cannot help yourselves. I let you do as you like; leave me to follow my own bent. What if I should add a carved image—say, of the Redeemer fastened unto the rood, or the Maid-Mother, standing thereunder—the old legend of the *Stabat Mater*—if the carving is beautiful and leads to unworldly thoughts? Surely, this for me, in my mood and shape of mind, is at least as good as bare walls, voiceless chairs and stern, straight-laced teachings."

Those who had the pleasure of meeting Sir Thomas Grattan Esmonde when he visited Canada, will endorse what one of our New York exchanges says of his departure, which took place on Tuesday the 29th May, that it will be regretted by hundreds of friends who have been delighted by his frankness, tact and enthusiasm. "Americans," says the journal, "have seen so many professional patriots that men like Sir Thomas Grattan Esmonde are a revelation to them. The great meeting on Friday night was admirably managed. No allusion to the circular of the Holy Office was made; and, if the Nationalists on the other side of the ocean could bring themselves to imitate the respectful reticence which Sir Thomas Esmonde and his friends showed the other night, the unhappy agitation kept up by Bishop O'Dwyer on one side and hot headed orators on the other, would speedily die away."

A great meeting in the interests of Imperial Federation was held in Halifax on the 3rd inst. It was addressed by Sir Adams Archibald, Archbishop O'Brien, Judge Motton, and others. General Sir John Ross, Administrator of the Government, and many distinguished citizens were on the platform. The principal speech, we learn from our mari-

time province exchanges, was that of His Grace the Archbishop of Halifax, who made a brilliant attack on the Repealers and Annexationists. He declared himself a loyal and devoted Canadian, and was severe upon those who belittled and were untrue to Canada's magnificent inheritance. Especially severe was he upon Prof. Goldwin Smith, whom he described as the peripatetic prophet of pessimism, and the fossilized enemy of local autonomy. It was an insult, His Grace said, to be told that annexation was our destiny; Canada, he declared, would be the great factor in the federation and preservation of the British Empire. Canadians, emphasized His Grace, with their untold sources of wealth, their unsurpassed facilities by sea and land, would be the veriest cravens were they to fold their hands in helpless despondency and shrink from facing the national problems that confront them.

Archbishop O'Brien's speech, the Lower Province papers believe, will be a political death knell to the Nova Scotia secessionists and annexationists led by Attorney-General Longley.

The resolutions, in reference to the recent decree of the Holy Office, adopted by the Archbishops and Bishops of Ireland, are an authoritative denial that the decree was intended to affect any other than the domain of morals. The Bishops pronounce that it was intended to apply to that domain only, and in no way to interfere with the Irish political movement, that on the very deliberations they had had from the Holy Father direct assurances of his deep interest in the welfare of their country, and of his desire to remove those things which he judged might be obstacles to its advancement; that with these facts before them they were bound to warn their people against the use of any hasty or irreverent language against the Sovereign Pontiff or the Sacred Congregations through which such pronouncements are issued; and, finally, while acknowledging their gratitude to the leaders of the national movement for the services they have rendered to religion and to the country, to remind them, and the people, that the Roman Pontiff has a divine right to speak on all questions appertaining to faith and morals. This statement of the united Bishops will be sufficient, we may be sure, to convince the Irish people that the Church, in its condemnation of the Plan of Campaign and the Boycott, was actuated by no motive of hostility to the national movement. These were not necessary parts of the machinery of the movement. Mr. Parnell, in his speech at the Eighty Club dinner, stated that the Plan of Campaign had never received his approval, and that he had insisted that the National League should not, as an organization, be identified with it. And as for "Boycotting," as the *Catholic Review*, of Brooklyn, observes, "it will go with little regret on the part of any Christian man, for offences were committed in its name that outraged the judgment of every friend of Ireland." In condemning such methods the Holy See, it must appear, serves every true interest of Ireland, in insisting that so sacred a movement be rid of certain incidents which tended to militate against the success of the cause rather than to promote it.

The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department.

REV. MOTHER DELPHINE,

FOUNDRESS AND FIRST SUPERIORESS OF THE ORDER OF THE SISTERS OF ST. JOSEPH IN TORONTO.

II.

In the beginning of 1856 a patient was admitted into the common ward of the Sisters' Hospital who was discovered to be suffering from a virulent and malignant fever. The disease spread among the inmates, and nine of the sisters fell victims to its ravages. During this period of sorrow and trial M. Delphine's courage never failed, and although she had a great natural dread of fever, she was devoted and unwearying in her attendance upon the sick. A few days before she fell ill, she sat up a whole night with an unfortunate woman who had been deprived of the use of her reason and deserted by all her acquaintances. After having assisted at the death-beds of two of her sisters she contracted the fatal disease, and in thirteen days succumbed to it. Although her illness was severe and painful, the spirit of resignation with which she bore it was worthy of the heroism which characterized her whole life, and she calmly passed to her eternal rest, surrounded by all the consolation of that holy religion to which she had been so faithful.

On the day following her death a solemn service for the eternal repose of her soul was celebrated in St. Paul's Church by His Lordship, the Bishop of Toronto, after which her remains were carried to their last resting place (he vault in the rear of the convent on Power Street) by her devoted children, who by their bitter tears, rendered a more grateful tribute to her memory than it is in the power of pen to bestow. The month's mind was solemnly celebrated in St. Michael's Cathedral. This most exemplary and benevolent lady and religious is not likely to be forgotten by those who appreciated her worth during her earthly career, as we may judge by the large number of citizens of all classes who at ended the High Mass on this occasion. It was most edifying, and a touching spectacle, to witness the whole Community, with their devoted pupils, partaking of the Bread of Life, and offering up their Holy Communion for the repose of the soul of their deceased Mother.

Bishop Charbonnel's appreciation of her worth, and the loss the poor and afflicted of Toronto had sustained by her death, is feelingly expressed in the following letter addressed to the Rev. M. Denaot, Director of the Grand Seminary at Lyons.

"MY DEAR FRIEND:—

"It will be easier for you than for me to find the Abbé Fontbonne, formerly a missionary in America, and at present stationed in the diocese of Lyons, somewhere about Verrieres, if I am not mistaken.

"It is my sad duty to announce to him that his sister, Mother Delphine Fontbonne, foundress and superioress of the Religious of St. Joseph in Toronto, entered into her eternal reward February 7th, 1856, one hour after midnight, holily fortified with all the rites of the Church, and surrounded by the most devoted attentions.

"This excellent and worthy niece of the saintly Mother St. John, had, in five years, established in Toronto a novitiate, an orphan asylum, a House of Providence which affords to the poor every spiritual and temporal succour, and several other houses in the diocese. Endowed with great wisdom and experience, this holy Superior enforced the rule with sweetness and firmness. Her judgment was solid, her mind clear and penetrating, her prudence enlightened and far-seeing. She was labourious, energetic, active and prudent.

"At the age of twenty-one she was appointed Superior of the first colony of sisters sent from France to St. Louis, and now she is dead at the early age of forty-two. Her robust health promised her a long life, but she has fallen a victim to her charity, while attending some of her sisters and novices stricken with fever.

"Will you be so kind as to transmit this communication to her Reverend brother, and inform also the Reverend Superior

General of the Mother House at Lyons, that the suffrages of the community may be given our dear deceased sister, although I feel assured she has entered into beatitude.

"We are now somewhat in distress, but have written to Rev. Mother Celestine of Carondelet, begging her to come to our aid.

"I hope when I go to Europe to be able to get a considerable number of sisters and novices. We have work here for a hundred at present, if we could get them. The religious are called to do immense good here, and, as I sometimes tell them, they can do everything but give absolution; they can, however, give instead, perfect contrition and charity."

Frederick Oznam—the founder of the St. Vincent de Paul Society, has said that—"the benediction of the Lord is upon those houses that remember their ancestors. It is under the shadow of those whom the grace of God and their own merits make so much greater than we, that we must shelter ourselves. The beneficent shadow cast upon us by the story of their lives and our meditations on their works will strengthen and verify those virtues that should be born within us. Thus it is that, from this nest, formed so to say, from the relics of their life, shall fly forth a glorious brood of souls worthy of their ancestors."

We can well believe that this benediction has fallen upon the Congregation of St. Joseph in Canada. Mother Delphine lives not alone by the sweet perfume of the example which she has left behind her, she continues to act and speak in the persons of her spiritual children, and her work is perpetuated, extended, and multiplied. Only little more than thirty years have elapsed since she founded the humble community on Nelson street, and now we find a numerous posterity—servants of God, wholly devoted to His service, and that of their neighbours—scattered over the Province of Ontario, combating the dangers of mental ignorance, or the bodily miseries that are the heritage of humanity from the cradle to the grave.

In concluding this very incomplete sketch, a few facts and figures will show the chief works established and the present position of the Congregation. They are taken from an interesting Life of Mother Delphine's aunt—the Reverend Mother St. John Fontbonne—published last year, by Benziger Brothers of New York.

The little orphanage on Nelson-street developed in 1857 into the House of Providence, a building erected by the charitable public under the auspices of Bishop de Charbonnel, for the reception of the aged, the infirm, and the destitute of every religious denomination. Several additions have since been made to this institution, which has been most appropriately named, not only because, like the Adorable Providence of God, it is open to every human creature in distress, but because on this Divine Providence it relies for its support from day to day. In presenting the Report for 1886, the late Archbishop Lynch, who was always a warm friend to the House, drew attention to one point which he considered very remarkable. "The donations every year more than cover the current expenditures, and leave a margin for buildings and repairs. This has occurred for many years back, showing that the holy Providence of God has commiseration on the poor, and inspires His servants to be liberal according to the wants of the House." During that year (1886) it harboured 873 orphans and adults, and the receipts and expenses were each over \$30,000. A branch of this institution, called the Orphanage of the Sacred Heart, opened at Sunnyside, is now managed as an independent Home for boys.

The small house erected for a novitiate was soon found wholly unfit for its purpose, and in 1862 a generous friend, Hon. Captain Elmsley, came to their rescue. He donated to the Sisters two acres of the Clover Hill estate, which now forms the block between Breadalbane and St. Alban's-streets, and is one of the most eligible sites in the heart of the city. On this a convent and an academy were erected, of which they took possession on the 15th of August, 1863. Various additions and improvements have been made since, and St. Joseph's Convent and Novitiate has become one of the most imposing structures in Toronto.

The other Institutions managed by the Sisters are the St. Nicholas Institute, a home for working boys, and Notre Dame des Anges, an industrial school and boarding house for girls. Fifteen of the Separate Schools are also taught by them. In 1886 there were 157 members of the Community and 1907 children in their academics and schools.

Besides houses in St. Catharines, Thorold, Barrie and Oshawa, in the Diocese of Toronto, the Mother House has sent vigorous colonies to several places in the Dioceses of Hamilton, London and Peterborough. The number in these communities was 173, and they had charge of two academies, eighteen parochial schools, with 3615 children, and eleven charitable institutes.

M. M. B.

FEAST OF CORPUS CHRISTI.

It was not till the thirteenth century that the Church established a special festival in honour of the Blessed Sacrament. From Apostolic times the Institution of the Eucharist had been celebrated on Thursday in Holy Week, the day before Good Friday, but since at that season the Church and her children are occupied specially with the consideration of Christ's Passion, it was desirable that some other day should be chosen, and a special feast instituted in order to concentrate the attention of the Christian world on the great dogma of the Real Presence, and also to pay due homage to that great Mystery. For the first ten centuries of the Church no Christian, no heretic even, had dared to deny or even cast a shadow of doubt on the Real Presence of Our Lord in the Most Holy Sacrament of the Altar, through Transubstantiation. In the eleventh century, however, heresiarchs began to attack this inexplicable Mystery of Love, but their pernicious errors were refuted on all sides, not only by learned Churchmen, but also by the Councils of the Church held in A.D. 1050, A.D. 1059, and A.D. 1078, when the true doctrine of Transubstantiation was clearly defined. It frequently pleases God to work through very humble instruments, and the weaker and more humble the instrument, the greater usually the success of the work. It was through the instrumentality of a feeble and most humble woman, St. Juliana of Cornillon, a Belgian nun, that the Church has instituted a Feast which, to the end of time, will bear witness to our Lord's presence, in His divine humanity, in the midst of His Church. The life of Juliana, called St. Juliana in the Papal Bulls, though she does not appear to have been formally canonized, was one of most remarkable holiness and humility, and from an early age she was continually seeing, in spirit, a full moon with a dark spot disfiguring its clear shining. She was given to understand, interiorly, that this dark spot signified a feast which was wanting among those celebrated by the Church. It was also revealed to her that it was God's desire that such a Feast should be established. For twenty years she kept this secret revelation to herself, and when at length she discovered it to wise and prudent persons, she met with much contradiction, as is so often the case with a work proceeding from God. However, various holy and pious persons were, one after the other, won over to belief in the authenticity of the revelations made to St. Juliana, and finally Pope John XXII. firmly established the feast of Corpus Christi in the Church, giving it an Octave, and ordering its celebration to be accompanied by a solemn Procession of the Blessed Sacrament. Previously to this, in A.D. 1264, Pope Urban IV. had instituted the festival of Corpus Christi, and had desired that a special Mass and Office for it should be written. St. Bonaventura and St. Thomas of Aquinas each prepared these, and appeared before the Pope to read what they had written. Humbly kneeling, St. Thomas read his manuscript, and so unapproachably beautiful was his work that St. Bonaventura, through a deep sense of humility, tore up the manuscript he himself had prepared, loudly proclaiming that the work of St. Thomas was alone worthy of being used at so great and holy a Feast!

The feast of Corpus Christi has then been established throughout the whole world by the authority of the Roman Pontiffs, and in itself, as well as in the devotions to which it has given birth, its establishment may be looked on as the commencement of a new phase of Eucharistic worship, in which Processions, Benedictions of the Blessed Sacrament, Forty Hours' Exposition, organized Adoration find a fitting place and testify to the Church's faith in the Real Presence.

Commencing by the First Vespers of the Feast, the Church, in St. Thomas' majestic language, sings of the divine banquet and of the "High Priest for ever after the order of Melchisedech," and she continues to do so throughout all her offices of the day and of the Octave. Nor does she forget to pay a touching

homage to the Virgin Mother, who gave birth to our Lord's Eucharistic Body. Those who have denied the Son's Real Presence in the Mystery of Love, have also misunderstood the Mother, but the Church ever unite Mother and Son. On this great day in Catholic countries, the faithful lovingly prepare the roads and ways through which our dear Lord will be triumphantly borne. Flowers, banners, all that is most lovely and costly, is employed in decorating even the very walls by which He will pass, and Altars of Repose are prepared on which He will be temporarily placed for Adoration. Sweet music will send forth its lovely strains, sometimes even cannon will resound, for the King of kings is making His royal progress. As if the very woods trembled at this thought they yield their leafy boughs and their verdure is scattered around. The Mass ended, the highest of the local clergy reverently carries the Monstrance containing Him beneath a sumptuous baldacchino borne aloft by the hands of the noblest and best among the laity, and onward He comes amidst clouds of sweet-smelling incense.

"'Tis God! 'tis God! the very God

Whose power both man and angel made"—(Faber.)
and amidst the kneeling crowd He passes shedding benedictions on all! To the inspiring sounds of the *Lauda Sion* and other eucharistic hymns, He is borne along the appointed course, and finally (in some places) exposed on the altar of the Church for the adoration of the faithful during the Octave.

White is the colour appointed for the vestments to be used on all feasts of the Blessed Sacrament, a fitting emblem of the divine purity of the Bread of Angels. In countries where the Catholic religion is not the national religion the Procession of the Blessed Sacrament does not usually pass through the streets and public ways.

G. M. WARD.

BITS OF TRAVEL.

A DAY ON THE RHINE.

You may think it impossible within the space of five minutes in a foreign country to settle your hotel bill, order a conveyance, ride to the railway depot, secure your order for a ticket, get a seat in the right carriage bound for the particular country, say in Europe to which, you are going and avoid being arrested or having your baggage confiscated, but it has been done, and what is more the cabman—the licensed conveyancer—was not allowed to charge more than double the proper fare. To say that I did that would be a hollow boast—an untruthful egotism—a shameful obliquity of narrative. We did it, that is, the Conservatory student from Leipsic, assisted and obstructed by a large number of the inhabitants of Frankfort. I was a passive, silent and wondering spectator. At eight o'clock we finished at the Hotel Schwaun in that notable city what they call a breakfast in Germany—five such breakfasts would be what your boy takes to school for his lunch—and five minutes thereafter the train left the nearest station for Bebrich, a little town on the Rhine within sight of Mayence. The Hotel Schwaun is more famous for being the identical spot where the Franco-German war of 1870 was concluded than it is for the number of things they offer you for breakfast, but that is neither here nor there. We had a good dinner the day before in the courtyard and drank two bottles of wine in deference to the local custom and to the absence of anything else to drink. I forget how many thousand pfenning our bill was, but as it takes ten (or perhaps a hundred) of them to make a penny our expenses were not more than a couple of dollars per day for each. It is well to warn travellers about this foreign money. The hotel bill of Mark Twain at Naples is only the ordinary traveller's fact—instead of twenty-two thousand rees, it is ten thousand or so pfenning. I have two credible witnesses, one a Cologne pipe costing six hundred, When we reached Bebrich, an hour's ride, and were starving after the German breakfast, the Conservatory student thought well of buying some delicious fruit; I took the change—the heaviest bundle. If they pay taxes in Germany in pfenning it must cost them considerable for store room to hold them.

I did not expect to reach Bebrich or the Rhine so rapidly and the reader may like to know how in a slow going country so much could be done in so short a time as we had at Frankfort. It will explain the most of it when I say that the student talked German with a fluency and force that paralyzed the conveyancer. In that dialect of the Goths and in what I

have since supposed was the well chosen and eloquent remarks one hears of, she impressed the driver with the exigencies of the occasion—the train, the railway station—the Rhine, Cologne, Linden, and possibly the date of sailing of the Cunarder that was to bring her fellow passenger to America. She stood and waved her hand towards the depot and western Europe, and I fancy offered him a bonus of several thousand pfennings. It sounded to me as if she swore, but she denied that subsequently, and I accepted her explanation. The driver then arose to grapple with the situation; he shouted at his horse, he belaboured him with his whip. He flew, but the whole of that awful ride is a blank to me—it is as if some flying Dutchman had exchanged his saddle and spurs for a supernatural four-wheeler and dashed at breakneck speed over pavements and nurse girls, lamp posts and feeble pedestrians, coming to his destination in a cloud of dust and profanity. I have a recollection of being helped out of the vehicle and led over to the railway carriage—the driver no doubt going back, perhaps to Mount Ætna, for repairs of his curricule. I have great confidence in that little student, either to conduct a Wagnerian recital or to infuse a *presto* movement into the mind of a German cab-driver.

I regret that I did not keep an accurate record of the castles and other ancient landmarks of the Rhine, because one cannot decently write a paper on that noble river without some reference to them. It will suffice to remember Rheinfels and Dracheufels, Marksberg and Bacharach, Bingerbrück and Nolligen, if the reader is not satisfied let him have Johannisberg, Schlangenbad and Rudesheim with a legend or two for each. He will remember the names from the guide book and after his return will enquire where it was he saw the funny old house in the middle of the river, or the town with bridge of boats, or the national monument, or the pretty chapel. Then he will remember the word Apollinaris and the prettiest bit in the Rhine will come back to him. He may endeavour to say something about moss-grown ruins and vine-clad hills, about bridges built a thousand years ago, and churches many years earlier, but there is nothing will be so ineffaceable in his recollection as the character and price of his dinner and whether it was cooked to his satisfaction. Can I say more than that we ate from Niederwald to Liebenstein, and that no one hurried away from the grapes and Rheinstein to admire the loveliest bend in the river? The dinner we had on the Rhine boat, and for which we paid only eight hundred pfennings, was the best I had in Europe—always excepting the feasts we had with my friend the ex M.P. of the county Down. In spite of landlords and tenants you can get a mighty comfortable meal in Ireland; but that is not a matter to be disposed of at the end of a paragraph. It deserves an entire paper.

In the beautiful mid-summer weather we had in Germany a clear day on the Rhine afforded us a charming succession of landscapes such as the world does not equal. The dreamy poetical surroundings are not to be appreciated except by actual experience, and perhaps then not by people too intent on their dinner. The majority on board were English speaking people—probably Americans, having a guide book in one hand and field glass in the other. We were coming down the Rhine—towards the mouth, and nearly all the guide books suppose you to go the other way and are written in that expectation. As you ascend the river the scenery improves. One party on board had two books with opposite starting points and they were occupied most of the time putting themselves right. Towards six o'clock we neared the ancient city of Cologne, and, as by previous arrangement, we rejoined Father Teely at the wharf. We supped at the Hotel de Hollande under circumstances sufficient to have become historic. It was severally asserted by all present that it was a time to be forever remembered—that the Rhine was a great and legendary stream, that the cathedral was vast, and finally that we separated in the morning at an early hour.

VIATOR.

By the latest accounts the money-donations made to the Holy Father on the occasion of his jubilee amount to \$7,000,000. The convent of the Grand Chartreuse gave \$100,000, the largest single gift made. The diocese of Paris gave \$80,000 the largest donation from any one bishop. New-York gave \$40,000.

CARDINAL NEWMAN.

Dr. Newman always aims at effect and never misses it. He writes as an orator speaks, straight at you. His object is to convince, and to convince by engaging your attention, exciting your interest, enlivening your fancy. It is not his general practice to address the pure reason. He knows (he well may) how little reason has to do with men's convictions. "I do not want," he says, "to be converted by a smart syllogism." In another place he observes "the heart is commonly reached not through the reason—but through the imagination by means of direct impressions, by the testimony of facts and events, by history and by description. Persons influence us, voices melt us, books subdue us, deeds inflame us." I have elsewhere ventured upon a comparison between Burke and Newman. Both men, despite their subtlety and learning and super-refinement, their love of fine points and their splendid capacity for stating them in language so apt as to make one's admiration breathless, took very broad, common-sense, matter of fact views of humanity, and ever had the ordinary man and woman in mind as they spoke and wrote. Politics and Religion existed in their opinion for the benefit of plain folk, for Richard and for Jane, or, in other words, for living bundles of hopes and fears, doubts and certainties, prejudices and passions. Anarchy and Atheism are in their opinion the two great enemies of the human race. How are they to be frustrated and confounded, men and women being what they are? Dr. Newman, secluded as has been his life, has always got the world in his eye; its unceasing roar sounds in his ear as does the unceasing murmur of ocean in the far inland shell. In one of his Catholic Sermons, the sixth of his Discourses to Mixed Congregations there is a gorgeous piece of rhetoric in which he describes the people looking in at the shop windows and reading advertisements in the newspapers. Many of his pages positively glow with light and heat and colour. One is at times reminded of Fielding. And all this comparing, and distinguishing, and illustrating, and appealing, and describing, is done with the practiced hand of a consummate writer and orator. He is as subtle as Gladstone, and as moving as Erskine; but whereas Gladstone is often clumsy and Erskine is sometimes crude, Newman is never clumsy, Newman is never crude, but always graceful, always mellowed.

Humour he possesses in a marked degree. A quiet humour, of course, as befits his sober profession and the gravity of the subjects on which he loves to discourse. It is not the humour that is founded on a lively sense of the incongruous. This kind, though the most delightful of all, is apt, save in the hands of the great masters, the men whom you can count upon your fingers, to get to wear a slightly professional aspect. It happens unexpectedly, but all the same we expect it to happen, and we have got our laughter ready. Newman's quiet humour always takes us unawares and is accepted gratefully, partly on account of its intrinsic excellence, and partly because we are glad to find that the

"Pilgrim pale with Paul's sad girdle bound"

has room for mirth in his heart.

In sarcasm Dr. Newman is pre-eminent. Here his extraordinary powers of compression, which are little short of marvellous in one who has also such a talent for expansion, come to his aid and enable him to squeeze into a couple of sentences pleadings, arguments, judgment and execution. Had he led the secular life, and adopted a parliamentary career, he would have been simply terrific, for his weapons of offence are both numerous and deadly. His sentences stab—his invective destroys. The pompous high-placed imbecile, mouthing his platitudes, the wordy sophister with his oven full of half-baked thoughts, the ill-bred rhetorician with his tawdry aphorisms, the heartless, hate-producing satirist would have gone down before his sword and spear. But God was merciful to these sinners; Newman became a Priest, and they Privy Counsellors.

And lastly, all these striking qualities and gifts float about in a pleasant atmosphere. As there are some days even in England when merely to go out and breathe the common air is joy, and when, in consequence, that grim tyrant, our bosom's lord,

"Sits lightly in his throne."

so, take up almost any one of Dr. Newman's books, and they are happily numerous—between twenty and thirty volumes—

is to be led away from "evil tongues," and the "sneers of selfish men," from the mud and the mire, the shoving and pushing that gather and grow round the pig troughs of life, into a diviner ether, a purer air, and is to spend your time in the company of one who, though he may sometimes astonish, yet never fails to make you feel (to use Carlyle's words about a very different author) "that you have passed your evening well and nobly, as in a temple of wisdom, not ill and disgracefully, as in brawling tavern supper rooms with fools and noisy persons."

The tendency to be egotistical noticeably in some persons who are free from the faintest taint of egotism is a tendency hard to account for—but delightful to watch.

"Anything," says glorious John Dryden, "though ever so little, which a man speaks of himself—in my opinion, is still too much." A sound opinion most surely, and yet how interesting are the personal touches we find scattered up and down Dryden's noble prefaces. So with Newman—his dignity, his self-restraint, his taste, are all the greatest stickler for a stiff upper lip and the consumption of your own smoke could desire, and yet the personal note is frequently sounded. He is never afraid to strike it wherever the perfect harmony that exists between his character and his style demands its sound, and so it has come about that we love what he has written because he wrote it, and we love him who has wrote it because of what he has written.

I now approach by far the pleasantest part of my task, namely, the selection of two or three passages from Dr. Newman's books by way of illustrating what I have taken the liberty to say are notable characteristics of his style.

Let me begin with a chance specimen of the precision of his language. The passage is from the prefatory notice the Cardinal prefixed to Rev. William Palmer's "Notes of a Visit to the Russian Church in 1840, 1841." It is dated 1882, and is consequently the writing of a man over eighty years of age: "William Palmer was one of those earnest-minded and devout men, forty years since, who, deeply convinced of the great truth that our Lord had instituted, and still acknowledges and protects, a Visible Church—one, individual, and integral—Catholic, as spread over the Earth, Apostolic, as coeval with the Apostles of Christ, and Holy, as being the dispenser of His Word and Sacraments—considered it at present to exist in three main branches, or rather in a triple presence, the Latin, the Greek, and the Anglican, these three being one and the same Church, distinguishable from each other by secondary, fortuitous and local, though important characteristics. And whereas the whole Church in its fulness was, as they believed, at once and severally Anglican, Greek and Latin, so in turn each one of those three was the whole Church; whence it followed that, whenever any one of the three was present, the other two, by the nature of the case, was absent, and therefore the three could not have direct relations with each other, as if they were three substantive bodies, there being no real difference between them except the external accident of place. Moreover, since, as has been said, on a given territory there could not be more than one of the three, it followed that Christians generally, wherever they were, were bound to recognize, and had a claim to be recognized by that one; ceasing to belong to the Anglican Church, as Anglican, when they were at Rome, and ignoring Rome, as Rome, when they found themselves at Moscow. Lastly, not to acknowledge this inevitable outcome of the initial idea of the Church, viz., that it was both everywhere and one, was bad logic, and to act in opposition to it was nothing short of setting up altar against altar, that is, the hideous sin of schism, and a sacrilege. This I conceive to be the formal teaching of Anglicanism."

The most carefully considered judgments of Lord Westbury or Lord Cairns may be searched in vain for finer examples of stern accuracy and beautiful aptness of language.

For examples of what may be called Newman's oratorical rush, one has not far to look—though when torn from their context and deprived of their conclusion they are robbed of three-fourths of their power. Here is a passage from his second lecture addressed to the Anglican party of 1833. It is on the Life of the National Church of England:

"Doubtless the national religion is alive. It is a great power in the midst of us, it wields an enormous influence; it represses a hundred foes; it conducts a hundred undertakings. It attracts men to it, uses them, rewards them; it has thousands

of beautiful homes up and down the country where quiet men may do its work and benefit its people; it collects vast sums in the shape of voluntary offerings, and with them it builds churches, prints and distributes innumerable Bibles, books and tracts, and sustains missionaries in all parts of the earth. In all parts of the earth it opposes the Catholic Church, denounces her as anti-Christian, bribes the world against her, obstructs her influence, apes her authority, and confuses her evidence. In all parts of the world it is the religion of gentlemen, of scholars, of men of substance, and men of no personal faith at all. If this be life, if it be life, to impart a tone to the court and houses of Parliament, to ministers of State, to law and literature, to universities and schools, and to society—if it be life to be a principle of order in the population, and an organ of benevolence and almsgiving towards the poor—if it be life to make men decent, respectable and sensible, to embellish and reform the family circle, to deprive vice of its grossness and to shed a glow over avarice and ambition—if, indeed, it is the life of religion to be the first jewel in the Queen's crown, and the highest step of her throne, then doubtless, the National Church is replete, it overflows with life; but the question has still to be answered, Life of what kind?"

For a delightful example of Dr. Newman's humour, which is largely, if not entirely, a playful humour, I will remind the reader of the celebrated imaginary speech against the British Constitution attributed to "a member of the junior branch of the Potemkin family, and supposed to have been delivered at Moscow in the year 1850. It is too long for quotation, but will be found in the first of the 'Lectures on the Present Position of Catholics in England.'" The whole book is one of the best humored books in the English language.

Of his sarcasm, the following example, well known as it is, must be given, it occurs in the essay on the "Prospects of the Anglican Church," which is reprinted from the "British Critic" in the first volume of the "Essays Critical and Historical."

"In the present day mistiness is the mother of wisdom. A man who can set down half-a-dozen general propositions, which escape from destroying one another only by being diluted into truisms, who can hold the balance between opposites so skillfully as to do without fulcrum or beam, who never enunciates a truth without guarding himself from being supposed to exclude the contradictory, who holds that Scripture is the only authority—yet that the Church is to be deferred to, that faith only justifies, yet that it does not justify without works, that grace does not depend on the sacraments, yet is not given without them, that Bishops are a divine ordinance—yet those who have them not are in the same religious condition as those who have—this is your safe man and the hope of the Church; this is what the Church is said to want, not party men, but sensible, temperate, sober, well-judging persons to guide it through the channel of No-meaning, between the Scylla and Charybdis of Aye and No. But, alas! reading sets men thinking. They will not keep standing in that very attitude, which you please to call sound Church-of-Englandism or orthodox Protestantism. It tires them, it is so very awkward, and for the life of them they cannot continue in it long together, where there is neither article nor canon to lean against—they cannot go on forever standing on one leg, or sitting without a chair, or walking with their legs tied, or grazing like Tyrrus' stags on the air. Promises imply conclusions—germs lead to developments, principles have issues; doctrines lead to action."

Of the personal note to which I have made reference—no examples need or should be given. Such things must not be transplanted from their own homes.

"The delicate shells lay on the shore;
The bubbles of the latest wave
Fresh pearl to their enamel grave;
And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam
And brought my sea-born treasures home:
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun and the sand and the wild uproar."

If I may suppose that this paper may be read by some one who is not yet acquainted with Newman's writings I would advise him, unless he is bent on theology, to begin not with the "Sermons," not even with the "Apologia," but with the "Lec-

(Continued on page 213.)

The Catholic Weekly Review.

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1888.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNN,
Archbishop of Toronto.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter, style, form and quality of the REVIEW, and I do hope it will become a splendid success.

Believe me, yours faithfully,

JAMES J. CARRERY,
Bishop of Hamilton.

TORONTO, SATURDAY, JUNE 9, 1888.

The *Freeman's Journal* of New York does not take too hopeful a view of the American Catholic University, the corner stone of which was laid with imposing ceremonies on the 24th ultimo. In time it thinks it will perhaps realize the hopes of its projectors, but this realization will take time, and men's strength and zeal, and money and students. "But somehow or other," it says, "the Catholic University, being still a vision of the future, does not excite the enthusiasm it ought to. It must be made a success if possible; yet there is a feeling that it will take many years before an efficient corps of professors and a sufficient number of students will make a university at Washington. It seems to have been forgotten that it is men, not buildings, that make a college."

Just as one rises refreshed from his writings, so no one, no one at least of any appreciation or taste, can ever tire of the mention of Cardinal Newman. In another column we print this week the greater portion of the article on the Cardinal, contributed to the June number of *Scribner*, by Mr. Augustine Birrell, the accomplished author of *Obiter Dicta*. Those who remember his chapters on "Truth Hunting" and the "Via Media," will have been prepared for an appreciative estimate of the man "whose long life," Mr. Birrell then said, "has been a miracle of beauty and grace, and who has contrived to instil into his very controversies more of the spirit of Christ than most men can find room for in their prayers."

That part of Mr. Birrell's article we print elsewhere treats in the main of the Cardinal's writings; there are interesting references in other parts to the Cardinal himself and the Tractarian Movement. And in what he says of that movement, and the position of the Anglican Establishment, there will be found between the lines all of that

playful but keen and incisive cynicism, that good-natured ridicule, and finish and charm of epigrammatic expression, which put *Obiter Dicta* in such favour, and gained for its author a high place among original thinkers and critics. It is plain from his words that he has been attracted towards the Cardinal not less by the lovely charm of his character than by the strength of his mind. In what way he thinks of him he makes clear in the following extract:

"There are some men whose names are inseparably and exclusively associated with movements; there are others who are forever united in human memories with places; it is the happy fortune of the distinguished man whose name is at the top of this page, to be able to make good both titles to an estate in our minds and hearts; for whilst his fierce intellectual energy made him the leader of a great Movement his rare and exquisite tenderness has married his name to a lovely Place. Whenever men's thoughts dwell upon the Revival of Church Authority in England and America during this century, they will recall the Vicar of St. Mary's, Oxford, who lived to become a Cardinal of Rome, and whenever the lover of all things that are quiet, and gentle, and true in life and literature visits Oxford he will find himself wondering whether snap-dragon still grows outside the windows of the rooms in Trinity where once lived the author of the "Apologia."

That such unions are rare, the union of a name with not only great Movements but Places, Mr. Birrell makes clear in one illustration. The Rev. John Wesley, for example was a distinguished man, and his name is associated with a remarkable movement. His great missionary tours in Devon and Cornwall, and the remote parts of Lancashire, lack, in the judgment of Mr. Birrell, no single element of sublimity. To this day the memories remain of his apostolic journeys, the portrait of the preacher hangs up in the cottage of almost every Cornish miner, whilst his name is pronounced with reverence by a hundred thousand lips. And Wesley was an Oxford man. But Wesley is not much in men's thoughts as they visit that enchanting city. Why is this? "Surely because," Mr. Birrell answers, great as he was, he lacked charm. As we read his diaries and letters we are interested, we are moved, but we are not pleased. Now Oxford pleases, and therefore it is that when we allow ourselves a day in her quadrangles we find ourselves thinking of Dr. Newman and his Trinity snap-dragon, and how the Rev. William James, 'sometime in the year 1823,' taught him the doctrine of Apostolical Succession in the course of a walk round Christchurch meadow, rather than of Wesley and his prayer meetings at Lincoln which were proclaimed by the authorities as savouring of sedition."

Naturally enough, any mention of the Oxford movement, with which Dr. Newman and so many brilliant men were associated, makes some good people impatient. Its effects are seen to have been very far-reaching. Indeed, the extent of the movement, and the full force of the blow which the Church of England received in the secession of John Henry Newman from its communion, will be much better estimated, Mr. Gladstone has said, a century hence than it possibly can be at present. And probably it is because they appreciate this that crusty people are to be met with who are not at all touched with "Newmania," who say that they have heard enough of the Oxford movement, and who think that the time for penning ecstatic paragraphs, such as Matthew Arnold wrote about Dr. Newman's personal appearance in the pulpit at St. Mary's, is over. The movement, they think, ought to be left alone—ought always to have been left alone—and the men engaged in it to be forgotten. But whether they think so or not really makes little difference. It was an intellectual movement, and the principle of it has remained in the air of the epoch. As Mr. Birrell tells us, the great northern towns lived their grimy lives amidst the whirl of their machinery, quite indifferent to the movement, and the huge Nonconformist bodies knew nothing about it. Nor would they have understood the subjects the Tractarians dealt with in their treatises were not such as could be seized by the popular mind or brought within the apprehension of the average intellect. The movement was academic in its inception, it was conducted by accom-

plished theologians and churchmen, and was surrounded with the *odium theologium* in an eminent measure. The purpose of the Tractarian movement, to which Mr. Froude gave the name of the Counter-Reformation at Oxford, has often been described in these pages. But Mr. Birrell in his paper puts it very concisely. "The great plot, plan, or purpose, call it what you will, of the Tractarian movement was to make Churchmen believe with a personal conviction that the Church of England was not a mere national institution, like the House of Commons or the game of cricket, but a living branch of that Catholic Church which God had from the beginning endowed with sacramental gifts and graces, with a priesthood apostolically descended, with a Creed precise and specific, which it was the Church's duty to teach and man's to believe and with a ritual and discipline to be practised and maintained with daily piety and entire submission." And as a result of this Neo-Catholicism it came to pass that many a devout soul rejoiced to find that his religion after all had in it something of reality. Soon there was perceived a marked change—"the dry bones lived—formal devotions were turned into acts of faith and piety, the Church became a living witness to the Truth, she could be interrogated—she could answer. The old Calendar was revived, and Saints' day followed Saints' day, and Season Season in the sweet procession of the Christian year. Pretty girls got up early, made the sign of the Cross and, unscared by devils, tripped across the dewy meadows to Communion. Grave men read the Fathers, and found themselves at home in the fourth century."

And thus, he goes on to say, was "the long Polar winter that had befallen Anglican theology broken up, and the icebergs began moving about in a haphazard and even dangerous fashion."

Though the Tractarian movement itself is no longer to be seen, yet its work, he contends, may still be seen. The movement reached a point and then things were allowed to drop. Its great leader became a Catholic. "The Church of Rome," says Mr. Birrell, "received some distinguished converts with her usual well-bred composure." The Tracts for the Times, neatly bound, repose on the library shelves, the famous Tract go, as he truly says, "that fierce bomb-shell which once scattered confusion through clerical circles, being perhaps the only bit of Dr. Newman's writing one does not, on thinking of, wish to sit down at once to re-read." Then there was a strong outburst of John Bullism, and, thanks to John Bullism, the Establishment survived. "But some day or another," says Mr. Birrell, with that cynical good humour which renders so agreeable everything that he has written, "the old questions will have to be gone into again, and the Anglican claim to be a Church, Visible, Continuous, Catholic and Gifted, investigated—probably for the last time."

A vein of irony such as this is not struck upon every day.

Our readers have doubtless read some strange comments on the imposing ceremonies of the Corpus Christi observance in Montreal on last Sunday, but nothing certainly more coarse or more flippant than the comments of the Montreal correspondent of the *Week*, an universal instructor. Hodge sitting in judgment on the Angel of the Schools, and Goody Jones instructing her minister in the interpretation of Scripture are not better in their way. Probably hardly out of her teens, the correspondent never once doubts that she has discovered that all mankind have hitherto been wholly in the wrong, and that nobody ever had a clear and comprehensive view of the truth in morals, politics, or religion, till she planted herself on her young instincts and—mastered all things.

"Heretics," says the correspondent, "might philosophically contemplate this pretty remnant of mediævalism, tough-hearted, long-visioned, old-world legislators condemned long ago." The small boys recited prayers "with exemplary fortitude." The religious societies were composed "of such material as, as societies are composed of," and much more to the same purpose, the correspondent, as it were, stripping herself, intellectually, in order to show what great emancipation may be attained, and advance made upon all predecessors. The young woman, like Iago, is nothing if not critical.

THE ONTARIO MUTUAL LIFE.

In another column will be found the 18th Annual Report of the Ontario Mutual Life Assurance Company from a perusal of which we learn that the Company has met with great success during the past year. It leads all other Companies doing business in Canada in the number of new Policies issued, while it has increased its assets as compared with the previous year in the handsome sum of \$180,000, and it holds in reserve for the security of its policy holders the large sum of \$1,004,505.64. Its death losses have been below the expectation, which shows care in the selection of its risks. The Company seems to be run in the interests of its members, its Policies not being encumbered by any conditions in regard to travel, residence or occupation, and in fact after the lapse of two years becoming indisputable on any grounds whatever. The Ontario Mutual well deserves the patronage of the public.

(Continued from page 211.)

tures on the Present Position of Catholics in England." Then let him take up the lectures "On the Idea of an University" and on "University Subjects." These may be followed by "Discussions and Arguments," after which he will be well disposed to read the lectures on the "Difficulties felt by Anglicans." If after he has despatched these volumes he is not infected with what one of those charging Bishops called "Newmania," he is possessed of a devil of obtuseness; no wit of man can drive out.

Of the strength of Dr. Newman's philosophical position, which he has explained in his "Grammar of Assent," it would ill become me to speak. He there strikes the shield of John Locke. *Non nostrum est tantas componere lites.* But it is difficult even for the most ignorant of us not to have shy notions and lurking suspicions even about such big subjects and great men. Locke maintained that a man's belief in a proposition really depended upon and bore a relation to the weight of evidence forthcoming in its favour. Dr. Newman asserts that certainty is a quality of propositions and he has discovered in man "an illative sense" whereby conclusions are converted into dogmas, and a measured concurrence into an unlimited and absolute assurance. This illative sense is hardly a thing (if I may use an expression forever associated with Lord Macaulay) to be cocksure about. Wedges, said the mediæval mechanic to his pupils, split wood by virtue of a wood-splitting quality in wedges—but now we are indisposed to endow wedges with qualities, and if not wedges—why propositions? But the "Grammar of Assent" is a beautiful book, and with a quotation from it I will close my quotations: "Thus it is that Christianity is the fulfilment of the promise made to Abraham and of the Mosaic revelations; this is how it has been able from the first to occupy the world and gain a hold on every class of human society to which its preachers reached; this is why the Roman power and the multitude of religions which it embraced could not stand against it; this is the secret of its sustained energy and its never-flagging martyrdoms; this is how at present it is so mysteriously potent, in spite of the new and fearful adversaries which beset its path. It has with it that gift of stanching and healing the one deep wound of human nature, which avails more for its success than a full encyclopædia of scientific knowledge and a whole library of controversy, and therefore it must last while human nature lasts."

It is fitting that our last quotation should be one which leaves the Cardinal face to face with his faith.

Dr. Newman's poetry cannot be passed over without a word—though I am ill-fitted to do justice to it. "Lead, kindly Light," has forced its way into every hymn-book and heart. Those who go and those who do not go to church, the fervent believer and the tired out skeptic, here meet on common ground. The language of the verses in their intense sincerity seems to reduce all human feelings, whether fed on dogmas and holy rites or on man's own sad heart, to a common denominator.

"The night is dark, and I am far from home,
Lead thou me on."

The believer can often say no more. The unbeliever will never willingly say less.

Among Dr. Newman's "Verses on Various Occasions"—though in some cases the earlier versions to be met with in the "Lyra Apostolica" are to be preferred to the latter—poems will be found, by those who look, conveying sure and certain evidence of the possession by the poet of the true lyrical gift—though almost cruelly controlled by the course of the poet's thoughts and the nature of his subjects. One is sometimes constrained to cry: "Oh, if he could only get out into the wild-blowing airs, how his pinions would sweep the skies," but such thoughts are unlicensed and unseemly. That we have two such religious poets as Cardinal Newman and Miss Christini Rossetti is or ought to be matter for sincere rejoicing.—*Augustine Birrell in Scribner's Magazine.*

SILK RIBBONS.

Those of our lady readers who would like to have an elegant large package of extra fine, Assorted Ribbons, (by mail), in different widths and all the latest fashionable shades, adapted for Bonnet Strings, Neckwear, Scarfs, Trimming for Hats and Dresses, Bows, Fancy Work, &c., can get an astonishing big bargain, owing to the recent failure of a wholesale Ribbon Manufacturing Co., by sending only 25 cents (stamps) to the address we give below.

As a special offer, this house will give double the amount of any other firm in America if you will send the names and P.O. address of ten newly married ladies when ordering and mention the name of this paper. No piece less than one yard in length. Satisfaction is guaranteed, or money cheerfully refunded. Three packages for 60 cents. Address, LONDON RIBBON AGENCY, JERSEY CITY, N. J.

DESERVED OFFICIAL RECOGNITION.

THE GOVERNMENT EXAMINATION OF BAKING POWDERS—ROYAL OFFICIALLY REPORTED PURE.

The reports of the Government analysts, as made public from time to time in the official reports of the Commissioner of Inland Revenue, form useful subjects for study. A great deal of attention is devoted to the examination of baking powders, and very properly so, for they are articles of general use, and many of them being grossly adulterated, all possible information should be given to enable consumers to distinguish between the good and the bad.

A large number of these articles have been analysed, the samples being collected from dealers in all sections of the Dominion. The impurities found were principally alum and lime, both unwholesome. The alum is used in place of cream of tartar because of its low cost. The lime, both tartrate and sulphate being found, was present from the use of improperly refined cream of tartar.

The analysts found and reported the Royal Baking Powder to be pure, free from lime, alum, and phosphatic acid, and of high leavening strength. A complete analysis would undoubtedly have shown no baking powder except the Royal entirely free from some one of these objectionable ingredients. This, we presume, accounts for the lack of leavening power in the other powders, as sometimes complained of by the cook, and for the bitter taste found in the biscuits so frequently complained of by ourselves.

But aside from the inferiority of the work done by these powders, the physicians assure us that lime and alum taken into the system are injurious. Their physiological effects are indigestion, dyspepsia or worse evils.

The question naturally arises, why do these cheap baking powder makers use these things? Alum is three cents a pound, lime still cheaper, while cream of tartar costs thirty-five or forty. The reasons for the chemical purity of the Royal Baking Powder were recently given in the *New York Times*, in an interesting description of a new method for refining argols, or crude cream of tartar. It seems that it is only under this process that cream of tartar can be freed from the lime natural to it, and rendered chemically pure; that the patents and plant for this cost the Royal Baking Powder Company about half a million dollars, and that they maintain exclusive control of the rights.

This official recognition of the purity and value of the Royal Baking Powder by the Government will add to the already wide popularity of that article, and deservedly so. This baking powder is now used, to the exclusion of all others, by the United States Government, its advertisement for supplies calling for it by name, as the continued tests of the official chemists show it to be much higher in strength and purer in quality than any other brand.

CATHOLIC AND LITERARY NOTES.

Lord Dufferin has placed Mgr. Geothal, Archbishop of Calcutta, and Father Alfred Neut, rector of the College of St. Francis Xavier, in that city, on the Senate of Calcutta University.

The visit paid last week by Mr. Gladstone to Messrs. Burns & Oates has had various records in the Press. The *Pall Mall Gazette* says: At Messrs. Burns & Oates, the Catholic publishers in Orchard Street, Mr. Gladstone saw, for the first time, the sketch of himself and Dr. Dollinger seated in conversation, painted by Lenbach, in Munich, and was enthusiastic in expressing approval of the Bavarian painter's power of portraiture. Mr. Gladstone also greatly admired a portrait of the Pope painted by Mr. Thaddeus, the young artist to whom Mr. Gladstone gave a three hours' sitting in Florence with excellent results.

CANADIAN CHURCH NEWS.

Bishop Cleary, of Kingston, has been visiting several places of interest in the north of England, on his return from Rome. He sailed on Thursday for home.

The Abbe Lemmens, a native of Holland, has been appointed Bishop of Vancouver.

The Catholic Church at Hull, near Ottawa, the largest edifice in the archiepiscopal diocese of Ottawa, was destroyed in the great fire which occurred there on Tuesday last. The church was of solid limestone, with a sheet iron roof, which held the fire in splendidly, and had there been anything like a sufficient water supply the building would have been saved. As it was the beautiful structure, valued at over \$150,000, was totally destroyed, together with other church property in the vicinity estimated at \$100,000 more. The church was beautifully finished inside and contained many fine pictures, none of which were saved.

"Hambledon," the sporting correspondent of the *Pall Mall Gazette*, tells that Cardinal Manning was an excellent cricketer in his youth. So far back as 1825 he played for Harrow School against both Eton and Winchester. The chroniclers of that game being in doubt whether the youth "E. Manning" referred to was his Eminence or not (his Eminence's initials are "H. E."), the Cardinal has cleared away the uncertainty by stating that he was the veritable player, and that he still has a most hearty sympathy with the game.

A very popular saloon-keeper, named O'Brian, is dead in Chicago. "He was the biggest-hearted man that ever lived, and there won't be room in Chicago to hold his funeral next Tuesday," said one of his associates. Wherein was he big, by the way? Here is the answer:

"He was a friend to the unfortunate, and, unlike the most of his kind, O'Brian would not kick his customers out when they had no more money to spend."

This is a sociological fact indicating the degree of civilization present in certain parts of Chicago. Herbert Spencer would gladly appropriate it for his portfolio of facts illustrating the various grades of social progress.—*Catholic Citizen, Milwaukee.*

The Ontario Mutual Life!

THE Annual Meeting of this popular and prosperous Company was held at its Head Office, Waterloo, Ont., on Wednesday, May 30th, 1888. The attendance was large and representative, embracing a number of prominent business and professional men from a distance, with the usual quota of the Company's General Agents, and leading men of the town.

The President, I. E. Bowman, Esq., M.P., having taken the chair, the Secretary, W. H. Riddell, Esq. read the notice calling the meeting. The minutes of the previous Annual Meeting were, on motion, taken as read. The President then read the

DIRECTORS' REPORT.

Your Directors in presenting to you their eighteenth annual report, being for the year ending on the 31st December, 1887, have much pleasure in stating that the business of our Company has again been highly satisfactory.

The number of Policies issued, the amount of Assurance granted, the income from premiums and interest, are all in excess of any previous year, and the assets held in reserve for the security of policy holders are proportionately increased.

The following tabulated statement shows that the steady progress made by the **ONTARIO MUTUAL** from year to year since its organization is still fully maintained :

	1885.	1886.	1887.
Number of Policies issued.....	1,355	1,917	2,181
Amount of Policies issued.....	\$1,867,950.00	\$2,565,750.00	\$2,716,041.00
Number of Policies in force	6,381	7,488	8,605
Amount of Policies in force.....	\$8,259,361.71	\$9,774,543.38	\$11,081,090.38
Total Cash Income	273,446.85	319,273.98	356,104.80
Total Assets.....	753,661.87	909,489.73	1,089,448.27
Reserve held.....	695,601.36	802,167.24	1,004,505.64
Death Claims paid.....	76,836.00	54,250.00	60,156.00
Matured Endowments paid.....	1,000.00	3,000.00	3,150.00

After the completion of the Auditors' Statement, the Executive Committee carefully examined and passed in detail the several securities specified in the General Statement of Assets and Liabilities to the 31st December last, and found the same correct, and also verified the balance of cash.

Our death rate, although somewhat in excess of the unusually low mortality of 1886, is yet much below the expectation, and our ratio of expense to income has again been reduced.

We regret to have to report the death of one of our Directors, I. B. McQueston, Esq., M.A., late of Hamilton, whose place has been filled by the appointment of Francis C. Bruce, Esq., of the firm of Messrs. John A. Bruce & Co., of the same place.

The detailed statement prepared and duly certified to by your Auditors, is herewith submitted for your examination. You will be called upon to elect four Directors in the place of Robt. Melvin, Robt. Baird, Jas. Hope, and C. M. Taylor, whose term of office has expired, but who are eligible for re-election.

On behalf of the Board, I. E. BOWMAN, President.

Having read the Auditors' Report, the Chairman referred to the thorough checking and examination which had been made by the Executive Committee of the Board of all the securities held by the Company, and the verification of the cash on hand and in the Banks at the close of the financial year, and he was pleased to be in a position to state that the various amounts invested in Policy Loans, in Debentures and First Mortgages were found by them to be correctly set forth in the Company's published Statements. He pointed out that the Agency Staff was perhaps never in a more efficient state than at the present time, as was shown by the fact that the issue of new policies during the first five months of 1888 was considerably in excess of the same period of last year. He showed that though this Company issued a larger number of policies for 1887 than any Company doing business in Canada, the expenses in proportion to new business were less than those of any of the competing Companies, and while he gave the figures for the information of the members present, and which were taken from official reports, he deprecated the practice, too common of late with many Companies, of making unfair, unjust and invidious comparisons with rival institutions, and publishing the same through the press in their annual reports. He thought each Company should stand on its own merits, without an attempt to disparage the standing of its neighbors. He had much pleasure in moving the adoption of the various reports.

Several members spoke in support of the motion, congratulating the Directors, Officers and Agents on the continued prosperity, the high financial standing, and growing popularity of the Company, which they agreed in believing was destined to be, at no very distant date, the leading Life Assurance Company of Canada—a position it was pre-eminently fitted to occupy owing to its careful and energetic management, its principles of mutuality and equity, its payment of death losses immediately on the completion of the claim papers, without any abatement or discount,—a practice which **THE ONTARIO MUTUAL LIFE** was the first to introduce in Canada, but the credit for which some of its rivals were now trying to rob it. This Company has no interests to serve apart from those of its members, who get their Assurance at net cost. It was maintained that too much could not be said in favor of the liberal and equitable cash surrender and paid up values guaranteed in plain figures under the Company's seal on each policy, thus enabling members to know with certainty the value of their policies should unfortunate circumstances, which often occur, necessitate their relinquishment. Its policies, old and new, were now without conditions in regard to travel, residence, and occupation, and after the lapse of two years indisputable on any grounds whatever.

Among the speakers were the Rev. Messrs. Morrow and Carson, and Messrs. Frank Turner, C. E., Wm. Bell, J. B. Hughes, Geo. Lang, Charles Packert, S. Burrows, E. M. Sipprell, Wm. Hendry, the Company's Manager, and others. The retiring Directors have been re-elected, the Auditors re-appointed by vote of the meeting, and the usual votes of thanks passed, this most successful and influential meeting was brought to a close.

After the adjournment the Directors met and re-elected I. E. Bowman, Esq., M. P., President, and C. M. Taylor, Esq., Vice-President, for the ensuing year.

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First Series Prizes value \$50,000 00
Principal Lot—One Real Estate worth 5,000 00

LIST OF PRIZES.

1 Real Estate worth	\$5,000 00..	\$5,000 00
1 Real Estate worth	2,000 00..	2,000 00
10 Building Lots in Montreal	300 00..	3,000 00
15 Bedroom or Drawing-room Suits to choice	200 00..	3,000 00
20 Do do do	100 00..	2,000 00
101 Gold Watches	50 00..	5,000 00
1000 Silver do	20 00..	20,000 00
1000 Do do	10 00..	10,000 00

2167 Lots, worth \$50,000 00

TICKETS - \$1.00.

Second Series Prizes value \$10,000 00
Principal Lot—One Real Estate worth \$1,000 00

LIST OF PRIZES.

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1000 Toilet Sets worth	5 00..	5,000 00

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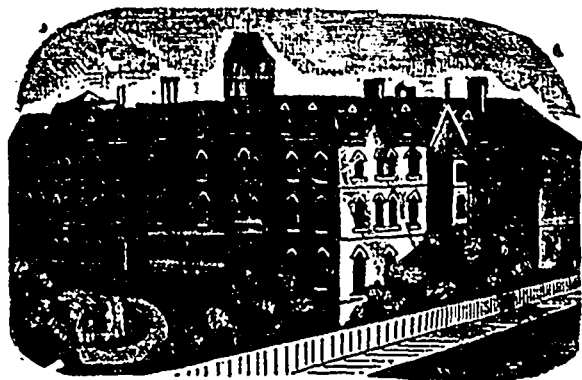
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