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**In and Around Toronto**

**FIRST COMMUNION DAY.**

So many of our parishes had First Communion on Sunday last that it might almost receive a special appellation and be termed First Communion Day. And surely no day in the whole year is more appropriate for this great work than is the first Sunday in June, the month of the Sacred Heart. Seemingly imbued with the sentiment the parishes of St. Patrick's, St. Helen's, St. Francis and St. Peter's chose the day and each parish church had its presentation of beautiful children, whose appearance evinced the care and attention with which they had been prepared for this great event of their lives, and whose exterior was but indicative of the interior spirituality and loveliness with which they were permeated. Despite the rain which came down unceasingly during the hours of the early masses, the little ones were all in place, and every church was filled with the parents and others interested. Nowhere in the whole world except in the Catholic Church, is so simple and beautiful a sight seen as that presented by a First Communion class of children, nowhere else in the world is it possible, because in no other place does there exist the same grand cause for its presence and the same grand belief in the cause itself. A few outsiders profess to believe in the Real Presence. Catholics do not doubt the well-meaning of those people, but we doubt their understanding of what they profess to believe, and this doubt is strengthened by the little preparation that is seemingly deemed sufficient. First Communion is the great event in the life of the Catholic child; it is the point to which all the education of his earlier years seems to focus. The particular preparation embraces months of hard work on the part of pastors, teachers, parents and the children themselves. And the great culmination is only permitted when each child has passed through an examination of no mean ordeal, and when each little child's heart and soul has, as it were, been tried in the crucible and refined to the spirituality of the angels. Who then can doubt but that the pride and pleasure felt by all concerned in bringing about the great event are justifiable sentiments, and what Catholic does not share in the relation of the moment, for to witness the First Communion of a class of children is to share in the moment when angelic choirs join in jubilant accord with the hymns and canticles of the children of men.

**AT ST. HELEN'S.**

Sunday was a day of more than ordinary activity at St. Helen's. At the 9 o'clock mass seventy-four of the children of the parish received First Communion. The mass was said by Rev. Father McGrand, who was assisted at the Communion by Rev. Father Walsh. The singing of the girl's choir was very devotional and the hymns appropriate. The children looked beautiful, the girls in pure white with wreaths of natural flowers encircling their spotless veils, and the boys in dark suits, each one bearing on his arm the white ribbon emblem of purity. Rev. Father Walsh congratulated the little ones on the happiness that had come to them that morning, and charged the parents from that time forth to have even more solicitude than before that the children receive no bad, example or evil influences for on their surroundings depended much of their future, both for this world and the next. In the afternoon the children of the First Communion class were invested in the Scapular. At vesper a large congregation filled the church. Rev. Father Doyle, C.S.S.R., preached an impressive sermon, taking for his text the words of Our Divine Lord to Blessed Margaret Mary, "Believe that heart that has loved man too much." In warm and forceful language Father Doyle described the many attributes of our Lord and showed that though each was perfect, that none appealed so to humanity as that of his loving Sacred Heart. Father Doyle concluded by a eulogistic reference to the League of the Sacred Heart and by words of praise for all within its ranks, but especially for the promoters, those "missionaries who are doing so much towards spreading the work of our Divine Lord upon earth. A reception of promoters then took place. Nine were received into the men's branch and twelve into that of the women. A hymn to the Sacred Heart was very effectively sung by the combined women and children of the League, after which the Act of Consecration was read and the crosses and diplomas presented by Rev. Father Walsh, assisted by Rev. Father McGrand. Benediction of the Most Blessed Sacrament closed a beautiful day at St. Helen's.

**HIBERNIANS DECORATE GRAVES.**

Despite the threatening rain, which however held off quite generously Sunday afternoon, the Hibernians assembled at St. Michael's Cemetery for the purpose of decorating the graves of their deceased members. Wearing their badges and presenting a fine appearance, they marched first to the grave of Very Rev. Father Rooney,

V.G., first chaplain in Toronto of the organization. Here County President Owens in a few words explained the object of the ceremony about to be performed. Prayers would be said at this grave for all the deceased brethren, after which flowers would be laid on the individual graves as a token of the memory of the living for the dead. The prayers were then said, the members kneeling and the crowd being augmented by many visitors who had come to witness the ceremony. Headed by Mr. Green, carrying a green flag, the procession wended its way hither and thither over the consecrated ground to the spots previously marked out by a small green flag. As each silent occupant was named and the flowers laid upon the tender green grass that covered him his personality was in many instances recalled and the plot in which rest the remains of Mr. Patrick Boyle called forth more than ordinary comment. "It is a disgrace to the Hibernians to have that grave that way," said one of the members as he looked upon the spot, where there was nothing to indicate that beneath the wildly growing grass there lay buried a man of sterling worth and with a heart so loyal to Ireland and its cause, that nothing—neither opposition nor offers of emolument, nor the prospects of an undisturbed old age, nor prospective poverty itself could cause to swerve for a moment from the object to which he had devoted his life, the benefitting of Ireland and the Irish people. Thinking of the virtues of this staunch patriot was probably the cause of the warm remarks quoted above, but it is surely not the Hibernians alone who are responsible for the neglected grave. Irishmen throughout Canada benefitted either directly or indirectly by the work of Mr. Boyle in his paper, The Irish Canadian, and therefore Irishmen everywhere partake in the blame if blame there be. However, I shall record another statement made by another member and that is, that a monument of some kind is soon to be placed over this grave by this association, and without being authorized in any way to say so, it seems to the writer that outside assistance would be accepted and appreciated. This, however, is a digression. From St. Michael's a party consisting of Messrs. Geo. J. Owens, H. McCaffrey, F. Walsh, H. McCarthy, J. J. McCauley, A. T. Herson, J. Leonard, C. Innis, J. Hurst, J. Mohan, J. Little, D'Arcy Hinds, Geo. Clarke and Peter Ryan proceeded to Mount Pleasant Cemetery to decorate the grave of Rev. Mr. Burns, who, though not a Hibernian, had often stood on their platform and had identified himself with them on many occasions during life and in death was not forgotten. The brother and two sons of Rev. Dr. Burns were on the spot, and after greetings had been exchanged flowers were laid upon the green mound and the little groups gathered round its tall and handsome shaft that reared loftily upwards and Mr. John Mohan read a poem, showing the warm and affectionate remembrance in which the late Doctor Burns was held. The members then dispersed with many memories of the dear dead whose last resting place had just been visited.

**UNINTENTIONALLY OMITTED.**

In last week's issue the names of Mes. Lowe and Mrs. Watson, who had charge of the table of St. Paul's parish, were unintentionally omitted.

**AT ST. FRANCIS'.**

At St. Francis' forty-two children, twenty-five girls and seventeen boys, made their First Communion on Sunday. In the evening the children were invested in the Scapular and renewed their Baptismal vows.

**AT ST. PAUL'S.**

Thirty-one girls and thirty-eight boys received First Communion at St. Paul's on Sunday. Here, as elsewhere throughout the city, the appearance of the children, indicated the care bestowed upon their preparation. A pretty little incident in connection with the event was the occasion of much comment during the day. Just as the procession of white veiled girls and neatly dressed boys entered the church a beautiful dove flew past them and lighted above the altar in the sanctuary, where it remained during mass, and it was only when the children formed into procession and left the sacred edifice that the dove left its resting place, and soaring over the heads of the little ones, preceded them out of the church, and was soon lost in the eternal blue, when apparently it had come. This, of course, was but a mere happening, but we are so accustomed to associate the dove with things holy and beautiful, that its appearance was hailed as an omen of happiness and all good things for the children of St. Paul's.

**BELIEF IN OMENS.**

It seems almost a pity to mar by any practical comment the pleasure that the appearance of the dove on Sunday last seems to have given to many in the East End and especially to the children. At the same time the absurd lengths to which many amongst us go—unconsciously perhaps—in the importance we attach to "signs" and "omens," is, to say the least, bordering upon the ridiculous. Who amongst us cannot recall a friend who daily recites the dreams of the night previous and points out the things that are sure to come to pass because, so and so, or such a one was seen in the dream. Others again would begin no work on Friday, or would never willingly be one of a company of thirteen, or would never go between a friend and a lamp-post for fear of a quarrel or would not for the world walk over a ladder because "bad luck" would be sure to follow. With others again the unexpected passage of a bird through the window is pregnant with happenings. Still others carry about with them certain bones of certain fish as "charms" though they do not give them the name, and in one case an apparently intelligent Catholic kept a Good Friday "hot-cross-bun" to be given to the children in case of crop or kindred affliction. Going to fortune-tellers "for fun" is quite common, and all this despite all we have been taught and told to the contrary. None of us would care to be called pagans, and yet the attention we give omens is just a little of what remains in us from our pagan ancestors. From the days when every wind that blew, and every bird and beast that crossed the path was watched to see whether or not the

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"gods" were propitious. The illustrations just mentioned are but a mere fraction of the many that might be cited. In the incident at St. Paul's the subject being a beautiful bird, the dove so often mentioned both in the Old and New Testament as symbolic of things divine and beneficent, the associations are all of an elevating nature, and to note the incident is doubtless a help to the aesthetic taste, but the importance we attach to some of the things mentioned will perhaps appeal to some when seen in hard and uncompromising type.

**KNIGHTS OF ST. JOHN OUTING.**

The fifth annual moonlight excursion of the Uniformed Rank, Knights of St. John, takes place on Friday evening, July 31st, 1905. Arrangements are already being made to make this yearly outing a most successful affair. The steamer Chippewa has been procured for the occasion. The officers who have arrangements in hand are Jno. Heffernan, chairman; Jos. Allen, secretary; M. K. McGuinn, treasurer.

**VISITED MOUNT HOPE.**

The members of the Ancient Order of Hibernians paid a visit to Mount Hope Cemetery and decorated the graves of deceased members. The members met at the Yonge street crossing and took the Metropolitan cars. On arriving at the cemetery they were courteously received by Mr. Murphy, superintendent of the cemetery, who pointed out the graves in a very satisfactory manner. It was also a pleasure to the members to meet there Mr. O'Connor, Esq., the well-known painter and decorator and one of the cemetery committee of management, who specially interested himself in explaining the boundaries of the cemetery and the manner in which it is kept all of which reflects great credit upon those in charge.

**DEATH OF MR. MICHAEL J. CORCORAN.**

A sad and sudden call came to Mr. Michael J. Corcoran, conductor of the G.T.R., on Tuesday of last week, at Belleville, where he received injuries which proved fatal and to which he succumbed on the following day. Some change had been made in a switch, of which the deceased was either unaware or had forgotten, and as he stood reading his orders to his brakeman while waiting for his train, it came suddenly upon the track where he was standing, and dashing against him, caused injuries from which it was impossible for him to recover. His action, however, at the moment was heroic. He saw the advancing train just as it was upon him, and putting out his arm he threw his companion clear from the track. Mr. Corcoran himself was taken up unconscious. A priest and doctor were at once called, and the wounded man taken to the Belleville Hospital, where he received every attention. In the ambulance he was accompanied by Rev. Father Hanley of Belleville, who announced him on the road, and afterwards remained with him for hours. The exceeding kindness of Father Hanley to Mr. Corcoran and to the members of the bereaved family who went to Belleville on receiving news of the accident, was the one bright spot in the darkness that had come upon them. Mrs. Corcoran, Mr. J. Corcoran, a son, and Miss Nellie, a daughter, had the sad happiness of being with the deceased in his last hours, during which he was perfectly conscious, and though suffering acutely, was perfectly resigned and arranged all matters both spiritual and temporal in as far as the time and conditions would allow. Mr. Corcoran was fifty-five years of age and had been on the road nearly forty hours. The accident which caused his death was his first and last. The remains were brought to Toronto on Wednesday night, and at the family residence, 51 Markham street, many hundreds called to express sympathy with the bereaved family and to say a prayer for their old friend. Floral tributes many and beautiful also testified to the esteem in which the deceased was held. The funeral, which was under the direction of Conductor Grey, took place on Friday morning from St. Francis' Church, where Rev. Father McCann said the Mass of Requiem, which was served by Charlie and Frank, two little sons, and John Cronin, a nephew of deceased. The funeral was perhaps the largest that has taken place from the church. The pall-bearers were Conductors Lavelle, P. McMahon, Chas. Mitchell, J. Devitt, J. Stibbard and D. White. The interment took place in the family plot at St. Michael's Cemetery. Mr. Corcoran is survived by his widow and by four sons, James of the firm of Kelly & Corcoran, Queen street west, Joseph M. Charles and Francis and five daughters, Mrs. J. C. Howard, of Ottawa, and Kathleen, Nellie, Anna and Teresa at home. Mr. P. Corcoran and Mrs. Chas. Gage of St. Paul, Minn., are brother and sister of deceased. R.I.P.

**Phelpston**

The usual large congregation that attends St. Patrick's church here, was larger than ever on Sunday last, many strangers from a distance being present to witness the opening of the Forty Hours Devotion which took place after high mass. The celebrant was the pastor, Rev. Father Gearin. At the conclusion of the mass a procession of the most Blessed Sacrament took place, headed by the altar boys carrying lighted candles, and followed by the Blessed Sacrament carried by Father Gearin, who after the chanting of the Litany of the Saints, addressed the congregation, explaining the meaning of the devotion and impressing on them the necessity of every member availing themselves of the many graces offered at such a holy time. The altar, in its profusion of flowers and roses being the offering of the young girls of the parish, along with the number of lighted candles, and artistic effects had the effect of making the surroundings as befitting as possible for the presence of God exposed in the Blessed Sacrament. In the evening a large congregation were present to listen to a sermon given by the curate, Rev. Father Hayes, who in his usual eloquent style delivered a very instructive sermon, taking for his text the words, "Behold I am with you all days, even to the consummation of the world." The Rev. Father, in explaining the above words, told how true God had been to his promise to remain with his people, and the fact that God was really present on the altar during the Forty Hours Devotion was a fulfillment of the promise. On Monday evening a lecture was given by Rev. Father Kidd of Penetang, who very ably expressed himself, encouraging his hearers to establish friendship with God by receiving the Blessed Sacrament during the devotions. The devotions were brought to a close Tuesday evening by a very impressive sermon by Father Sheridan of Pickering, after which the Te Deum was sung as a thanksgiving for the great success of the devotions which were attended by large numbers, both morning and evening. The priests, who came from a distance to assist at the devotions, were Fathers Grant of Midland, Cruise of Grimsby, Finnian of Barrie, Kidd of Penetang, and Father Sheridan of Pickering.

**OLD MEN AND WOMEN DO BLESS HIM.**

Thousands of people come or send every year to Dr. T. M. Pve for his Balm to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. T. M. Pve Co., Drawer 505, Indianapolis, Ind. (If not afflicted, cut this out and send it to some suffering one.)

**AT ST. PETER'S.**

Thirty-five of the children of St. Peter's were confirmed on Ascension Thursday by His Grace the Archbishop. On the afternoon before the conferring of the Sacrament His Grace visited the school and remained with the children nearly two hours, instructing and catechising, and at the termination of his visit the Archbishop expressed himself as highly pleased. On the morning of the feast the church and the children presented a very pleasing appearance. Mr. and Mrs. J. D. Ward were sponsors for those confirmed. On Sunday last a class of twenty received their first Holy Communion, two of these being adults lately received into the church.

**HONORS FOR CATHOLIC STUDENTS.**

Amongst the results of the law examinations just published, are the names of Mr. Fred Day as gold medalist at Trinity, and Mr. J. Ferguson, who has taken the degree of B.C.L. Mr. Day has been a student with the firm of Lee & O'Donoghue, and Mr. Ferguson is a member of the firm of Day and Ferguson. Both young gentlemen are to be congratulated on the honors they have won.

**AT ST. PATRICK'S.**

Solemn High Mass was celebrated

**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 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 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 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 an 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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