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VOL. XII., No. 33

TORONTO, THURSDAY, AUGUST 18, 1904

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"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

DIocese of Peterboro

His Lordship the Rt. Rev. R. A. O'Connor
 Makes another Visit to Gravenhurst.

Bishop O'Connor was in Gravenhurst on Sunday, for the purpose of offering the Holy Sacrifice of the mass, in the absence of Father Collins (the parish priest), who had gone to Huntsville to fill the vacancy left there by the Rev. Father Fleming, who is at present on an extended visit to his home in Newfoundland. Notwithstanding his very high office, His Lordship is very ready to assist in any work, which he thinks may be a benefit to his people. On Sunday morning he officiated at two masses—the first at 9 o'clock and the second at 10.30 o'clock. After the second mass he delivered a sermon about as follows, in a very able manner, taking for his text the Gospel of the Day, and saying: "My dear brethren, in this Gospel our Lord proposes to us two persons, of altogether different characters, going up to the Temple to offer their prayers to Almighty God, and our Saviour distinctly points out the result of these men's prayers. One, the Pharisee, was regarded by the world as a great personage, because he was wealthy, and he looked upon himself as a superior being to the Publican—when he prayed, he boasted that he gave alms to the poor, that he fasted, and so on, yet, notwithstanding all of these actions, which were very good in themselves, we find out from what our Lord teaches us that his prayers were not heard, from the fact that he was deficient in one of the requisite dispositions for prayer, that of humility. The other poor sinner, in praying, acknowledged that he was in sin and came to express contrition for his faults, acknowledging himself unworthy to appear before God, and with sorrow and regret and with desire to amend his life. He came with a totally different disposition, as you can understand, and God justified him by forgiving his sins, and he returned to his home pardoned, because of his humility and sorrow. Our Lord in this parable teaches us the utility of prayer, and also the conditions that our prayers should have, in order that they be acceptable before Almighty God. Prayer is necessary for everyone of us; there is not one of us but needs to pray. Why? Because we are still all anxious to obtain Heaven. God created us for Heaven. Christ offered his life upon the cross to open Heaven for us. He purchased for us a right to the Kingdom of Heaven, and that right is imparted to us by grace—grace flowing from the merits of Jesus Christ. How are we to obtain this grace, whereby our souls are fortified, whereby we are strengthened to resist temptations, and whereby we are enabled to overcome our sins? We are enabled to do only by grace, and grace is given to us chiefly when we pray, when we acknowledge our dependence upon Almighty God. If God gave us graces in abundance, without our knowledge and our dependence upon Him, then we might imagine that God was obliged to save our souls, without our co-operation. God gives us the necessary graces, which lead to our conversion and sanctification, but, these first graces will not lead us to the obtaining of eternal life, unless we receive other graces. Now, these subsequent graces are given us by our prayers, united with the merits of Christ. These additional graces help us to persevere in the service of God. Since grace is so necessary for our salvation, and since it is given us upon our asking for it, the consequence is that we must pray for it—offer prayer to obtain these graces that are requisite, that will help to bring us to the service of God, and afterwards lead us to Heaven. Christ himself tells us that without His help, His grace, His assistance, we cannot obtain heaven. "Without me, you can do nothing." Actually do nothing towards advancing ourselves in the service of God, and enabling our soul to resist temptations. Thus, grace is so requisite that without it we cannot obtain heaven. Grace is chiefly given us when we pray when we ask it of God, when we humble ourselves, when we acknowledge that we are entirely depending upon Him for all the gifts pertaining to our existence.

Now, we need, therefore, to pray, since prayer is so necessary for our salvation, that without the grace of God we cannot save our souls, and the grace of God is obtained chiefly through prayer. Christ says, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." Thus, if we ask God to help, if we ask of Him graces, if we ask for the assistance we need, especially for our soul, God will give them to us, so long as we ask sincerely for them, for He gives us the assurance, "Ask and you shall receive," etc.

How do you ask help? All know that it is chiefly through prayer; by raising our thoughts to God, by worship and adore God, to acknowledge that we are entirely dependent upon Him for everything we have, and in thus acknowledging Him, as our Lord and Master. Prayer is thus requisite and essential to our obtaining eternal life, to the fulfillment of our duties and obligations; to enable us to keep the commandments of God. The Holy Scriptures tell us that we are continually exposed in this life to danger—our life is a warfare. Christ tells us that Christians are engaged in spiritual warfare, spiritual fights, spiritual contests, contesting against whom? The devil and his agents. The devil, as the Scripture says, is like a roaring lion, going about seeking whom he may devour, seeking to lead man into temptation. If he fails on one side, he attacks on the other, and you know that from your own experience you are never free from danger, never free from temptation. And how are you to overcome these temptations? Not by your own help. You can do nothing to resist the devil, nothing to obtain salvation, without God's help, without God's graces. Thus, you see how weak you are, how unable to resist the enemy you are. Yet, Christ is ever ready, always prepared to come to your assistance, but He wishes to make you know that you are weak, and totally dependent upon Him. If you do not pray to Him for help, you will fall into temptation. "Watch and pray," says Christ, "lest you fall into temptation." One of the saints said, "The man who prays is saved, but the man who prays not is lost." Now, at first thought, this seems rather strange, seems hard to believe, that the man who prays is saved, but the man who prays not is lost. Some may say, there is a man who curses or swears, or is given to some other vice, yet you say because the man prays he is saved. How can this person be saved? If he prays with the proper dispositions, then God will give him grace to overcome his vicious habits, to conquer his temptations, to overcome the defects of which he is the victim. So we may truly say "the man who prays is saved." But it should be the prayer that will give him the grace to overcome his temptations. If not true prayer then it is presumption on his part to expect help from God. There are many, who in prayer also boast of their virtues, of the good they do, but do not look at their vices, are blind to their defects, and conceal their faults, as if Almighty God did not know them already. In their pride and vanity, they do not look to the defects of their soul, as the Publican did, they do not consider vices to which they are addicted. This is too frequently the case of many, who say they pray—pray to God their Master, but do not pray as they should. If they prayed as they should, they would pray like the poor Publican, with all simplicity of heart, looking into their defects, acknowledging that they are sinners, asking God to be merciful to them, sinners, and crying out, "O God, help me, O God forgive me!" If they pray in this manner, God will give them graces necessary for their salvation. But, we must remember that utterance of the words of prayer is not always a prayer. We must have the requisite dispositions, we must be recollected, pray with all humility and sorrow for our sinfulness, and degradation in the sight of God. God knows us better than we know ourselves. He knows our defects, and vices. If we could see ourselves as God sees us, then we would be continually ashamed of ourselves.

Too often we look with contempt upon our neighbor, because we imagine our neighbor is worse than ourselves. God does not wish us to compare ourselves with others, and if we are not as bad as this or that one, let us not say that we are better than they. God will judge us according to His own law, and not according to the faults or vices of our neighbor. Our neighbor will have to answer for his own sins, for his transgressions of the law, and we will have to answer for our own sins. Let us pray, looking at our own faults, and not like the proud Pharisee, looking at our neighbor's faults. When coming to pray we must have the proper dispositions. If we wish God to forgive and hear our prayers. Pray not, if you have not the proper disposition; otherwise we would be like those whom God says, "They honored Me with their lips, but their heart is far from Me." Do we always give proper attention when we are offering our prayers? Sometimes yes, sometimes no. How often do we think of our business or of our neighbors, when we are praying? That is not prayer. Prayer is the raising of our thoughts and feelings to God, to Whom we are speaking. Let us rather say few prayers with more attention than many without recollection. Sometimes you hear people say, "I prayed for a special request, and my prayers were not heard, when God does not grant those prayers, I do not see that there is any use in my praying any more." Very frequently do we hear such utterances. Now, my dear brethren, such persons have not the proper knowledge of their faith. What does our Lord say in the very prayer He has composed? What is one of the petitions? It is "Thy

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"will be done." We pray, and at the same time we say "Thy will be done." Are we praying then, if we ask for special favors and feel disappointed, if they are not granted? Such is not called prayer. But, if in praying one says "I am prepared to submit to Thy will, O God!" and says it with faith, it is praying. We must remember if God sees fit to refuse a particular request that is no reason why God does not grant us something else. We often ask God for blessings, for prospect in business, for success in undertakings, that if granted would be injurious to our spiritual welfare, but if God does not see fit to grant our special requests, let us say "Thy will be done." God will give us some thing more profitable for our souls, more profitable for Heaven, so that our prayers are always heard. God may not grant the special requests we ask, but grants something better, which will bring more happiness. God looks to what is best for souls. Sometimes God hears persons' prayers and grants requests that are asked. For instance, a mother will pray for her child to recover from sickness, and her prayer is heard. When the child grows up to be a man it is a disgrace to the parents and then the mother exclaims, "What a blessing had God not granted my request!" How often does this not happen? So if God does not always answer our special requests let us say, "Thy will be done," and He will give us something better, something more beneficial to our souls. This recalls to my mind an occurrence read in the paper about two months ago, in the account of the sudden accident that happened in New York on an excursion. The steamer took fire and though close to land about 900 lives were lost, being burnt or drowned. The paper mentioned several persons who had missed the boat that day, especially one lady, who was crying on the dock. She had prepared herself and children, had provided proper clothing to appear in a suitable manner, to be at the excursion on that day, and after all her expenditures, she misses the boat. But was it not a blessing for her that she missed the boat? Her request was no doubt to have been in time for the boat, but God saw fit to have her late. The result was, that she and her children escaped death. Probably she was crying because God had not heard her prayers? But He gave her something better.

Now, we might go over many instances of this kind that happened to ourselves, when we have been disappointed, because God did not grant our requests. But, let us always be resigned. Resignation as well as humility is one of the conditions of prayer, which will bring us many graces. Do not neglect your prayers morning or night. Do not make excuses that you have not the time, but say them while dressing, or while at your work, and God will give you the grace strength to do your work well. Do not be ungrateful to God. Pray night and morning. Pray during temptations, and if you pray during temptations, you will find that you will be better able to resist them. God's graces come in abundance. "Pray without ceasing, and this will bring you happiness in your work, and God will give you the only establishment that is next which is my wish to each and every one of you." Vespers were chanted by His Lordship at 4 p.m., after which he interpreted in a competent and able manner, the following sermon: "My dear brethren, in the eighth chapter of the Epistle of Saint Paul to the Romans, 18th verse, we read these words, 'I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.' In these words, we are told that no matter what may be the sufferings we endure in this life, no matter how heavy may be the crosses that Almighty God imposes on us, yet they are not to be compared with the happiness that shall be given to those who bear their crosses, and sufferings with patient and resignation. We are assured that the glory God will bestow upon the Blessed in Heaven for their patience and resignation in this life, for their fidelity to take up their crosses and follow the footsteps of our Divine Lord,

(Continued on page 5.)

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Hon. Edward Blake on Home Rule

Editor Catholic Register:
 Dear Sir,—Reading the report of the banquet to Hon. Edward Blake, in your issue of 11th inst., I note that Mr. John Redmond made a slight, if you will, but to my mind serious error in chronology, nor did Mr. Blake perceive the error so as to correct him. The Irish Resolutions of 1882—the first proposed in any Legislature—praying Queen Victoria to grant Home Rule to Ireland and for the release of the same fifteen hundred "subjects" then in the Irish jails were moved by the Hon. John Costigan in the House of Commons and passed unanimously, and being sent to the senate, were passed there with only five or six dissentients. Mr. Blake submitted his resolutions in the House of Commons in 1886. It is only fair to say that in 1882, although opposed to Mr. Costigan in Canadian politics, Mr. Blake made a powerful speech in support of the resolutions. Mr. Costigan's address to the Queen was the only one passed by the Senate. An incident that occurred about 1884 or 1885 in regard to Mr. Costigan's resolutions may be worth recalling, and it is now submitted to the printer for the first time. About the dates mentioned Mr. Howard Vincent, a member of the British House of Commons, was in Ottawa and called upon Mr. Costigan. Being desirous of getting a copy of Mr. Costigan's speech on the occasion of the said resolutions, he so expressed himself, whereupon Mr. Costigan replied that he could not say that he had made a speech, but if Mr. Vincent wished he would procure for him a copy of Mr. Blake's able effort. The present writer happening to meet Mr. Vincent later on, the latter said: "Well, never in my life have I had such an experience." Mr. Costigan and Mr. Blake, diametrically opposed in politics, yet the former was so friendly to the latter's speech, that it is in the highest terms I never had such an experience." Trusting you will give this space in The Catholic Register.

Yours,
 BRANNAGH.
 Ottawa, 12th Aug., 1904.

Abbey of Ypres

The reception of Mrs. John Redmond's niece, Miss Dora Howard, at the Irish Benedictine Abbey of Ypres, in Belgium, conjures up memories of that time-honored convent, founded in 1612, which, eighty years later, proved a peaceful home for many of Ireland's fair daughters, whether nuns or boarders. Indeed, from 1692 to 1840 the Abbey was almost wholly Irish, and it was ruled by a long line of Irish Abbesses from 1700 to 1840. In the "Calendar of the Stuart Papers," recently issued by the Historical MSS. Commission, there are numerous allusions to the Abbey of Ypres. Queen Mary writes on July 31st, 1697, thanking the Bishop of Ypres for his kindness to the Lady Abbess (Madame Carville) of the nuns of Dunkirk, and the Irish Benedictine Nuns of Ypres. Again, on June 19th, 1700, she went to the Bishop, undertaking to make suitable endowment for four Irish nuns at Ypres, "as a favor to those poor ladies, banished and persecuted on account of their religion, and to whom is now left the only establishment that they have." In September, 1701, she recommended Father O'Donnell as chaplain to the Irish nuns of Ypres, and on September 28th, 1705, recommended Miss Mary Bridg Creagh, a niece of the Archbishop of Dublin, as a novice. Dame Creagh, as is recorded in the necrology of Ypres, spent 62 years as a nun, and died at the age of 83 on May 20th, 1768. It is remarkable that after the death of Dame Mary Benedict Byrne, in 1840, no Irish Abbess was appointed, and in 1860 not a single Irish nun was amongst a sisterhood once exclusively Irish. Since 1865 Irish nuns have again entered Ypres, but the Irish flags which adorned the convent chapel have long since disappeared.

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C.M.B.A. CONVENTION

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Editor Catholic Register:
 Dear Sir,—I am sure the rank and file of the Catholic Mutual Benefit Association should be thankful to The Catholic Register for its recent able, frank and fearless discussion of Association matters and the correspondence on the same subject which it has admitted to its columns. In reference to some of the correspondence which has not "minced matters in dealing with the Grand Council, you appear to fear that suspicion of authorship or inspiration will attach to The Register itself. I can readily comprehend how the Grand Council may seek to minimize the force and effect of the excoriation it has received by the cool and comforting declaration that the entire outburst was but a selfish crusade of The Register and that the stinging letters it has published were only transposed editorials, concocted and indited in your sanctum and craftily transferred to your epistolary column with the intent to deceive and mislead. This is my reason for offering a few remarks over my own name.

If the Grand Council is consoling itself with the belief that the strictures on it are but the selfish crusade of The Register I can tell it that it is abiding in a fool's paradise and that if the views recently expressed editorially and otherwise in The Register are not even more elaborately and emphatically stated at the coming convention it will be because delegates will fail to carry out their instructions, or because the bulldozer will be abroad. For instance, the delegate of Branch 88, the local branch here, has been very clearly and forcibly instructed to advocate the discontinuance of that ludicrous specimen of journalism, The Canadian, or receive positive assurance of its punctual publication in future. The Canadian is at present little more than an expensive fizzle and an amusing anachronism. The periodicals of other mutual assurance associations are promptly issued and are consequently of value to their readers. This Canadian is liable to turn up at all seasons except the proper one and it should be tumbled out of the world if those who pay for its existence do not receive some guarantee that the fitful feature of its career will be eliminated. What sort of a subscription list would The Register, or any other journal depending upon public favor, have if it appeared as fitfully and irregularly as The Canadian? Of the contents of The Canadian I need not speak, but I heartily endorse the suggestion made in The Register that the insertion of dreary, dismal and monotonous resolutions of sympathy and condolence be discontinued forever. A member of a distant branch remarked to me a few days ago that the very mention of The Canadian stirred up in his mind nothing but thoughts of ghosts and graveyards. The C.M.B.A. has lately been manifesting more life and energy than ever and its official organ should be an interesting and spirited production. If our delegate, acting on his instructions, secures a statement of the cost of publishing and distributing The Canadian, the figures may be sufficiently interesting to induce the convention either to wind up the erratic periodical or to take steps in ensuring prompt issuance.

Our delegate has also instructions to get at all the details of the strange printing bureau which has for years been under the paternal aegis and patronage of the Grand Council. I know that several other delegates have similar instructions and if they obey them a very material reform in expenditure may be effected at the approaching convention. I know nothing of miscellaneous C.M.B.A. printing, but it must be a veritable haircurrier if the extravagant charge for printing supported by branches is any criterion. The Grand Council is undoubtedly degenerating into a wretched, corrupt and tyrannical cabal if it is granting to any individual or corporation a monopoly of C.M.B.A. printing at extravagant rates. It is a matter on which I cannot speak with authority, for I do not know how the printing is done, but it is plain to everyone that work of this character should be awarded by tender. If the Grand Council acts otherwise, no matter how honestly, there is sure to be the suspicion of favoritism. This is a subject which I hope will be fully threshed out at the convention, for at present no one appears to know anything about the cost or details of C.M.B.A. printing, and it is neither businesslike nor desirable from any point that such a state of things should continue for the next three years. Let me whisper to the Grand Council that The Catholic Register is voicing the opinion of the rank and file of the C.M.B.A. in its frank and vigorous criticism of C.M.B.A. management. This should be made apparent at the convention next week, and if it is not it will be because the delegates will forget their instructions or will hesitate about making remarks which may offend the grand officers. This wire-pulling and juggling for office are certainly deplorable and were scarcely forgiven by the benign and philanthropic founder of the C.M.B.A., the late lamented Bishop Ryan of Buffalo. If the horoscope of the C.M.B.A. had been cast that eminent divine would have been pained and prostrated at the spectacle of his beloved C.M.B.A. in danger of degenerating so far and so much as to be engineered and manipulated by greedy, grasping and ambitious politicians. It is a great pity that the politicians of both parties cannot be kept out of the councils of the C.M.B.A. The day has

come by when an institution is established in any shape or form by the presence of a statesman, even a cabinet minister, on its business board. The history of wrecked financial institutions, whose directors swarmed with honorables, should be a pregnant lesson and salutary warning.

I regard the threat to exclude from the convention delegates whose branches are in arrears as a piece of gratuitous and indefensible impertinence on the part of the Grand Council. It will be a singular exhibition of interested tyranny if this menace is carried out. The popular and courteous course to have taken was that suggested by the Register, a notification of the affected branches by the Grand Secretary. I may say that Branch 88, which, according to The Canadian, is in the list of delinquent branches, has never received any statement of its indebtedness in detail. It will be surprising if this latest usurped function of the Grand President is allowed to pass unchallenged at the convention. The different banquets and mutual admiration meetings of the Grand Council, held at considerable expense and so extravagantly advertised in the daily paper, should also be made the subject of convention discussion and explanation. Who will pretend to say that there was not a political tinge in the notoriety given to certain grand officers at these gatherings? Who will go the length of saying that the C.M.B.A. should stand for that sort of thing? If politics has become part of the mission of the C.M.B.A. the ship is not far from fatal breakers. And yet the only way of keeping the institution free from even the suspicion of politics is to make the ever selfish and ever designing politicians keep their hands off the C.M.B.A.

I regard the discussion of assessment rates as imperative, but agree with The Register that arbitrary eleventh hour notice is scarcely in order. It is characteristic, however, of the system which has prevailed with the Grand Council for the last three years, some of whose worst features The Register deserves thanks for exposing. I think that the members should know as far as possible how much they should have to pay in a year and it will be a change for the better if the special assessment is abolished forever. An increased rate seems absolutely necessary, which need not surprise anyone conversant with the history of other mutual associations, or the prevailing rate with stock companies. The delay of the Grand Council in bringing the subject up should not prevent full discussion on every occasion. The convention should take care, however, to resolve on nothing illegal, for we have seen other organizations of a like character getting into trouble recently through an unwarranted increase of rates. The legal lights at the convention, however, will prevent any blundering in this direction.

Finally, I trust that at the approaching convention there will be a clear and detailed business statement of C.M.B.A. receipts and expenditure. We have all been reposing confidence in the Grand Council, but it is about time we received convincing assurance that we have not been hugging a delusion. Of the Grand Secretary, Mr. J. J. Behan, I can speak only in terms of the highest praise and compliment. I have had frequent communications with him and found him uniformly courteous, as well as punctual and lucid in his statements. This letter will not have been written in vain if it convinces the Grand Council that the recent prominence given to C.M.B.A. matters by The Register is no selfish crusade of that journal.
 D. J. MUNGOVAN.
 Orangeville, Aug. 15.

PERSONAL
 Miss Teresa Franklin, being much benefitted by her stay of some months in Guelph under the care of Dr. Hewitt, spent a few days in the city last week on her way to Muskoka for a few weeks' recreation.
 Mr. Peter Small and his daughter, Mrs. L. V. McBrady, are spending a week on the Georgian Bay. On their return they will be accompanied by Miss Alma Small, who has been summering in that delightful region.

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