

## The Catholic Register

PUBLISHED EVERY THURSDAY BY  
THE CATHOLIC REGISTER PUB. CO.

PATRICK F. CRONIN  
Editor.

### SUBSCRIPTION:

In City, including delivery ..... \$1.50  
To all outside points ..... \$2.00

Offices—9, Jordan St., Toronto

Approved and recommended by the Arch-  
bishops, Bishops and Clergy.

### Advertisement Rates

Transient advertisements cents a line.  
A liberal discount on contracts.  
Remittances should be made by Post Office  
Order, Postal Order, Express Money or by Regis-  
tered Letter.  
When changing address the name of former  
Post Office should be given.

Telephone, Main 489.

JOSEPH COOLAHAN

Is now calling upon Toronto Subscribers

TORONTO, MARCH 1, 1906.

### THE BANQUET TO SIR WILFRID LAURIER.

The Banquet tendered Sir Wilfrid Laurier by the Reformers of Ontario possessed several distinctive features, which amid all the glamour of their surroundings stand out in the white light of unprejudiced public opinion, as marks which justly belong to the occasion and which are in part at least, applicable to none other. The first of these though by no means the most important, is that as a public function whether viewed socially or politically, the event has never been surpassed, or even nearly approximated to in the former history of our Dominion. Again it is acknowledged even by opponents in politics that the reception tendered Sir Wilfrid was in every way deserved as the tribute to a capable statesman and an accomplished Christian gentleman, and lastly it marks an epoch when Canada stands before the world as a nation, and its Premier is its builder. Ten years ago the word "nation" as applied to our country was not accepted by outsiders, we were merely colonists, nor did we ourselves claim the name in any very serious mood. But at the Banquet it was asserted that we, proportionally speaking, are the third nation of the world commercially, and the statement met with no cavil then, nor has it met with any since. This fact alone proves, if proof were wanting, the truth of the statement made by Ontario's late Premier, that Sir Wilfrid Laurier had given Canada her first impulse towards empire-building, for it is he that has his hand on the helm, to whom the success of the state is due. Fearlessly Sir Wilfrid reviewed his past and on the question of the autonomy bill he proved a triumphant vindication against the charge of coercion in the support of his policy by the Provinces of Alberta and Saskatchewan. The picture of the days to come, drawn from a logical, farseeing and illumining mind, was of the buoyant character, which properly marks a young and progressive country. The near future, when the full and teeming ears of golden Canadian wheat will feed not only the West, but the millions of China and Japan, was a glowing and gracious prediction, and the verification will not be long in the coming.

Lastly the occasion must have been to Sir Wilfrid an experience graceful and satisfying for it assured him that his friends are not alone amongst those of his ancestry and creed, but that they are found everywhere in the broader fields of a great Canadian nationhood.

### AN INSURANCE COMMISSION.

The appointment of a government commission to investigate the conduct of the life insurance business of Canadian companies, was rendered inevitable by the upheaval in the big insurance companies of the United States. Modern insurance is one of the most exact branches of financial science. Where great companies are competing one against the other, it is necessarily the case that but little difference is left apparent in their statements of profits, cost of operation, etc. The Fowler investigation in New York began with all the calmness of formality, but developed force as it went along and ended up in disaster for the heads of three or four of the largest financial institutions in the world. There is no doubt at all that the general effect, so far as policy-holders and the public are concerned, is beneficial. But it remains to be seen whether the drastic recommendations to which the investigating body subscribed last week will pass the criticism of policy-holders themselves.

The keen concern aroused throughout the world by the Fowler commission was shared in every part of this country, and the Dominion Government has acted wisely in taking time by the forelock. The names upon the commission are those of experienced

and reputable men, whose expert knowledge cannot be questioned. For the rest, we do not know that it would be wise to have any limit whatever to the inquiry. The probe should be placed in the hands of a capable and public-spirited lawyer; and Canada must be poor indeed in men of rectitude and ability if we cannot duplicate on this side of the line the services of even another Hughes. To expect for a moment that the commission can formulate any suggestions for legislation to be introduced in the coming session of Parliament, would be absurd. The Fowler commission took a year to do its work; and had it taken five years, the time would have been well spent and abundantly justified by the results. The interests of the policy-holders in the Canadian insurance companies will not suffer by a thorough undertaking of the task ahead of the Commission; and if its report is ready for the Parliament of 1907 it will be all that can be expected. The chief desirability is that the field of inquiry must be fully and efficiently covered.

### MATERIALISTIC KNOWLEDGE.

The great world of thinking men may roughly be divided into materialists and immaterialists. As things are to-day the first class far outnumber the second—at least not taking into account Catholic thinkers. These cannot be materialists; the cornerstone, the walls and interior of the temple in which they worship and learn have other foundations. Not so with the rest. One has but to take up a magazine, a review, or a thoughtful journal to see the materialistic trend of the human mind. Whether it is its march? It knows not, nor will it listen to any voice but to that of self-conceit. Having no answer to the graver questions of life, it relegates them to the shelves of oblivion or the waste-basket of agnosticism. There is no institution which this materialism pretends to despise so much as the Church, nor is there an institution which it fears so much. They differ radically. The world of materialism is limited by the senses; that of the Church is the unmeasured immensity of God. The knowledge grasped by the former lies within the range of the most distant telescope or the most searching microscope; the knowledge of the Church is the unsurveyed realm of eternal truth. Materialism in its teaching comes with no standard but the physical certainty of the senses. The divine word is the guarantee of the Church's revelation. In this school there is only a relative standard of right and wrong; in the Church morality has an eternal foundation. Has the Church much to fear from materialism? Let not the question be misunderstood. The Church has nothing to fear from any power; the promise to her will never fail. But has the Church anything to fear for the souls who are in danger from materialism? Less than from rationalism. Materialism can give so unsatisfactory an account of nature, life, God and our relations with Him, that unprejudiced minds will not tarry in her empty halls. Let us quote Goldwin Smith not as an extreme materialist by any means, but as a leading critic. He says: "Always we have to remember that our knowledge is bounded by our senses and that we may be in a world quite other than that which our sense reveals." Strange it is that anyone should be quite so inconsistent as to maintain on the one hand that our knowledge is bounded by our senses and in the same sentence admit the possibility of being in another world. This second world must be of a higher order than the world of sense. It can be no mathematically constructed world, founded upon supposition, filled with our fancy, enduring or persisting according to our will. Its foundation stones are deeper than earthly rocks, and from the heights of its hills the clear sighted may dimly see the land of eternal day. And man will always keep his eyes strained towards that shore over which rests the light of truth and the dawn that knows no night; for the eye is not satisfied with seeing. Man's capability of knowledge will ever be greater, vaster and more extended than his actual knowledge. The feeling that we can know more than we do know, the hope that we can attain a happiness other than that of sense, the thought that there is a brighter light shining whose rays our eyes illumined may behold are the strongest levers for the elevation of the world and the improvement of the race. After science has analyzed its last sample and closed its laboratory, thought turns away still hungry and thirsting for justice, its questions unanswered, its hopes unfulfilled. Its faculty of intelligence reaches out to a world beyond the bounds of the material, to a world more in keeping with the dignity, the reality and the spirituality of thought. This proved the case with the ancient atomists. History repeats itself in modern ma-

terialism. The Church has little to fear from the intellectual side of materialism. But there are other sides in this as in every other school of thought. There are the social and moral questions which spring from materialism and are intertwined with the branches of the tree of society in the garden of this world. Appealing to the present life, offering only temporal rewards, with no key to the gates of a higher world, materialism may win the many who are called whilst the chosen few hearken not to her siren voice. It is true of the Church as was said of her spouse; He came unto His own and they received Him not. Prosperity, godless education, labor-saving inventions, the engrossing attention to this world, all tend to keep men from the Church, or prevent them occupying themselves with the one essential, important duty. These are the chains which tie men down to earth. These are the social and moral results of materialistic thought and theory. Their outcome is not hopeful or satisfactory; nor can the generations they bring forth glory in their principles. What hope can earth offer to the poor, yet the great majority will always be poor? What satisfaction can earth give the sinner, yet all have sinned and need mercy? The glory of man is not from below; it is from above. It is not the uncrowned soul, still less is it the unsatisfied sense. It is thought revealed, the diadem of faith, the light of vision—knowledge perfected, fruition enjoyed. When man weary with labors unrequited, with problems unsolved, and bent down to earth at length raises his eyes to those hills whence help will surely come, then, and not till then, will materialism lose its hold and the Church regain its sway over the mind and manners of men.

### DEPUTATIONS WANTED.

Deputations to the Minister of Education are multiplying fast enough to make his lot unenviable and leave his last state worse than his first. If through generosity and a desire to improve education he places a Normal School in each of the localities urging their various claims there will be no dearth of such institutions in Ontario. Why in these days of speedy communication and luxurious travel so many should demand one we can hardly appreciate. Nor is it our concern. The Province can do very well with more than it has at present. But better a small number of high-class Normal Schools than more of an inferior grade. Far from disparaging those we have, we should gladly duplicate them in most respects. There is one Normal School we should like to see—for the training and advantage of that class from which by far the largest number of our Separate School teachers are recruited, viz., the religious communities. To get that desideratum local differences must be laid aside and the communities themselves through their superiors come to some understanding. There is no system in our branch of education. It begins and ends at the parochial school. It opens at the primer and closes at the fourth book. There is no provision for the education of our youth after that—"Educate your children," says the law to Catholic parents—"as high as the entrance to the high school, but no farther. We will take them and put them in irreligious high schools, give them non-Catholic books, educate them." This is the very age of the boy or girl best suited to receive impressions, when passions are rising and character is being formed. History, elementary science, no teaching of religious, lax companions, contempt of our Church, co-education—these are the surroundings and lessons for our youth, generation after generation. Did a deputation lay these, our reasonable demands, before the Minister upon this crying evil and injustice? If instead of Catholics we had Protestants in this pitiable condition the educational lobbies would have been thronged with deputations for the last forty years; and the country would have rung with the cry. What are our Catholics doing? Not a high school or a training school for their teachers. Are our people in earnest about this question of education? Is it no small matter that our older boys and girls cannot look to a state school where they can receive a deep Catholic education along the lines of their younger brothers and sisters? The responsibility for such a condition rests somewhere. Never mind—it matters not where. Let not the laity pass it over to the clergy. The obligation of educating the child rests with the parent. Again we say—never mind. Let us be up and doing—and let us never rest until Catholic education, both primary and secondary—is put upon a proper basis, in order that our people may have confidence, and having confidence, be loyal to it. To attain this purpose there must be unselfish devotion to the cause. It does not mean that every locality is to

have a high school—or that such or such a community is to have one. It is provincial, not local. A locality may in course of time need one. But the crying need of the hour is the system—for a generation has passed off the stage, crying for bread and receiving only the crust, or else go elsewhere. How long are we to put up with this? Just as long as mistaken silence keeps us home or deters us from proper organization. If we had the courage of our convictions and the determination of others, we would make reasonable demands and persist in them till granted.

### EDITORIAL NOTES

The retirement of Sir Frank Burdand from the editorship of London Punch after 25 years' service has produced widespread tributes to his personal and journalistic character. Whatever may be said of the work of members of his staff from time to time, he was himself always a humorist of the most genial type. Perhaps it was his too easy-going character that enabled some of these contributors to use the pages of "Punch" in a way that was entirely foreign to the professed mission of that journal. It is a remarkable fact that throughout its career "Punch" has always had the service of Catholic journalists whose religious feelings have not been at all times regarded.

Goldwin Smith is not ashamed to say that Princess Ena is sacrificing her religious convictions at the dictation of royal match-makers. But what does he or the Council of the Imperial Protestant Federation know about it. The Council has addressed a petition to King Edward, stating that the announcement of the proposed marriage of Princess Ena and King Alfonso has caused the deepest sorrow and distress to those whom the Federation represents, more especially as it is believed that an essential condition of such marriage taking place will be the previous reception of the Princess in the Church of Rome. The Council appeals to his Majesty to withhold his consent to the marriage. As a matter of fact what the Council wants is that the King should prevent the public profession by the Princess of the Catholic religion to which she is genuinely a convert. She is not the only convert who has chosen a Catholic husband.

Lord Aberdeen is not idle these days in Ireland. Under his guidance the provoking activities of the police and the law officers of Dublin Castle are abruptly ended. In the case of the King against Conor O'Kelly, M.P., and John O'Dowd, M.P., the prosecution has been withdrawn. The three gentlemen named were prosecuted for criminal conspiracy. They were repeatedly put on trial upon flimsy evidence and were awaiting another trial when the Balfour government fell.

### REGULATIONS FOR LENT

Below are the authorized Lenten regulations for the Archdiocese of Toronto:

(From the Appendix to the Ritual, p. 238.)

The Church commands us to begin on Ash Wednesday the holy time of Lent. It is called Ash-Wednesday, because the Church puts blessed ashes on the heads of the faithful. The Church, inspired by the Holy Ghost, has established this ceremony to excite in the souls of those who receive the ashes on their heads, sentiments of humility, penance and mortification. By this pious practice, she intends to retain some traces of her ancient custom and discipline with respect to public sinners, who being covered with sackcloth and ashes, were separated from the communion of the faithful, and allowed to assist at the divine offices only under the porticoes of the Church.

The priest, in putting ashes on the heads of the faithful, makes use of these remarkable words taken from the 3rd chapter of Genesis: Remember, man, that thou "art dust, and unto dust thou shalt return." These words should recall to our memory the sentence pronounced by God against mankind on account of sin, and teach us to submit to that sentence, and prepare ourselves for it, by a penitential life, remembering that death is certain, and that the moment thereof is uncertain.

You should endeavor, brethren, to sanctify yourselves by the fast of Lent, to bring forth worthy fruits of penance, to return to God, and strive to deserve His grace.

During that time, you are obliged to fast every day (Sundays excepted) from Ash Wednesday to Easter Sunday. This is the general law prescribed by the Church for her children. Nevertheless she dispenses with this law, in favor of those who are not twenty-one years of age; she grants also the same indulgence to nurses and pregnant women, to the infirm and valetudinarians; to such as are obliged to make long and painful journeys and voyages, and to all who by fasting would be rendered unable to discharge the duties of their employment, or would endanger their health. Everyone is obliged to consult his own confessor, to listen to his advice, and to beware following his own sensual inclinations.

Fasting may be observed entirely, or in part, by such as are under twenty-one years of age, or above sixty, when they are strong enough to bear it, Christian mortification being at every age an important duty.

It is necessary for you to be well instructed with regard to the duty of fasting. It is certain: 1st. That every Christian commits a mortal sin as often as he fails to fast on each day commanded, unless he is excused by some lawful reason, or such as may be judged so, in doubtful cases, by those who are charged with the care of souls; 2nd. That the fast is broken by making an entire evening meal, or by eating indifferently of all sorts of food; 3rd. That it is a duty for the faithful to submit to the examination and determination of their Pastors, whether their work or their journey be incompatible with fasting; 4th. That it is a criminal complaisance to break the fast, in order to please a friend who may invite us, or whom we may invite to eat before or after meals. It also derogates, at least, from the perfection of the fast, to make use of intoxicating liquors, without necessity, out of mealtime; and, indeed, the fast may be greatly infringed by so doing; 5th. That it is sinning against the object of the fast and the intention of the Church, merely to abstain from the use of flesh-meat and to frequent gambling-houses, to give ourselves up to worldly diversions, to evil company, to useless or idle conversations, to hatred, to enmity, to impurity, and to other criminal excesses; for the end of the fast is, to humble us, to mortify our passions, and to destroy sin in our souls; 6th. That it is to render the fast useless, to suffer with murmurings and impatience the inconveniences which accompany it; 7th. That the fast is carnal, when it is not joined with alms, prayers, and good works. In a word, that it is to render the fast fruitless, merely to weaken the body, without fortifying the mind by the word of God, which you should frequently hear, read and meditate on, every day.

We must remind you here of the rules established in this diocese, with respect to fasting and abstinence, during the holy time of Lent.

1. All days of Lent except Sundays are fast days.
2. On these days only one full meal is allowed, and it is to be taken about noon, unless a change in the hour is approved by the Pastor or Confessor.
3. They who fast may take a cup of tea or coffee with a small piece of bread or biscuit—nothing else—in the morning, and in the evening a collation of about eight ounces of food.
4. The following persons are not obliged to fast: All under 21 and all over 60 years of age; the sick and infirm; women nursing or bearing children; and all engaged in servile work. In case of doubt the Pastor or confessor is to be consulted.
5. All the days of Lent are days of abstinence, but by special Indult the faithful of the Diocese are permitted to use flesh-meat as often as they wish on Sundays and at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday or Ember Week and of Holy Week.
6. Fish and flesh-meat are not to be used at the same meal on any day of Lent, Sunday not excepted.
7. On all days lard or the dripping of flesh-meat may be used in preparing food.
8. The Faithful are recommended during Lent to abstain from all intoxicating drinks in remembrance of the Sacred Thirst of Our Lord on the Cross.
9. They will take no part in public amusements.
10. They will assist regularly at the Lenten devotions held in the Parish Church, and will recite in their homes at least a third part of the Rosary during the family night prayers.
11. The obligation of the Easter Communion may be fulfilled any day from Ash Wednesday until Trinity Sunday, both these days included. By fulfilling it early in Lent our acts of penance and of other Virtues, done in the state of grace, will be more pleasing to God and more meritorious for ourselves.

If you have any children, apprentices, or servants, you are obliged in conscience to have them instructed in the knowledge of God, the mysteries of religion, and in the maxims of the Gospel. You must likewise give them the means of accomplishing the Lenten duties according to their age and strength, and induce them by your advice and example to make a fit preparation for their Easter confession and communion.

We exhort you not to put off going to confession, to prepare yourselves for this great duty, and to accomplish it as soon as possible, that your fast, being observed in the state of grace, may be the more meritorious and acceptable to God. Do not defer your confession till the last days of Easter, particularly you who are engaged in bad habits, or who live in enmity; that we may not be under the painful necessity of seeing you, at that time, deprived of the happiness of making your Easter Communion; but we wish that, on the contrary, you may all rise again in Jesus Christ, after having died to sin during those penitential days.

This time is propitious for obtaining mercy from God. Behold the days of Salvation. We exhort you not to receive the graces of God in vain, but to do all in your power to employ them properly for your salvation.

Every day, as far as your occupations will permit, you should assist at Mass and at the public prayers.

Pass the three days before Lent in prayer, begging of God the grace to make a good use of the holy time, which perhaps, will be the last Lent you may ever see.

Beware of being drawn into the fatal custom of worldlings, who pass these days in criminal excesses, in idle amusements, and in all sorts of

scandalous disorders. Remember that you have renounced all these things at your baptism, and that you are obliged to regulate your conduct as children of God and of the Church, at all times and places, with strict attention, modesty and piety.

Published by authority of His Grace The Archbishop of Toronto.

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

### DRUGS At Wholesale Prices

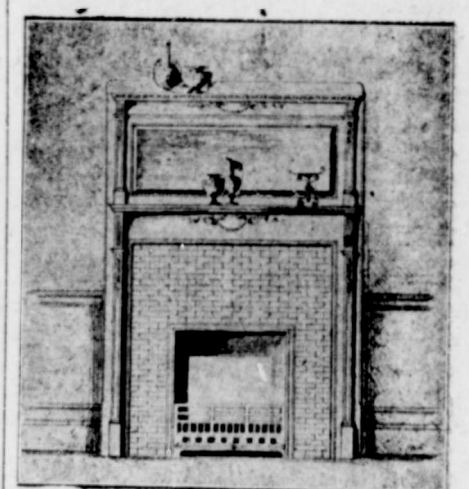
REG. PRICE	OUR PRICE
Doan's Kidney Pills	50c.
Ferrozone	50c.
Little Liver Pills	25c.
Belladonna Porous Plaster	25c.
Dr. Chase's K. L. Pills	25c.
2 qt. Fountain Syringe	1.25
N. Y. Elastic Truss	1.50
Dr. Hammond's Nerve Pills	1.00

Any of the above items will be sent post-paid to your address. All other drugs, patent medicines, trusses, rubber goods, electric belts, and sick room supplies at wholesale prices.

### THE F. E. KARN CO., Limited

Canada's Greatest Mail Order Drug House.

132-134 Victoria St. Dept. R. TORONTO  
Send for large illustrated Catalogue. Mailed free



### Mantels, Grates and Fire Place Fittings

also  
Floor and Wall Tiles

When decorating your house and changing the fire-place it will pay you to visit our show rooms.

### THE O'KEEFE

Mantel & Tile Co.  
97 Yonge St.  
Gerhard Heintzman Building.

### PARTNER WANTED

With \$3000, a good opening in an established high class business, for an educated man as salesman or take charge of office and finances.

Box 115 Catholic Register

### OFFICE MAN WANTED

Young man, experienced bookkeeper and stenographer.

Box 116 Catholic Register

### Guaranteed Mortgages

### Improved Real Estate

This Corporation absolutely protects holders of mortgages guaranteed by it from any loss resulting from failure of a mortgagor to pay principal or interest.

Interest paid at the rate of four per cent per annum half-yearly.

Investors have as security not only the mortgages, which are allocated to their accounts in the books of the Corporation, but also the guarantee of principal and interest under the seal of the Corporation.

### THE TORONTO GENERAL TRUSTS CORPORATION

59 Yonge St., Toronto



### A TRIUMPH OF ART

In laundry work is what everyone calls the output of this establishment—shirts, collars, cuffs and all else washed without tearing, fraying, ripping off of buttons; starching not too little or too much ironing without scorching, or otherwise ruining of everything in a man's wardrobe that ought to go into the tub. If your friends can't tell you about our work, phone us. We'll call for and deliver the goods and our way of doing up things will tell for itself.

### New Method Laundry

Limited  
187-189 Parliament St.  
TORONTO  
PHONE—MAIN 4546 and MAIN 3289