Che Gatholic Register. PUBLISHED EVERY THE REDAY

THE CATHOLIC REGISTER PUBLISHING COMPANY

EUBSCHIPTION

OFFICE, 9 JORDAN ST., TORONTO.

Approved and recommended by the Archbalt

ADVERTISING RATES.

Eransteat advertisements to cents a time.

A liberal discount on contracts Remittence should be made by Post Office Order, press Mo 13 (adet, or 13 Reputered Litter, H edic ju , 2 west- a ast hould be drive insomit

Express Mong Codes, or to Registered Letter. If by the partial and to 11 of for freedom. When then, this after on the name of fermer Post Alexander to give the partial to give the give the partial to give the give th outinued until arrestage is paid

Tuint all and leaven

NOTICE.

City subscribers who do not re-ceive their paper every week will confer a favor if they will notify us at once by Post Card or otherwise

THE REGISTER should be rece in all parts of the City on Thursday, at the latest, Friday, of each week.

Telephone 489.

THURSDAY, OCTOBER 4, 1900 The Charity Conference. On Thursday and Friday of last Charities and Correction held its third Charities and Correction held its third annual meeting in the Normal School of this city. Many interesting ad-dresses/were delivered and important papers read at the different sessions. If any criticism should be passed there ed to he too much theorizing and too much relying upon the State.
That a government can and should do
a good deal towards helping the poor and correcting the wayward is assert-ing a truism. For its own well being and preservation the duty of the State is plain and serious, and when in ad-dition to that we consider that one of the noblest functions of government is to 'evate its people we see the imporsame of benevolence and correction. But while we admit all this, we do not concede that the State can do the whole work. To make the State supreme in morals and education is to undermine liberty and everthrow re-ligion. The medern spirit absorbs all rights in the rights of the State. This attempt will account for so much theorizing and failure amongst non-Catholic institutions. Take these co-cieties for relieving the poor, providing for the aged and infirm, protecting the fatherless and widows, for restormost devoted guardian the poor have ever had is the Catholic Church. ing the fallen, and reforming the vicious or criminal—in spite of lavish expense they have not produced satis factory results. They lack the essen-tial element of success which is efficaions in Catholic institutions-sanctitifying grace and supernatural charity. They must draw down from heaven this divine fire which throughout the enturies has consumed generations of victims, and from whose flames have arisen monuments of generosity and homes of unselfish dev tion. It is to wonder that Protestants, so fond of experiential philosophy in other things, should ignore the vast experience of Catholic religious com munities. But it is hard for their pride to admit that anything good can come out of the Catholic Church. Divine charity is the rock upon which rest both the temple of worship and the house of benevolence. Let these be erected upon any other foundation and all will perish amid the storms of selfish greed, sensual pleasure, and the pride of reserve. When the rich maiden forgets her father's people and leaves her marble halls to devote her life to the poor and the fallen, Holy Spirit makes her way plain. The gathered experience of ages is at her disposal—the rule and customs of her religious life are her support—the special purpose of her community marks with sufficient clearness the

arks

d of work she will devote herself to

and her vows of poverty, chastity and

onedience secure her in holy bondage.

proventing selfishness, early affection or the pride of fallen nature from en-

shooning themselves in a heart bound

it is which impresses the character upon the works of zeal in the Church.

Divine charity is the principle prompt-ing them—it is also the turn to which

ing them—it is also the furn to which they tend. The valleys are filled up

to the love of the Divine Spouse. It is well to hear these su-pernatural doctrines 'in mind, for this the bills levelled, the erconed ways grace and charity may come and reign in a life and heart which through other circumstances was exposed to danger. The first speaker, after the presi-

dent had delivered his opening address, was Prof. Goldwin Smith. Few take such interest in the poor as does Dr. Smith. His charity is unosionistious and universal. He makes no distinct tion, and he has given for years to the St. Vincent de Paul Society. It was therefore, a graceful thing to invite Prof. Smith spent winter in Italy. He was appalled at the number of beggars. "Mendiony in Naries was chamoless and open to a degree, and was due to the mis age nent of the government for a long scies, enormous sams of money being spent in armament and other expenditure. The Church, he thought must also take her share of the blame for by her methods she makes people believe that mendicity is not a dis grace.' We know no doctrine of our Ohurch which proposes such a theory for our belief. The only practice which might be construed in that way is the approval given by the Church to mendicant orders. To enter upon the question would take us too far afield. The origin of these orders was a pro test against wealth, and they remain as the most effective way of warring upon man's love of riches, the life in licity?

vitation of Him who being rich became poor for our sake. Every order in the Church at the present time is mondicant, since it lives largely upon alms. And where orders depend upon work they have a struggling subsistence Wherein now lies the disgrace of men The dishonest steward of the Gospel felt ashamed to beg, but his shame did not make begging a dis-grace. What the world needs in this wealth-seeking age is a St. Francis of Assisi, who, with coarse habit and bare

feet, will teach men the lesson they so require. He might be ridicaled as extravagant, he might be considered a nuisance and be laughed at as a pious fool. But men who would come to would remain to pray. Humili ation there would be in a life of that sind—diegrace, however, none. inthropists, statesmen, philosop all are racking their brains to find a an are racing time brains to into a solution of the problem: What is to be done with the poor? The vast ac-cumulation and centralization of wealth in the leading industrial and mercantile states, and the consequent increase of poverty are simply appal-ling. It conferences of men like Gold-win Smith will help in the solution great good will be done. But the

The Post Office.

What would life be without political campaigns? Not worth living. Some which will prolong our existence here for life is too short to read all the speeches and enjoy the present series of eloquent effusions. Then to digest them and come to a _ dgment abou their merits-" ave, there's the rub. It will need more medicinehan our delicate system can stand There are certain points in which we think a marked difference occurs between the past and the present, be-tween the Conservative and the Liberal governments, and one of there as the post office. In his speech the other day at Newmarket the Post-master General, the Hon. W. Mulock, gave some interesting figures upon the subject. The most important changes which Mr. Mulock has intro duced were the two cent postage to the Old Country, ar afterwards throughout the Dominion, and on letter's from Canada to the United States. The thought of carrying letters across the ocean for two cents with a small population to keep up the num-ber was a bold dashing venture. And it is well for its author that it was successful. Within fourteen months from Christmas, 1898, when it was adopted, the number of letters to Britain and the other colonies in-

creased by 150 per cent.

"Among the many improvements effected," is the Globe's summary. "for the convenience of the public was the establishment of 524 new post offices, 92 savings banks and 587 money order offices. A postal note system has been inaugurated, and there are now 8,160 offices of issue in operation. By establishing new routes and increasing the frequency of old ones the mileage of mail carriage has

ince 1896 During the same period the number of accounts in the post-office savings banks has increased by 21,515 The money order busines last year exceeded that of 1896 by \$8,127,208, and the number of postal notes issued in the second year since the introduction of the system was 709.250

During the year ending with June 80, 1890, the total number of letters papers, parcels and other mailed pack ages posted in Canada was 177,178,-130, and this number increased last year to 255,800,088, a gain of 78 022 558, or 14 per cent , in the volume of business in four years. Notwithstand ng this great increase in milage, in number of offices and in the volume of business, the total cost of conducting and operating the service last year was \$19,626 less than during the last year of the Conservative

Such figures indicate able and ecor omical administration of a great pub lie department. The record of letters mailed in Canada for the last fiscal year amounted to 178,292,000, show ng a very cordial appreciation on the-ipart of the public of the convenient and reliable intercourse afforded business people and social friends by the post office in Canada,

Catholic France as a Christian zer

OME STATISTICS SHOWING THE REMARK ABLE WORE OF FRENCH MISSIONARIES. We hear so much now-a-days from nti-French and anti-Catholic sources

of the terrible state in which the

French are with regard to Religion that Frenchmen as a body are, if no opposed to religion, at any rate indifferent; that France is in a lethargic state in religious matters, and that Catholicism is a dead letter with the church's "Oldest Daughter." figures for which we are indebted to Ray Thomas J. Shahan D.D. in an article in the Ostober Catholic World canno but open the eyes of the entire Christian World. The work done in the mission fields by French priests is simply astonishing. Father Shahan says, "It seems incredible that 7.745 says, "It seems incredible that 7,745 French missionaries, mostly priests, are scattered through the foreign missions—a body that equals the entire olergy of the United States in the last census." "From one hundred to a hundred and twenty orders and congregations are devoted to this sublime task. Sixty of these accreties count each over a thousand members. What a vast army of reserve !" The Society of Foreign Missions at Paris has sent out 1200 priests, nearly all laboring in India, lado-China, China, Japan, Corea and Thibet. "Founded in 1668, long before the thought of foreign missions had entered the heart of Protestantism this noble institution has sent more than 2,000 priests to the Occoot since 1840. Seventy-seven martyre are written in its Golden Book, and of these 26 were executed by formal sent ence for the crime of being Christians. Yes it counts to day \$10 young cleries in the famous Seminaire de la Rue du Bac si Paris." The Jesuits keep 750 Frenchmen in the Oriental field. The colleges at Beyron:, Cairo and Alexandria are famous in the Orient. In Syria they possess some 180 schools and train over 18,000 children." "The French Lazarists extend th activity from Constantinople to Pekin from Egypt to the depths of China."
They have colleges at Constantinople
Smyrna and Alexandria. In South America they conduct 70 establish ments with at least 100 priests. The Sisters of Charity and the Christian Brothers follow in their wake and give their lives to teaching the poor and middle classes. In January last there were 9 160 French sisters in Asia Minor, China, India and Africa. It is calculated that the French Sister of Charity number 83,000. They have 88 establishments in the Oriental missions. About 15,000 French Sist ers of Charity are thus engaged in the foreign mission field. The French Sisters of St. Joseph of Cluny number "The total of the gen about 4 000. uine army of salvation that labors in the foreign missions of Catholicism is about 60,000 men and women, priests and brothers. Most of the 12,000 Catholic Missionaries are Frenchmen;

a still greater share of the 44,000 Catholic Sisters of the missions comes rom the 'Sweet Land of France.'" Horor to Dr. MacCabe

Twenty five years ago the Ottava Normal School was officially opened by His Honor the then Lieucenant-Governor. Dr. MacCabe was Principal from that time to the present. Such a length of service with the success which has marked his career, deter mined the old students to do nonor to their old Principal upon the occasion of his twenty-fifth anniversary. Among those present were the Hon. G. W. Russ, Premier of Outorio, Rev. Father Constantineau, Rector of Ottawa Uniersity, Hon. Mr. Laighford, Hon. versity. Hon. Mr. Latollord, Hon. R. W. Shott, and many educationists from various parts of the country. Siveral valuable presents were unado. The Grey Naus presented a silver laketand in recognition of the Principal Control of the Principal Cont pal's kindness to them, 2 .e ex papils presented a gold watch through first student enrolled on the lists of the school. Those now attending gave a useful travelling companion, and expressed the wish for a continu ation of his success as Principal. This was the thought which figured in the many speeches made upon the auspi-cious. Be it ours also, extending our congratulations to Dr. MacCabs, and our gratitude, for he has rendered in those twenty-five years substantial aid to Catholic education in the Province of his adontion.

Non-Catholic Missions. Missions for Non-Catholic have again begun throughout the United States with the usual gratifying results. In one centre, at the end of the week's preaching and explaining, a class of eight was formed for instruction with a view to becoming Catho lies. The paster of the church in which the mission was held, speaking from inside information, declared that the class would increase to fifty within week. Even at eight converte, it only extremely gratifying, but, more than that, they showed that the hand of God is certainly with these zealous preachers of the Word of God. Eight converts made by cimply stating in olear and precise language what the teaching of the Church really is upor any and every point! There was no nced for controversy, and there was none; there was no call for abuse of Protestantism or Protestants, and there was none—there never is. The preachers in these missions state what the Church holds, and stands ready nawer any and every questio them by their auditors; there is nothing akin to abuse of any sect or doctrine; there is no attempt made to influence any one through cophistry -everything is stated so clearly and simply that there is not th slightest chance of being mistaken. These missions are merely classes in theology, and the only distinction be tween them and any every-day class is the fact that Protestants alone are the pupils. Sermons are, of course, the method used in the explanation of the doctrines of the Church, while failed of his purpose to convince. It was, perhaps, in his connection with the Temperance movement among question box is placed for the ence of any one who wishes for infor mation upon any point of our faith.
The fact that converts are being made Catholics that Father Walworth was all over the country by this simple teaching of the tenets of the Church particularly well and favorably known of late years. There was no phase of hows, hevond a doubt, that Protest the gu stion with which he was not antism exists simply because its adher ents ere in the dark as to the teach thoroughly familiar. He never lost an opportunity of advancing the cause ings of the Church. This system of gaining converts is but in its infancy, of Temperance, and his mark is left on many of the anti-liquor laws now in force throughout the United States. In Father Walworth the Church has and cannot but bring thousands of well-believing, good-living Protestants into the fold of the Church. There lost a faithful and able servant, but are thousands of non-Oatholies in America to day who, if they had not his work remairs behind him enduring monument of what a burnan erroneous notion of what the ing zeal and an . dent charity car work in a man. Father Walworth can never die as long as his Holy Catholies without a moment's hesits Whorever the mission Mother the Church lives. He gave tion. Whorever the missions have been held, there has never been the his work, his energy, his life for her, and she, ever mindful of the sacrifices slightest ill-feeling created; ministers are present at the sermous almost to of her children, will not fail in the a man, and the missionaries depart with the thanks and good wishes of work of perpetuating his memory in her annals. May his soul rest in peace, is the prayer of the entire Catholic Church in America to-day. the non-Catholics of the town. It has been noticed too that the relations between the Protestants and Catholic have become more cordial after the completion of such a mission, which, of itself, is a sufficient reason for the existence of these bigotry-killing sess-

ions apart from the securing of con The Late Father Walworth.

The death of the late Father Walworth at the advanced age of eighty years, recalls memories that will not die in the annals of the Church. An earnest Christian, the distinguished

Pauliet, while proparing himself for his future career in law, because interested in religious questions. Edu oated at Union College, Schenectady. oated at Union College, Schemeetady, where at that time there was a deep religious feeling pervading the halls, he soon, after being admitted to the bar, decided upon taking a course in theology at the Episcopal Seminary, New York. During his course there, attempt and the Oxford a strong reflex action of the Oxford movement was making itself felt throughout America and young Wal worth cutered into it with all his acoustomed zont and energy. A man of his character could not stop half way, and he determined to join the Ustholic Church. The Congregation of the Most Holy Radeemer was his choice, and after three years study abroad he was ordained in Helland and entered immediately upon a mis sionary compaign in England. For two years he labored day and night in his now flaid, and was rewarded by seeing many converts come into the fold as a result of his toil. Return ing to America in 1810, he threw himself zealous'y into the work of forming missionary congregation composed exclusively of converts-the Paulist With him were associated in this work Fathers Hecker, Baker, Hewitt, and Deshon. It a scarcely necessary to call attention to an event so recon in the annals of the Church. That the movement was a success hundreds of converts throughout America can testify; that greater and more wide-spread efforts are resulting from the work of the Order to-day is but a naturel result of the energy and zeal of its founders; that the future will brown the glorious movement with laurols of victory for Christ and His holy Church is now doubly assured in the unparalleled success of the non-Oatholic missionary movement inaugurated by the Paulists. Father Wal worth, though long since retired from active work with the Paulists, lived to see the movement he had nursed through its infancy wax and grow strong, until, at the time of his death, it was so healthy and aggressive as to cause serious alarm to Protestantism throughout America. Father Wal-worth was an intellectual giant, and was intimately connected with any thing and everything that could tend to the intellectual advancement of Catholics. He was one of the fore-most figures in the inauguration of the system of Catholic Summer Schools w so numerous and so wide-spread in their efforts throughout the United States. A famous and eloquent preacher, he was quite as well known as a convincing and entertaining writer. His works are familiar to the the reading Catbolics of America and bave called down upon their author encomiums of praise from all sides. Strong and forcib'e in his character, which was reflected in his literary work, and to which he added clearner and a power that both entertained and convinced, Father Walworth never failed to draw along with him his reader, and while attracting, never

EDITORIAL NOTES.

The Canadian Churchman in its last issue says; "If there is no such thing as ecclesiastical authority, then there is no such thing as a Catholic (meaning the Anglican) Caurch. And we are coming very near to that state of things." It is rathor late in the day for the Churchman to recoming and the state of t

thorsty among Anglicans simply becorner-stine of the edifice—private interpretation. There can be no edolosiastical authority where there is no infallible teaching body, and the Ang-lican Church nover had, nor can ever have any such within its fold, simply because it is the work of man and not of God.

Lieut. Col. Sam Hughes, M.P., is to be given a grand reception by the citizens of Victoria County and the own of Lindsay on his return from South Africa this week. It is not stated by the originators of the plan whether the demonstration—1 in honor of Sam as a 10.ter-writer or at a warrior, but it is to be presumed that it is for the former, since we are not ware of his baving perform valuant feats of arms since this depart-ure. He is certainly strong in the arc of writing letters, though.

Speaking of scoret cocieties, the Rev. V. J. Coleman, paster of the Alleghauv Reformed Presbyterian Church of Pittsburg, said recently in part:law of love and self-denial, There are more lodges than Churches in this city. There are many more woman than men in the churches. The men who cultivate the lodge do not cenery cultivate the prayer-meeting. allv Church, offering a way of salvation that is not based on the merits of Ohrist and a life of Godliness. The are unchristian in that his of y recognize God do not recognize the God and Pather of our Lord Joung While Mr. Coleman is Christ." the first nor the only minister who has denounced secret societies as being anti-Christian, nevertheless his words go to show that Protestants who investigate such societies, and who have the back-bone to say what they think, sion that Secret Societies are a menace to Christianity. Afraid of the light of day, these mushroom-growths of Reformation days vegitate in the darkness and damp of the caverns of superstition and hatred of Christianity. We in this country do not realize to the full to what terrible lengths these societies carry their propaganda against Christ and His Church. No measures are too extreme to carry their purpose and no undertaking too carry dangerous. The Masons have rituals of their own for ceremonies of a rall gious nature, and will not use those of any Christian Church. It is only a matter of time until the civilized world sees clearly what these secret societies are working for—the under-mining of Christianity.

The cigarette habit does not seem to have been decreased very largely among small boys, notwithstanding the law against the sale to such would be customers. One need not go out of his road to meet with doze boys ranging from ton to fourteen years sucking at oigarcties with the utmost indifference toward and tempt for the law and its guardians.

These young lawriat relate their smoking materials somewh · or ot. The law against the sale of eight. to these boys is an excellent one, and should not be allowed to lapse for lack of enforcement. Our boys have no brains to waste at the end of cigar-ettes; they need all the thinking power they can muster in these days of keen competition.

The Oatholic Church in England has sustained a serious loss in the death of Father Richard 1 Clarke, a prominent member of the Society of Jesus-an active laborer in n fields. The end came at the close of a retreat which he had given at St. Mary's Convent, York. He was attacked by what did not at first seem serious, but which soon developed into a severe ulceration of the stom ach. It ended fatally on Sept. 10th; Father Clarke was a convert, having been received into the Church in 1866. Viter attending school how pred St. ylur attending school here red St.
John's College, Oxford, hesh he
proved himself a hard and triented
student. The hopes us spated concerning him wese not rea get first class. During his court die gave a good deal of attention, and he was in the Oxfoed crew in 1850 against Cambridge. He was elected Fellow of his College, and shortly afterwards became one of its tutors.

(