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In and Around Toronto

ARTICLES BY MR. M. J. QUINN.

Under the heading "Important Announcement," the magazine "Heating and Plumbing," published in Toronto and Montreal, tells its subscribers that arrangements have been made with Mr. M. J. Quinn, mechanical superintendent for the Ontario Government, for the publication of a series of articles on plumbing, heating, ventilation and kindred subjects. The announcement states that "Mr. Quinn has been in charge of the work on the public buildings of the province for a number of years and is both capable and well fitted to take up the work. Realizing that the average publication on these subjects is of too technical a character to be understood, these articles have been written in language as far as possible devoid of technical phrases, algebraical signs, etc. The articles will be illustrated by drawings." The Catholic Register notes the matter merely to emphasize the progress of one of our Catholic young men, whose ability and perseverance are thus bringing him to the forefront in his profession. Mr. Quinn is well known amongst the societies of the city. He is prominent in the C.M.B.A. and has on occasion addressed most of the associations for young men, when his lucid and instructive "talks" have been much appreciated. Mr. Quinn is also an inventor, and his inventions or discoveries along sanitary lines are being adopted not only by the government, but generally throughout the province. That Mr. Quinn has not yet reached the zenith of his achievements may be safely predicted, and along the progressive career upon which he has entered he is accompanied by the good wishes of many friends.

MRS. MARGARET DAVIDSON.

The death of Mrs. Margaret Davidson, who died on Friday last at Los Angeles, California, will be learned with regret by a large circle of acquaintances in Toronto. Mrs. Davidson, the greater part of whose life was spent in this city, was on a visit to her daughter, Mrs. James Moses, when she was seized by an attack of apoplexy from which she never rallied, but after lingering for about a week, expired without having even recovered the use of speech. For a number of years Mrs. Davidson was a regular attendant at St. Patrick's church, for which she had a great affection, and it is now related of her that after returning from Mass and Holy Communion on Easter Sunday, she said to those around her, "If I were only back now in Toronto at dear old St. Patrick's, how happy I would be." The stroke which terminated fatally was altogether unexpected, Mrs. Davidson having previously enjoyed the best of health, and the occurrence was therefore particularly sad. Two sons, John and Alfred Davidson, of Richmond street, Toronto, and Mrs. James Moses of Los Angeles, are left to mourn her loss. The interment took place at Los Angeles. R.I.P.

PROCESSIONS IN HONOR OF MAY

Processions in honor of the month of May have been held in several parishes of the city, notably at St. Mary's and St. Patrick's, when the beauty of the spectacle in each case proved matter of much edification to the congregation.

FUNERAL OF MRS. O'LEARY.

The funeral of Mrs. Mary O'Leary, widow of the late Timothy O'Leary, took place from St. Mary's church on Saturday morning. Mrs. O'Leary was a long-time resident of Toronto, and lived at 837 Queen street west, in which vicinity and throughout the city generally, she was well and favorably known. Mrs. O'Leary is survived by four sons, James, John, William and Joseph. R.I.P.

MR. JAMES DYKES.

At his late residence 69 Centre avenue, on Monday, May 8th, the death occurred of Mr. James Dykes, a resident of St. Patrick's parish. The funeral took place on Wednesday morning to St. Michael's cemetery. R.I.P.

DEATH OF SISTER MARY OF THE IMMACULATE CONCEPTION.

The death of Sister Mary of the Immaculate Conception, which occurred at the House of Providence on Saturday the 6th inst., was something altogether unexpected until a very short time before the end. Sister Immaculate was out and about her usual duties on Tuesday, and on Saturday she was dead. Acute pneumonia was the cause of death. The deceased Sister was one of three of the same family called away within the last twelve months. She was a sister of Rev. Father Brennan, C.S.B., who died just ten months ago, and of Miss Brennan who died a little later. Born sixty years ago, one of an Irish family who came in their youth to Canada, Sister Immaculate entered the Community of St. Joseph of which for the past thirty-five years she had been an exemplary and much loved member. Most of her time was passed at the House of Providence, where her duties brought her into frequent communication with the people of the Institution, by whom she was generally esteemed and loved. Her unselfishness and

readiness to wait upon others were amongst her strong characteristics, and her great devotion to our Lord in the Blessed Sacrament was remarkable even in an atmosphere where such devotion is by no means rare. The funeral took place on Monday, Rev. Father Hand being the celebrant of the mass of requiem, assisted by Rev. Father Ryan, C.S.B., a cousin of Sister Immaculate, as deacon, and Rev. Father McCabe as sub-deacon. Others in the Sanctuary were Very Rev. Father Cushing, C.S.B., Rev. Father Murray, C.S.B., Rev. Father Stuhl, C.S.S.R., and Rev. Father Gignac, C.S.B. The pathetic music of the mass was sung by the Sisters' choir, and the casket was carried through the chapel by six members of the Community, many of whom followed their deceased Sister to St. Michael's Cemetery, where the interment took place in the plot of St. Joseph's Community. Mrs. Hetherington, of Yorkers, N.Y., a sister, is the only remaining member of the family. Sisters De Sales and Adelaide of St. Joseph's Community, are cousins, and John Brennan, barrister, of Providence, R.I., is a cousin. The members of a brother's family are in Ireland. May she rest in peace.

THE HOLY FAMILY PARISH.

The Holy Family parish has just completed its Forty Hours. The devotion was inaugurated on Friday and closed on Sunday. During this time a series of excellent sermons were delivered by different speakers. On Friday Rev. Father O'Leary of Collingwood, in the pleasing way so well remembered in Toronto, preached on the Blessed Sacrament; on Saturday the people were favored by a sermon from Rev. Father Burke, C.S.B. At the solemn closing on Sunday morning the pastor, Rev. Father Coyle, gave a short but exquisite sermon on the Good Shepherd. The present visitation of our Lord on the Altar was likened to a visit of the Shepherd with his flock. To increase the beauty of the time even all nature lent its utmost endeavor; everything about the altar and sanctuary were typical of this. The lights in their glimmering state typified the gleaming hosts fluttering and singing about before the Throne of God. The perfume of the flowers mingled with the incense from the censers and rose to the Most High as emblems of the prayers peering forth from the hearts of the faithful. Father Coyle urged his people not to discontinue their ardor with the going out of the Forty Hours, but to continue so as to merit for themselves a continual resting place with the Good Shepherd in an endless eternity. On Sunday evening Rev. Father Doyle, C.S.S.R., gave what was pronounced on all sides to be one of the most effective and excellent sermons heard for a long time. Taking for his text, "What shall I return to the Lord for all He has done for my soul," the speaker spoke of the Blessed Sacrament as the greatest of all gifts, developing its mystery and meaning in such a way as to delight and deeply impress the congregation.

The altar, outlined with leafy palms and lilies, was strictly artistic and beautiful, and for their care in preparing it Rev. Father Coyle thanked the ladies in charge, assuring them that their reward was not alone here, but that it awaited them in the life to come. On Sunday morning Bartholomew's Mass was effectively sung by the choir with some outside assistance under the direction of Miss O'Donoghue. The number of Communicants during the devotion was exceptionally large and as a whole the parish entered upon the work with the rest possible.

OUR LADY OF LOURDES.

The parish of Our Lady of Lourdes though amongst the last in the order of time, was by no means the least in showing devotion to the exercises of the Forty Hours, which opened at the High Mass on Sunday and closed on Tuesday evening. His Grace the Archbishop officiated at the opening and said the early Mass on every morning during the three days of its duration. A touching sermon was preached on Sunday evening by Rev. Father Doherty of St. Cecilia's who took for his text, "It is I, be not afraid," and on Monday evening Benediction was given by Rev. Father Coyle. On Tuesday Rev. Father Whelan of the Cathedral spoke effectively on the Blessed Sacrament, the singing throughout was done by the choir of men and boys under the efficient direction of Mr. Fannon. The exercises were exceptionally well attended and the number of communicants was never as great as on this occasion, and it may be said that the parish, under the direction of its untiring pastor, Rev. Father Cruise, shared largely in the general triumph which this year more than any other, the Forty Hours has been throughout the city.

CHURCH OF HOLY ROSARY.

The Forty Hours opened at the Church of the Holy Rosary in connection with the Novitiate of the Basilians on St. Clair avenue, on Friday morning, and had its solemn closing on Sunday. His Grace the Archbishop was present and the celebrant of the Mass, Coran Pontifice, was Rev. Father Aboulin, C.S.B., assisted by Rev. Father Blair, C.S.B., as deacon and Rev. Father Fuma, C.S.B., as sub-deacon. The music was under the direction of Rev. Father Murray, C.S.B., of St. Michael's College. The children of the parish who had been carefully trained by the parish priest, Rev. Father Ryan, C.S.B., together with the novices, took part in the procession, which was very devotional and impressive, and in the Pange Lingua the novices were heard in the alternate verses. A very beautiful sermon on the Forty Hours was preached by Rev. Father Burke, C.S.B., at the closing on Tuesday evening.

It is of the bounty of nature that we live, but of philosophy that we live well, which, in truth, a greater benefit than life itself.

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ENCYCLICAL OF POPE PIUS

(Continued from page 5.)

the faith or to enlanguishing the heroes of Christianity. But their labor presupposes labor of another kind, that of the catechist. Where the latter is wanting, the foundations are wanting, and they labor in vain who build the house. Too often it happens that ornate sermons which win the applause of crowded congregations serve only to tickle the ears and fail utterly to touch the heart. Catechetical instruction, on the other hand, plain and simple though it be, is that word of which God Himself speaks in Isaiah: "And as the rain and the snow come down from heaven and return no more thither, but soak the earth, and water it, and make it to spring and give seed to the sower and bread to the eater; so shall My word be which shall go forth from My mouth; it shall not return to Me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it." We believe the same may be said of those priests who devote much time and labor to the writing of books to illustrate the truths of religion. They are worthy of great commendation for their activity. But how many read these volumes and derive from them fruit that corresponds in any way to the toil and the wishes of those who wrote them. Whereas, the teaching of the Catechism, when performed as it should be, never fails to be of profit to those who listen to it.

In order to stimulate the zeal of the ministers of the Sanctuary we must repeat that there are to-day vast numbers, continually recruited by fresh accessions, who are either utterly ignorant of the truths of religion, or who, at most, possess only such knowledge of God and of the Christian faith as to lead the life of idolaters. How many are there not only among the young, but among adults and those tottering with age, who know nothing of the principal mysteries of faith, who on hearing the name of Christ can only ask: "Who is He?" (John ix., 36.) In consequence of this ignorance they regard it as no crime to exult and to cherish hatred against their neighbor, to enter into most unjust contracts, to give themselves up to dishonest speculations, to possess themselves of the property of others by enormous usury, and to commit other iniquities not less reprehensible. Furthermore, they are unaware that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires; even when they are restrained by some motive from abandoning themselves to sensual pleasures, they without any kind of scruple feed on evil thoughts, multiplying sins beyond the hairs of the head. Again we deem it necessary to repeat that such persons are to be found not only among the poorer classes of the people or in country districts, but among those in the highest walks of life, and even among those puffed up with knowledge, who, relying upon a vain erudition, think they are at liberty to turn religion into ridicule and to "blaspheme that which they know not" (Judges 10).

Now, if it is vain to expect a harvest where no seed has been sown. How can we hope to have better-living generations if they be not instructed in time in the doctrine of Jesus Christ? It follows, too, that

if faith languishes in our days, if it has almost vanished among large numbers, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected. Nor will it do to say, in excuse, that faith is a free gift bestowed upon each one at baptism. Yes, all baptized in Christ have infused into them the habit of faith; but this most divine germ, left to itself and unaided, so to speak, from outside sources, "does not develop or put forth great branches." (Mark iv., 32.) Man at birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it as it were, and to put it into act. So, too, the Christian, born again of water and the Holy Ghost, has faith within him, but he requires the word of the Church to fecundate it and develop it, and make it fruitful. Hence the Apostle wrote: "Faith comes from hearing, and hearing by the word of God" (Romans x., 17), and to show the necessity of teaching, he adds: How shall they hear without a preacher? (Ibid.)

Now, if what we have said so far demonstrates the supreme importance of religious instruction, it follows that we ought to do all that lies in our power to maintain the teaching of catechism and where the practice of so doing has fallen into disuse there should be a revival of the teaching of catechism, which Benedict XIV. has described as "the most effective means for spreading the glory of God and securing the salvation of souls." (Const. Etsi Minime 13.)

We, therefore, Venerable Brothers, desirous of fulfilling this most important duty which is imposed upon us by the Supreme Apostolate, and wishing to introduce uniformity everywhere in this most weighty matter, do by our supreme authority enact and strictly ordain that in all dioceses the following precepts be observed:

I. On every Sunday and feast day, none excepted, all parish priests and, generally speaking, all those who have the care of souls shall throughout the year, with the text of the catechism, instruct for the space of an hour the young of both sexes in what they must believe and do to be saved.

II. They shall, at stated times during the year, prepare boys and girls by continued instruction lasting several days, to receive the Sacraments of Penance and Confirmation.

III. Every day in Lent and, if necessary, on other days after the feast of Easter, they shall likewise by suitable instructions and reflections most carefully prepare boys and girls to receive their first Communion in a holy manner.

IV. In each parish the Confraternity of the Christian Doctrine is to be canonically instituted. Through this Confraternity the parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious lay persons who will lend their aid to this holy and salutary work, both from a zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiffs.

V. In large towns, and especially in those which contain universities, colleges and grammar schools, let religious classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools, from which all religious teaching is banned.

VI. In consideration of the fact that in these days adults not less

than the young stand in need of religious instruction, all parish priests and others having the care of souls, shall, in addition to the usual homily on the Gospel to be delivered at the Parochial Mass on all days of obligation, explain the catechism for the faithful in an easy style, suited to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer, and the Precepts of the Church.

This, Venerable Brothers, we do prescribe and command by virtue of the Apostolic authority. It now rests with you to put it into prompt and complete execution in your dioceses, and by all the force of your power see to it that these prescriptions of ours be not neglected, or what comes to the same thing, that they be not carried out superficially. That this may be avoided, you must not cease to recommend and to require that your parish priests do not impart this instruction carelessly, but that they diligently prepare themselves for it; let them not speak words of human wisdom, but "with simplicity of heart and in the sincerity of God" (2d Cor. i., 12), imitating the example of Jesus Christ. Who, though "He revealed mysteries hidden from the beginning of the world" (Matt. xiii., 35), yet spoke "always to the multitudes in parables, and without parables did not speak to them" (Ibid. 34). The same thing was done also by the Apostles taught by our Lord, of whom the Pontiff Gregory the Great said: "They took supreme care to preach to the ignorant things easy and intelligible, not sublime and arduous" (Moral. 2, xvii., ch. 25). In matters of religion the majority of men in our times must be considered as ignorant.

We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation, on the contrary, it requires both more than does any other kind of preaching. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction entirely worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach the catechism to the young and the adult without preparing himself thoughtfully for it. They are mistaken who suppose that the consequence of the intellectual inferiority of the common people they can perform this office in a careless manner. On the contrary, the more uncultured the hearers the greater is the necessity for study and diligence in order to bring home to their minds those most sublime truths which are so far beyond the natural understanding of the multitude, and which must yet be known by all the learned as well as the unlettered, in order that they may attain eternal salvation.

And now, Venerable Brothers, permit us to close this letter by addressing to you these words of Moses: "If any man be on the Lord's side, let him join with me" (Ex. xxxii., 26). We pray and conjure you to reflect on the ruin of souls which is wrought solely by ignorance of divine things. Doubtless you have done many useful and certainly praiseworthy things in your respective dioceses for the benefit of the flock entrusted to you, but before all else, and with all the diligence, all the zeal, all the assiduity that is possible for you to employ, see to it that the knowledge of Christian doctrine penetrate and pervade through and through the minds of all: "Let everyone" (these are the words of the Apostle St. Peter), "as he has received grace, minister the same one to another, as good stewards of the manifold grace of God" (1 Peter, iv., 10).

Through the intercession of the Most Blessed Immaculate Virgin, may your diligence and your energy be fruitified by the Apostolic blessing, which, in token of our affection and as an earnest of divine favors, we impart to you and to the clergy and the people entrusted to each one of you.

Given at Rome, at St. Peter's, on the 15th day of April, 1905, in the second year of our Pontificate.

PIUS X., POPE.

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The Canadian North-West

HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY

Entry may be made personally at the local land office for the District in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Land Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially tenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

Should be made at the end of the three years, before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba; or to any of the Dominion Lands Agents in Manitoba or the North-west Territories.

W. W. CORY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands, to which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other Corporations and private firms in Western Canada.

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