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W. J. ELLIOTT, Principal

In and Around Toronto

PALM SUNDAY.

In the churches of our city the palms were blessed and distributed on Sunday with all the ceremony and rites proper to the occasion. To say this may almost seem superfluous; we are so accustomed to this that it all seems a matter of course. But such is far from being the case. In many places the palm proper is an impossibility, the procession which takes place after the blessing is also an impossibility, and the reception of the palms from the hands of the priest is by no means universally observed. Where it is impossible to obtain branches of the palm some other evergreen is substituted, the olive if possible and in this country the spruce, hemlock or cedar, these latter, however, have the disadvantage of quickly falling leaves which in a short while leave the twigs bare and dry. Regarding the procession, in many remote and small churches the buildings do not lend themselves to a procession and the exigencies of the occasion often makes it preferable that the branches be distributed to the congregation while seated rather than they advance to the altar-rails to receive them. The origin of Palm Sunday we all know. It commemorates the triumphal entry of our Lord into Jerusalem, when the people carried away with the enthusiasm of their feeling toward Him, because of what they had heard Him say, and had seen Him do, cut down branches of palm, and these together with their mantles they threw upon the ground to make a path worthy of Him, whom for the moment they hailed as their Victor and King. But how transient was their enthusiasm! Before the week had ended the cry Hosanna! to the Son of David! with which they had greeted Him, had changed to Away with Him! And in place of palm and olive they gave Him a reed and a crown of thorns for his head. The establishment of the blessing of the palms by the Church, and the accompanying procession, is thought to have taken place about the beginning of the fifth century, because at that time and during the succeeding decades, reference is made to ceremonies of such a nature having taken place. It is thought that the procession preceded the blessing, that is, that the latter was introduced on the general principle that all things used in the service of the Church should receive its blessing. In the East the palm was always the recognized symbol of victory. It was probably first used on account of its beauty and beneficial qualities. Its broad feathery leaves afford shelter from the rage of the tropical sun, and dates and wine grateful to the palate are amongst its productions, so that its material properties may be taken as symbolic of the shelter of a Divine Providence and of spiritual food for the soul. The branches of palm that remain after distribution are preserved, and are afterwards burned and used as the "ashes" on Ash Wednesday, reminding us that death is the end of all things mortal, and that victory should always be accompanied by that greatest of all virtues—humility.

HOLY WEEK.

The week we are now in, Holy Week, is of all weeks of the year most pregnant with the mysteries of Christianity, and as happens in the natural order that great results are obtained only after much travail and sorrow, so the glorious Easter with its divine fulfillments comes to us only after a week of mourning and tragedy such as the world witnessed only once, but the salutary efficacy of which shall accompany mankind down through the ages until time shall be no more, and on even to the gates of Eternity. The ceremonies of the week are all suggestive of incidents connected with the Passion and Death of our Divine Saviour, and the "tenebrae," which is said in our city churches on Wednesday, Thursday and Friday, is more fittingly expressive than any other office of the Church. It is in fact a commemoration of the time during which our Lord lay in the tomb, and of the revolt of even inanimate nature when "all was consummated." The tenebrae derives its name from the fact that it was formerly said in the mid or dark hours of the night, and the triangular candlesticks used during its recital is accounted for by some on the natural ground that light was necessary, and that the gradual putting out of the lights was only a reasonable compliance with the coming dawn. Even if this were the origin, the symbolic meaning now attached is altogether too suggestive and beautiful to be ignored. This tells us that after the reading of each psalm one of the candles is extinguished to typify that as the time of our Lord's death drew near the ardor of his apostles gradually cooled until all had deserted Him, even Saint Peter. The candle remaining lighted represents our Lord Himself, and when this is removed to the back of the altar it signifies the burial in the tomb, and the blackness which then covered the earth. The silence with which the office ends is particularly suggestive and beautiful, signifying as it does the meekness and silence with which the loving and Divine Master went to meet His death. On Easter, Saturday the Paschal Candle is blessed, and on Easter Sunday it is set up in the sanctuary and lighted, to signify that with the Resurrection and Light of the World is risen and that its effulgence now overflows the earth.

FIRE AT SUNNYSIDE.

At 10 o'clock on Saturday night a fire was discovered at Sunnyside Orphanage, in a clothes-closet, supposed to have been started by a live wire. Happily the fire was extinguished

may be covered by an outlay of about two hundred dollars. The occurrence, however, is one more in the chain of warnings lately given that a catastrophe of much greater dimensions than any heretofore experienced, is by no means an improbability. Each occurrence of a fire regarded as an isolated case seems to put the possibility, not to speak of the probability, of another occurrence at a very remote distance, but if we gather up the cases of recent happenings we shall find them not a few. Within the last year or so, De La Salle Institute Bond Street Convent, and its memory serves correctly, the House of Providence had everyone a fire; now we have Sunnyside, and a little out from ourselves and not long ago was seen the destruction of the University at Ottawa, and of the beautiful church at Belleville. This list ought to make those whose business it is to see to it, attend to the matter of preparing for a fire as though it were something that would be rather than that which is at most a mere possibility. Fire drill, fire-escapes, and immediate appliances in case of fire, should be part of the accepted life of every institution. The question, "How are we prepared to meet a fire?" is a pertinent one for every institution to ask itself.

HOLY THURSDAY.

The Catholic Register comes to its readers on Holy Thursday, the one day in this week of mourning and penitence that brings with it the beauty and brightness which accompanies the Divine Gift of an infinite and undying love. The Blessed Sacrament given by the loving Saviour for the first time on that first Holy Thursday two thousand years ago, is with us to day as it was then with the apostles, and on this the commemoration of its institution we welcome our Lord just as hospitably as did Simon of Bethania when he prepared his table for the Master, or as he of the city who made ready his guest chamber that our Lord might eat the pasch with his disciples. We, too, laying aside for a moment the tragedy of the morrow, prepare our tables and on many an altar adorned with pure and precious and costly vessels the Divine Gift reposes and the fragrance of the incense wafts itself to the one waiting for its coming, and the flames from many an ardent heart ascend warm and glowing to find an abiding place in the open and loving heart ready to receive them.

RETREAT AT LORETTO ABBEY.

A successful Retreat has just closed at Loretto Abbey. The Retreat was most ably conducted by Rev. J. L. Cotter, S.J., of Montreal, and the manner in which the two hundred pupils who took part responded to the efforts of the Rev. Father was most edifying. The exercises began on Saturday evening of last week, and closed on Wednesday morning.

HOUSE OF PROVIDENCE PIC-NIC.

Preparations for the annual picnic in aid of the House of Providence are well under way. The ladies of the different parishes having charge of the tables are busily engaged in canvassing the different districts, and the gentlemen who form the committee have had two meetings, the last on Monday of this week, for the purpose of getting matters into line. Arrangements have been made regarding a band, amusements and advertising, and things generally are in a position to bring the event up to its usual high standing in the matter of entertainment.

MOTHER AND SON BURIED TOGETHER.

St. Paul's parish has just witnessed a very affecting incident in the burial of mother and son at the same time. Mrs. Annie C. Conley, in her 77th year, and her son, J. Conley, aged 31 years, died within two days of each other, and were taken from their home together to lie side by side in the cemetery. Both had been ill for some time, and it was only a question as to who should be called first. The mother and son were devoted to each other, and it was their wish if Providence willed it so to die together. The son expired on Sunday of last week, and the mother who was unconscious at the time, never regained consciousness, and died on Tuesday morning. The funeral took place from their late home, 209 Ontario street, to St. Paul's church, the two hearses, the one black and the other white, telling their own sad tale. Rev. Father Hand, P.P., said the funeral Mass of requiem, and the church was filled with sympathizers, many of whom took part in the cortege to St. Michael's Cemetery with the death of Mrs. Conley and her son the family becomes extinct, the father having died some time since, and the only other son about four years ago.—R.I.P.

DEATH OF MR. CHAS. MATTHEWS.

The Christian Brothers of Toronto are sympathizing with one of their number, Brother Matthew, on the death of his father, Mr. Chas. Matthews, of Irish Block, situated a short distance from Owen Sound. The death occurred on March 23rd, and with the passing of Mr. Matthews was witnessed the ending of a career which carried with it many examples of sterling virtues and sturdy adherence to Faith and justice through the numerous hardships of pioneer life in early Ontario. The deceased gentleman was born in Ireland sixty-six years ago, and came when quite young with his parents to Canada. The family settled in northern Ontario, and in the course of time the son married and took up the life of a farmer. The first years were spent on rugged and unresponsive soil, and the untiring labors were but illly repaid until a farm of good land was obtained in Irish Block, and with it came prosperity. Mr. Matthews had twelve children, all of whom survive except two who died in early youth. The eldest son and daughter are married, three boys work the farm and together with the mother and one daughter make up the household, two other daughters are in Toronto. The entire family with the exception of Sister Elizabeth, of the Ladies of

Loretto, Joliet, Ill., had the mournful happiness of being present at the deathbed of their father. Mr. Matthews was pious to an exceptional degree, and his faith was most lively. Justice to God and man were amongst his distinguishing qualities; his devotion to the Blessed Virgin was marked, and to her tender care he attributed several seemingly miraculous escapes from great and imminent dangers; industry, generosity and charity untold to all who came under his influence were amongst the things that made the life of Mr. Matthews a benediction, and his memory a thing to be revered and loved.—R.I.P.

DEATH OF MRS. P. J. ROWAN.

A few days ago word came to Toronto of the death of Mrs. Rowan, wife of Dr. P. J. Rowan, of Chicago, and sister of Rev. Father Murray, C.S.B., of Toronto. The deceased lady was ill for about three weeks, and during her illness had the attention of her husband and two sons, all physicians, besides other eminent care, but every effort to save her proved unavailing and she passed away to the reward of an amiable and well-spent life. Mrs. Rowan, formerly Miss Mary Murray, was born and educated in Toronto. She was a graduate of St. Joseph's Convent and is remembered in St. Michael's parish, where she was a member of the choir, and where she spent the greater part of her life until the removal of her family to Chicago. Miss Murray also spent a year teaching in the Congregational Convent in Montreal. In 1870 she was married to Dr. Rowan, a former student of St. Michael's College, and Rev. Father Welsh, C.S.B., now of Toronto, travelled from Louisville, Ohio, to Chicago, to perform the ceremony. Mrs. Rowan is remembered in Toronto as a most amiable and charming lady. The funeral took place from St. Patrick's Church, Chicago, Rev. Father Murray being the celebrant of the solemn High Mass of requiem, and two old friends, Rev. Fathers Bennett and Egan, deacon and subdeacon. In compliance with the always expressed desire of Mrs. Rowan no sermon was preached, but the beautiful prayers, translated from the Ritual, were prominently read by Rev. Father Gilligan. Twelve priests were in the Sanctuary, and seven, together with a large gathering of others assisted at the last ceremonies at the grave. Mrs. Rowan is survived by her husband, two sons and four daughters, besides four brothers, Rev. Fathers Murray, of Toronto, and Thomas, Joseph and Robert, all now in Chicago. To these the sympathy of many old friends is extended.—R.I.P.

GIFT TO ST. JOSEPH'S.

A recent gift to St. Joseph's Convent has just been hung in the Assembly Hall of the institution. It is a magnificent painting in oils, the subject being "Jerusalem," by the Scotch artist, James Fairman. The canvas is about four and a half by three feet, and the entire stretch fairly teems with a minutiae of detail. The domes, turrets and minarets which everywhere diversify the studded streets of the Holy City are vividly outlined, and the exquisite purples and rosate hues of the surrounding atmosphere are a feast for the eye. One of Fairman's pictures, "Christian and Hopeful," represents the labors of twenty-seven years, and the present work is evidently dealt with in the same conscientious way. It is claimed that the city as here represented is a view seldom met with, the artist having worked from the original and from a point seized upon by few if any other artists. On a brass plate below the picture is seen the following inscription: "Jerusalem," by James Fairman. Thanksgiving Offering to the Ladies of St. Joseph's Academy by Mr. and Mrs. Charles D. Davis and Miss Muriel Davis. Mr. and Mrs. Davis are residents of Columbus, Ohio, and by their valuable gift not the Academy alone is benefited, but Toronto also for so fine an addition to the city's store of art.

MRS. J. BRADY.

At the residence of her son-in-law, Mr. M. J. Griffin, on Monday, the 17th inst., the death occurred of Mrs. J. Brady. The funeral took place from 552 Adelaide street on Wednesday morning, to Mount Hope Cemetery.—R.I.P.

MR. MICHAEL WALSH.

The funeral of Mr. Michael Walsh took place from St. Helen's Church on Monday morning. Mr. Walsh had been ill for about seven years. He leaves a widow and two children.—R.I.P.

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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 2 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 Lands 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 the 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 fenced.

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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