

The Catholic Register.

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THURSDAY, OCTOBER 4, 1900

The Charity Conference.

On Thursday and Friday of last week the Canadian Conference of Charities and Correction held its third annual meeting in the Normal School of this city.

the bills levelled, the crooked ways made straight in order that sanctifying grace and charity may come and reign in a life and heart which through other circumstances was exposed to danger.

been increased by 3,268,979 miles since 1896. During the same period the number of accounts in the post-office savings banks has increased by 21,616.

During the year ending with June 30, 1899, the total number of letters, papers, parcels and other mailed packages posted in Canada was 177,178,130.

Such figures indicate able and economical administration of a great public department. The record of letters mailed in Canada for the last fiscal year amounted to 178,292,000.

Catholic France as a Christian zer.

SOME STATISTICS SHOWING THE REMARKABLE WORK OF FRENCH MISSIONARIES.

We hear so much now-a-days from anti-French and anti-Catholic sources of the terrible state in which the French are with regard to Religion, that we are almost made to believe that France as a body are, if not opposed to religion, at any rate indifferent.

Honor to Dr. MacCabe.

Twenty five years ago the Ottawa Normal School was officially opened by His Honor the then Lieutenant-Governor. Dr. MacCabe was Principal from that time to the present.

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 Catholics.

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.

Paulist, while preparing himself for his future career in law, became interested in religious questions. Educated at Union College, Schenectady, 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.

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) Church.

thority among Anglicans simply because there could not be in view of the corner-stone of the edifice—private interpretation. There can be no ecclesiastical authority where there is no infallible teaching body, and the Anglican Church never 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 town of Lunenburg on his return from South Africa this week. It is not stated by the originators of the plan whether the demonstration in honor of Sam as a writer or as a warrior, but it is to be presumed that it is for the former, since we are not aware of his having performed many valiant feats of arms since his departure. He is certainly strong in the art of writing letters, though.

Speaking of secret societies, the Rev. W. J. Coleman, pastor of the Allegheny Reformed Presbyterian Church of Pittsburgh, said recently in part: "Secret societies are contrary to the law of love and self-denial. There are more lodges than churches in this city. There are more men in the lodges than men in the churches. The men who cultivate the lodge do not generally cultivate the prayer-meeting. Secret societies are rivals to the Church, offering a way of salvation that is not based on the merits of Christ and a life of Godliness. They are unchristian in that they do not recognize God do not recognize the God and Father of our Lord Jesus Christ." While Mr. Coleman is not 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 backbone to say what they think, must come to the inevitable conclusion that Secret Societies are a menace to Christianity. Afraid of the light of day, these mushroom-growths of Reformation days vegetate 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 dangerous. The Masons have rituals of their own for ceremonies of a religious 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 undermining 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 dozens of boys ranging from ten to fourteen years sucking at cigarettes with the utmost indifference toward and contempt for the law and its guardians. These young law-breakers are smoking materials somewhat orotically. The law against the sale of cigarettes 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 cigarette; they need all the thinking power they can muster in these days of keen competition.

The Catholic Church in England has sustained a serious loss in the death of Father Richard I. Clarke, a prominent member of the Society of Jesus—an active laborer in many fields. This 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 stomach. It ended fatally on Sept. 10th. Father Clarke was a convert, having been received into the Church in 1806. After attending school here at St. John's College, Oxford, he proved himself a hard and talented student. The hopes of a distinguished career were not realized, however, when he failed in his final examination when he was only 21 years of age. During his career he gave a good deal of attention, and he was in the Oxford crew in 1859 against Cambridge. He was elected Fellow of his College, and shortly afterwards became one of its tutors. In July, 1871, he entered the Jesuit Novitiate, and was ordained priest in