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CERTITUDE AND TRUTH.

Amongst the striking things which Dr. Torrey said during his revival there were some which, as statements, were undoubtedly sound; but coming from him they were very illogical. In the first place he said that in the question of religion or salvation a man ought to be certain. With that no fault can be found. If there is one question in life more than another upon which certitude must be had, and in which doubt is ruinous, it is the very question of the soul. A sailor might as well try to sail the open ocean and reach his port without a compass as that a man should attain heaven without certitude. But Dr. Torrey does not live up to his teaching. Even in almost the next sentence he tells how he led some astray by wrong teaching. In which of his mental phases was he certain? Surely he did not teach in his earlier case what he doubted or what he thought to be wrong? At that time he was certain. Then afterwards he changed his teaching. What is the guarantee that he is now correct is our natural enquiry? Compare the two states of his mind in regard to the question whose importance he emphasizes with all earnestness. There is no warrant that either is right, or that the second is at all surer than the first. How can a teacher maintain that certainty is absolutely necessary in the case, and yet without any standard vary his teaching? It is always the same fallacious reasoning throughout the volume of Protestant logic. One day a man taught that there was no hell, that the Bible was, verse by verse, inspired. A day came, and he felt or thought he was wrong—and he arose and told his hearers the very opposite of what he had previously maintained. If certainty is one condition in the question, consistency in teaching is surely another. The stand, which Dr. Torrey takes is most untenable, and for his hearers unfair. He insists that they shall be certain, and admits in the same breath that he has varied. There cannot be consistency where there is no authoritative teaching; nor can there be any certainty. Let any man insist upon certainty in religion and we are with him. But he must come with us to the other side; he must come to the chair where sits the only consistent, authoritative, infallible teacher.

Another point of Dr. Torrey's is worthy of comment. He said that it was good to be honest but better to be true. So it is. In the all-important question of our relation with God truth is the end to be aimed at, the light to be followed, the rest and refuge to be found. Without truth certainty would be a delusion and honesty a snare. What the King's image is to the coin of the realm, that is truth to the soul. In it alone can the intellect find its perfection or satisfy its needs. Insatiable in its demands, it leaps into the boundless chance questioning the unseen—and in its thought greater than all else. Man is free to think or not to think. But if he thinks he thinks according to a law. Truth must lead him. And when he thinks he must think a truth. His act of thought is not terminated, he has not reached his goal, when he thinks a lie. He must strive again. The question will simply repeat itself, the mind be unsatisfied, the ghost will still walk the earth until the truth bestow rest upon the searching restless intelligence. It is so with religious truth as with all other. But people put aside the other world, as interfering too much with this world's pleasures and concerns. They should not do it, for its essential importance demands attention. Whither will religious truth lead? Here comes the contradiction in Protestantism. Truth is one, not many. The Church of Christ is true and the Church of Christ is one. It is one from the beginning; it is one now; and it will be one on that day when the angel will bid the preacher hold his peace. It is not hard to find that true Church, always one, everywhere united, at Rome, in Canada, in the islands of the seas. There alone is truth, there alone can certainty be found. And we maintain that if Dr. Torrey wishes to be regarded as sincere he must carry his logic to its conclusion, seek the truth whithersoever it may lead him. It was thus that Brownson in America and Newman in England sought truth,

step by step, with sincerity and singleness of purpose, and found it in the one, holy, Roman Catholic and true Church.

EVOLUTION.

Of the philosophical attempts to explain the world's mystery the evolutionary theory is the most unsatisfactory. Materialistic in its origin, it is earthly in its method and limited by the senses in its field of action. Instead of bread it offers a stone to its votaries, and it strives to gather figs from thorns and grapes from thistles. To the ambitious it offers no prize but the temporal kingdoms of the world, nor has it a gift in answer to the hunger and thirst for justice. Its only offspring is agnosticism, unbelief, atheism and materialism. These are her adopted brood—the members of the household of evolution. Nor has she seen her children even to the third generation. Looking at the modern phases of evolution we may reasonably start with Harnack and close with Herbert Spencer. The theory itself may be explained as a mere mechanical building up of all the facts of nature, animate as well as inanimate. Not only does it account for the structure of rocks and sea and stars by the mechanical arrangement of atoms, but likewise the activity of living organisms and even the spiritual energies of man's soul. The blade of grass has its being and its growth by the mere mechanical mixture and chemical changes of certain elements just as the rocky mound in the very same way the thoughts of man, the thoughts that burn and float like fiery meteors through the void of time, are similar elements, more complex because more numerous, but not otherwise differing from the action of the lowest growth or the being of the lowest inanimate shell in ocean's darkest cave. It is one continual progress, along the same line, starting from the simple and becoming more complex as we advance. The simple differs from the complex only in having fewer elements, while the complex has more. Nor is there any more difference between animate and inanimate objects—still less between the species of living beings. It looks upon creation as a line made up of an indefinite number of points. Leibnitz it was who defined a line as a moving point. Leibnitz it was also who, though not strictly an evolutionist, carried his mathematical error into philosophy and lent this specious argument to all subsequent evolutionists. One serious error in the theory of evolution is that it necessitates maintaining that every particle of every element, i.e., every material particle of every material element, possesses a certain degree of consciousness. The block of marble out of which the genius of the artist elaborates the statue differs from the thought of the artist only in degree. Thought is neither of the brain nor the resultant of material forces. Simple apprehension, equitable judgment, subtle reasoning, clear consciousness, all lie in a sphere beyond the material. The unity of thought and its manifestation to itself are such that no materialistic explanation is satisfactory. And the principle of the act is greater than the act. We think; and we know that we think. These imply a reflexion, a turning-back, upon the object by itself, which to things material is absolutely impossible. The grain of sand or the molecule of hydrogen cannot turn in upon themselves. The wind may drift them where it will; magnetism or electricity may produce motion. No material force, however subtle, can introspect itself. That, therefore, which is the principle of this immaterial act is also above the material. Thus the faculty of our intelligence, and the substance of the soul, as well as immaterial. No development, progress, growth or evolution of the most refined material, ever produced, or could produce, a thought. That thought abides above the world of sense, as does the soul from which it springs.

Darwin by his theory of transmutation or descent, gave evolution a great impulse. According to this theory every form of organic life, from the lowest plant up to man, originated at most from a few ancestors, or from one primitive type into which life was breathed. This evolution takes place by the struggle for existence, or as it is sometimes called the natural selection. One insuperable objection to this theory is that none of these transitional forms are found. In fact the evidence found by scientists exhibits a progressive advance in fossil remains, analogous to that now seen in creation, so that one and the same plan of structure must have existed from the beginning. In England, out of eleven extinct mammals found in the deposits of the glacial period no less than ten are identical with species now existing. Without entering into other objections to Darwin we may observe that his inductions in regard to natural selection are entirely unwarranted. The three kingdoms of nature, the mineral, the vegetable, and the animal, are in ascending scale. But there is no proof that one has proceeded from the other. If so, the same genesis would apply to the formation of the internal organs. Just as the brain is not evolved from the heart, neither is the bird from the fish. Evolution is the result of scientific study of nature without regard to the first or final cause. Its eye is bent upon the earth—where it sees the bounded horizon of its own guess-work; and knows, nor craves to know, no other world. It does not explain the descent of man, nor does it account for the thought which

springs from the depth of man's intelligence. Still less will evolution feel at home with the spiritual cravings of the heart or natural selection reconcile itself with moral freedom. Either evolution or religion must leave the temple. The story is always the same; leave God out of study, what will there be; leave God out of education, what generation will be evolved? Materialism for the one and a race of irreligious for the other. It is no wonder that the Church insists and insists in good repute and in evil repute, upon the teaching of religion going hand in hand with other subjects, a light for the darkness or, changing the metaphor, an antidote to the poison with which so much modern learning is infected.

CATHOLIC SCHOOLS IN ENGLAND.

It is hard to say what is the prospect of these schools, judging by the results of the elections. These elections give the Liberals a clear majority over all other parties united together. It may be and probably is the case that many who are elected as Liberals have pledged themselves to serve the interests and claims of Catholics. We come to this conclusion from the fact that the laity were urged very strongly to vote for the candidate only so far as that candidate's answer was satisfactory. It must also be conceded that the Nonconformists had been courting the Liberal vote in a somewhat similar way from the opposite direction. Now many of the Liberal party recognize the fairness of the stand taken by the Bishops and the laity on the subject. The denominational schools, says the Catholic Times, are admittedly too strong to be abolished by even the mightiest Parliamentary majority. The President of the Board of Education, Mr. Birrell, expresses the hope that it is possible for children whose parents desire definite religious teaching to receive it, not indeed as part of the public school curriculum, but nevertheless on school premises, if need be, though out of school hours. The Catholic Times remarks upon this statement that they will not be surprised if when Mr. Birrell comes to frame his bill he recognizes that those wishes are deeper and stronger on the part of Catholics than of any other religious section of the community. The various other journals are not quite so clear as the Catholic Times. In fact an article in the Tablet was regarded as decidedly mischievous by the Catholic Times and is denounced by more than one of the Clergy. The main offence of this article is that without consultation it presumes to decide what are the essentials of the Catholic demand. It claims for Catholics only two out of six managers in their own schools and is prepared to hand over to the local authorities the right to appoint teachers absolutely, the power to object to a teacher on religious grounds being reserved to the Trustees. The Guardian, an English Church paper, in an article says: "The same persons who declare with passionate convictions that the State ought to enter into possession of the schools—to confiscate, that is to say, private property worth many millions—are apparently prepared to make special terms with the Roman Catholic schools." Why? Because politicians who control some seventy or eighty votes in Parliament are interested in their preservation, and because the Roman Church in this country has been saved by its position and antecedents from incurring the acute political enmity of the party of secularization. Nor is there a want of a little humor in this grave question. In the National Review for January a writer in the character of a member of the Cabinet writes addressing Mr. Birrell, President of the Board of Education: "One thing I beg—don't commit us to a conflict with the Roman Catholic Church. Even Bismarck had at last to go to Canossa, and you and I are no Bismarcks—at least I am not. After all it is only a question of supply and demand. Why could we not adopt the Scotch system—repeat the Cowper Temple clause and let each local authority provide whatever kind of schools and whatever religious teaching there is a demand for? If the Nonconformists won't have that how about letting each ratepayer allocate his rate to the Church, Roman Catholic or undenominational, as he prefers? They tell me this works all right in Canada; and it is undeniably fair."

IRISH HISTORY IN THE SCHOOLS.

Some time ago a motion was brought before the Separate School Board to the effect that Irish History should be taught in our schools or at least used as supplementary reading in the classes. That, as we said before, was some time ago. Has anything been done since to forward the movement? If not, measures immediate and strong should be taken to have the work of the motion put into practice, if we would have our schools abreast of the times by taking part in the Revival, which is finding enthusiastic supporters, wherever the sons of Erin are found. From a contemporary we learn that the matter was taken up a few days ago in Chicago, and it was charged then that the subject did not receive sufficient attention, or the thought which was its due. Italians, French, Germans and Poles, it was claimed, keep their language even in their homes in the New World. To retain their mother tongue means to

possess their native literature and so their native history and tradition. The Celt, alas, has lost his mother tongue, has been deprived of it by unjust and iniquitous laws, it is therefore incumbent on him if he wish to know the glorious history of a glorious ancestry that he study the story in a particular way. It is impossible for the children of our schools to share in the Revival to the extent of mastering the old Celtic language of their sires, but to learn something of their story, to go over the chain of events that connects the Ireland of St. Patrick, the Ireland of schools and scholars, the Ireland of Cromwell, the Ireland of O'Connell, the present day Ireland of Redmond and his patriotic band, with themselves and the larger Ireland across the seas is by no means an impossible task, and if rightly pursued, will be by no means an unpleasant one. The tongue of the Saxon will of necessity be the medium, but even so, the history of Ireland will be found of intense interest, if but even half-fairly presented. In the exchange referred to it was stated that, universities, colleges, convents and many parish schools had ignored the teaching of Irish history, and that the Christian Brothers alone, both here and in the Green Isle itself, had maintained their reputation as true teachers, by infusing into their pupils a knowledge of the history of the Celts and their land. If this be true then here is a hint which may be profited by in Toronto. At a patriotic meeting held in the city a short time ago, it was stated that Canadians are more Irish than the Irish themselves. This statement was more courteous than true. There are many, and that many the majority, amongst our younger generation, who are far from knowing that to be Irish or a descendant of Irish ancestors, is to be from a people amongst the most gifted of God's created beings; that the aristocracy of intellect which is the only aristocracy that counts, is found in its highest perfection in the ranks of Erin's sons and daughters, and that the prowess of her many gifted sons has never been surpassed by any nation on earth. Knowledge on the subject would do away with the wish to avoid the patrician names of Patrick and Bridget and the feeling that would be infused into the soul, would be pride and gratitude that one was born Irish or had Irish blood coursing through one's veins. Joyce's History is a readable and concise little book, of which the illustrations alone would elevate Erin's Isle in the mind of the student. If no other is to hand this narrative of Ireland may be commended to our children.

THE REVIVALISTS.

The following article was unavoidably left over from last week, but as its point is as apropos to the present as when written, we publish it now:

After the various missions held in the Catholic churches throughout the city during the autumn our non-Catholic brethren deemed it necessary to have a religious revival. It would not do to let the old church display all the zeal and have so many edifying examples of religious devotion. They must do something. The difficulty was what to do. If the Anglicans had missions the others would not attend them. If the Presbyterians were leading in the movement or held the missions in their churches the Anglicans and Methodists would stay away. A happy thought struck some one. Drs. Torrey and Alexander, two well known and well advertised revivalists, were invited, and Massey Hall, a neutral ground, was chosen as commodious and convenient for the expected thousands. The gentlemen have been here for some time—long enough to have made a deeper impression than they have made. Comparing the number of those who attend with the number reported as standing up and answering to appeals of so-called conversion, the showing is small and poor, nay, insignificant. This is more striking when we consider that the results of these revivalists elsewhere have shown no lasting good. If their methods are a criterion it could hardly be otherwise. Noisy, fear-inspiring appeals, sentimental religion, inharmonious, yet well meant hymn singing may all have a certain part in enthusiasm, but there is too much fire-works about these methods to catch the reflecting mind or keep in fold the returning sheep. We say nothing about the dogmatic faith of these revivalists. When we think of those whom they were addressing they said some good and true things. When they maintained the Divinity of our Blessed Lord; when they asserted the eternity and fire of hell—these were truths which Protestants needed to hear, to which the present generation has grown blind and callous. Other things were not so good. For Dr. Torrey to say: "I belong to

the holy Catholic Church but not to the Roman Catholic Church," was to be facetious, if not impertinent; to claim more than he can demand; and distinguish two things which in themselves are identical. It is foolish also, and especially for a revivalist, not to desire a perfect church. As to doctrines concerning conversion, salvation, and justification these revivalists maintain, as might be expected, the Protestant or Lutheran theory. It is not to our purpose to enter upon that controversy or otherwise criticize these speakers. Critics have not been wanting. From the Unitarians on the one hand and the Anglicans on the other, attacks are coming thick and fast. A prominent Unitarian minister has emptied his Sunday quiver of arrows which he directed against Dr. Torrey. Dr. Torrey, he claimed, had been too narrow, too severe in teaching that there is an eternal, fiery hell. Unitarianism is a modern form of rationalism, and this criticism was the assault of a rationalist scholar upon the ill-framed, weak-fleshed forts of Protestant outlying bulwarks. We desist that Dr. Torrey would find considerable difficulty in answering this critic. We rather enjoy the spectacle. Next Sunday they may both unite in condemning the Catholic Church; for whatever may be their own differences and quarrels, they are shoulder to shoulder in united attack upon the old Church, the Mother of the Churches, the Roman Catholic Church, to which Dr. Torrey prides himself in not belonging.

An Anglican critic considers that his watchmen are asleep whilst their people are making a short cut to heaven by way of this novel conversion. He says: "If Dr. Torrey be right baptism, confirmation, holy communion—even the ordination of clergy and the consecration of bishops seem superfluous." Another Anglican thinks his clergy are altogether too indifferent, and that they ought to express satisfaction because some have gone over to Dr. Torrey. Other critics attack the revivalists' view of hell, as antiquated exploded and unsupported. So the number of critics increases, whilst the number of converts remains about stationary. Protestantism never fails in two points. It never fails in being divided. Nor does it ever fail in undying antipathy to the Catholic Church. The revival now being held in Toronto shows up the first point—the division amongst Protestants. Just as soon, however, as an opportunity presents itself they will stand together again and display a united front against the Church.

Annulment of Marriage

Theologians have been summoned by Mr. Justice Taschereau before the Superior Court at St. Scholastique, in order to clear up a difficulty which has arisen in the suit of Octave Alaire and Emma Lauzon to have their marriage annulled. They were married in October, 1901. Octave Alaire was a widower with five children, and his partner a widow with four. As they were first cousins they procured a dispensation. A few months after the marriage they found that they could not agree over the fulfillment of the conditions of the marriage contract, and they discovered at the same time that they were also related in the fourth degree, a relationship for which no dispensation had been obtained.

On the strength of that impediment the annulment of the marriage was demanded from the Church, and in 1905 Archbishop Bruchesi issued a decree formally pronouncing said annulment. The husband then took out the present action to have that decision confirmed by the court and the marriage contract also annulled. When the case was called the judge expressed some surprise that a dispensation for a relationship of first cousins should not cover a more distant relationship in the fourth degree, and he ordered theologians to be called up to elucidate the point.

The Independent Cash-Mutual Fire Insurance Company

The Shareholders have every reason to be gratified at the very excellent report of the above company for the year 1905, appearing elsewhere in today's issue, as presented at the Annual Meeting held yesterday.

The Gross Premium Income for the twelve months was \$90,857.46. After payment of all Losses and Expenses, in addition to a Dividend at the rate of 6 per cent. per annum on the paid-up capital, the amount carried to the Reserve now stands at \$40,978.38. This excellent result cannot but be appreciated by the insuring public, whose confidence in the Independent is already so well established.

Under careful and conservative management this Company is rapidly forging ahead. The Authorized Capital is \$500,000. Subscribed Capital \$125,000—the Company has deposited with the Ontario Government the full Statutory Amount required, and has now the substantial sum of \$165,978.38 as security for Policy Holders. The business written has shown marked expansion during the year, and the prospects for the future of the Independent are most encouraging.

DEATH

KEARNEY—On Tuesday, January 23, 1906, at his late residence, 361 Queen Street East, John Kearney, aged 84. Dublin, Ireland, papers please copy.

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