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ated 1868; Meets in St. Patrick's

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mets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald Mc-

Rav. Ohaplain, Rev. Gerald McShane, P.P.; President, Mr. H. J. Kavangh, K. C.; 1st Vice-President, Mr. H. J. C. Walsh; 2nd Vice-President, W. G. Kennedy; Treasurer, Mr. W. Durack; Corresponding Secretary, Mr. T. C. Berningham; Rewording Secretary, Mr. T. P. Tansey; Asst.-Recording Secretary, Mr. M. E. Tansey; Marshal, Mr. B. Campbell; Asst. Marshal, Mr. B. Connolly.

Smoosis of Canadian North-West

HOMESTEAD REGULATIONS

ANY even numbered section of Domi-ies Land in Manitoba, Saskatohe-ma and Alberta, excepting 8 and 26, at reserved, may be homesteaded by ay person who is the sole head of a smily, or any male over 18 years of 48, to the extent of one-quarter sec-tes of 160 acres, more or less.

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ical Plumbers, Gas and Steamfitters

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I devote my whole life to the ts of the business. It shat aim and ambition to kee mily name free from statin." d!" said the old man gred fhat's the spirit. Tell the year to give you the white d!" said the old man gruf fhat's the spirit. Tell the boy to give you the whitin mmonia; then go and polis brase name plate on the London Mail.

WILLIE HAD OBSERVED.

t little boy can tell me the ce between the 'quick' and ad'?'' asked the Sunday teacher.
waved his hand frantically.
Willie?"

se, ma'am, the quick are the at get out of the way of aus; the dead are the one

uke of Sutherland at a dis-New York praised arden and delicious watermelon ter understand now," story that I heard on the

over.

story was told me by an in, Southerner. He said a
prescher in his town cried
dly one August Sunday in
se of his sermon:
ern an' sistern, Ah' warns
nst de heinous sin o' shoot! Ah' charges yo' against
rascality o' liftin' nullete!

ist de heinous sin o' shoot-! Ah' charges yo' against rascality o' liftin' pullets! re all else, breddern an' Ah demonishes yo' at dis-son against de crime o' alin'!

ther in a back seat made and with his lips, rose and his fingers. Then he sat tin with an abashed look.

fo, mah friend, said the sernly, 'does yo' r'ar up yo' fingers when Ah speaks stealin'?" s remind me, pahson.' the

the back seat answe whar Ah lef' mah knife!

BROAD HINT.

nn (chaffing pensioner)— me, Kenny, that all your ension goes in drink. No, man; no' a penny o' n am I spendin' on the n-Where do you get the

Intry must be made personally at a local land office for the district a which the land is situated. Entry by proxy may, however, be ade on certain conditions by the aber, mother, son, daughter, brosher or sister of an intending home-tader. whiskey, then? Just from real gentlemen The homesteader is required to per-erm the conditions connected there-ith under one of the following

the matter, dear !" ask-twed, as he came into the found his wife crying as t would break.
o discouraged," she sob-

as bothered my little ed all the afternoon makes, because I knew you and of them, and—and—" egan weeping hysterically

People of Oshawa

Was Bad.

Tumors, Abscesses, Festerashes, Constipation, Head-

lood and keep it pure by ry trace of impure morbid he system by using

Biggs, Kingston, Ont., out of order, and I used to would be compelled to stay ks at a time. I could not adthin; every one thought to consumption. I tried if different doctors until a me to use Burdock Blood d not have one bottle appetite began to improve. les. I gained ten pounds When I began to take it ininety-three pounds. It bull me from the grave as I to be strong again. I sufferer of your wonderful

le by all dealers.
I only by The T. Milburn oronto, Ont.

K BLOOD BITTERS.

at, darling ?"

(1) At least six months residence upon and suitivation of the land in each year for three years. (2) If the father (or mother, if he father is descared) of the house needer residen upon for the house turned out to be sponge

he father is deceased) of the home-visider resides upon a farm in the visitity of the land entered for, the requirements as to residence may be satisfied by such person resetting with the father or mother.

(8) If the settler has his person-ent residence upon farming lamds wind by him in the vicinity of his huseland the requirements as to neissee may be satisfied by resi-face upon said land.

Su nouths' notice in writing hould be given the Commissioner of before you build. Tells why fire-proof metal material is cheaper proof metal material is cheaper from first to last—tells why ees kind is the cheapest it's safe to buy. No matter what you mean to erect or repair, indoors or out, send for book. Ask nearestoffice

hould be given the Commissioner of Dunision Lands at Ottawa of in-lation to apply for patents. W. W. CORY, Deputy. Minister of the Interior. N.B.—Unauthorized publication of his advertisement will not be paid

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en the coated tongue, sweeten the sath, clear away all waste and poison-naterial from the system in Nature's ymanner, and prevent as well as cure ossipation, Sick Headache, Billousness, sarbum, Catarrh of the Stomach, Souronach, Water Brash, and all troubles sing from a disordered state of the conach, Liver or Bowels.

Mrs. J. C. Westberg.
Swan River, Man., vrites.
Swan River, Man., vrites.
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To Years.
more than tongue can
tell, from liver trouble.
I tried several kinds of
pelief until I got Milburn's Laxa-Liver
Is I cannot praise them too highly
to what they have done for me."

Price 25 cents a vial. on 5 for 51 00 at

They 25 cents a vial, or 5 for \$1.00, at all dealers, or mailed direct on receipt of the by The T. Milburn Co., Limited, senate, Ont.

IS HYPNOTISM.

ILLICIT?

magneticism of personality, as it is called, the power of a strong will, the influence of thought on bodily conditions, etc., are all instances of the spontaneous and natural activity of these occult forces. But hypnotism practiced deliberately is an endeavor to use these occult forces ir, an abnormal manner with a view of producing abnormal effects, when there on self or on others.

of producing abnormal effects, whether on self or on others.

In the abstract, there seems to be no intrinsic reason against our using these occult forces judiciously, and for good ends, so far as we find ourselves able to do so—just as we use electricity or steam. If in practice their use is wrong, this is only because of the evil consequences involved. Now it is allowed. involved. Now it is alleged that hypnotism is an efficacious means of curing certain morbid conditions reprinting an efficacious means of curing certain morbid conditions, such as a propensity to drink, or anger, or hysteria, or nervous disorders, etc. So far as these benefits are attained without any accompanying bad effects, there seems no intrinsic reason why we should not make use of the powers we possess. This has been recognized by the Roman authorities who in not make use of the portion possess. This has been recognized by the Roman authorities, who, in an an authorities, who, in an authorities, who in an action of the possession of the control of the possession of the control of the possession of the but only a direction showing the mind of the Church authorities: still less does it involve a sweeping con-demnation of all use of hypnotism other than that specified. It rather other than that specified. It rather leaves the question unsettled, so that we have simply to judge the matter by the light of evidence and

SERIOUS EVIL EFFECTS SERIOUS EVIL EFFECTS.

So far as regards alleged benefits.
On the other hand, it is alleged that hypnotism, at least if practiced extensively, is calculated to produce most serious evil effects. First, it induces a morbid condition—analogous te that following an opium habit—in which the moral tone is lowered, the autonomy of the will weakered and the self-contented the se weaker, d and the self-containedness of the personality destroyed. Secondly, susceptible characters placed at the mercy of others, and under unlimited possibilities of evil influence. Thirdly, and the mercy of others, and under unlimited possibilities of evil influence. nfluence. Thirdly (and most

portant), supposing hypnotism be-came a widely spread practice among ordinary individuals, the very foun-dations of the social system would be shaken; for in dealing with fellowmen we should never be what they might do next, nor whether they were acting fairly on their own initiative or under secret spell of some other mind.

Taking for granted that these general effects are correct, it follows that as a normal and

general effects are correct, it follows that as a normal and promiscuous practice hypnotism must be deleterious and therefore wrong. The only question is whether its occasional practice, say as a form of public amusement, must also be condemned. At first sight definite evil seems to come from an occasional experiment, and therefore there is no harm in attending a pub there is no narm in attending a pub-plic performance occasionally, and even allowing oneself to be experi-mented upon, for the fun of the thing, so to speak." This seems quite plausible, and as the prohibi-tion arises solely from ascertained tion arises solely from ascertained harmful effects, one can quite understand Catholics arguing in this way and acting accordingly. But still, on the other hand, it must not be forgotten that such performance way towards the not be forgotten that such performances go a long way towards the spreading of hypnotism among the general public, and thus pave the way to those deleterious consequences which we have enumerated. Hence we should consider it important to discourage them as much as possible, and to dissuade others from encouraging them. Nay, we consider that any far-sighted government would be justified in prohibiting such performances as penal, on account of the harm they are likely to work on the public mind, to the ultimate detriment of the commonwealth. Consequently we should not be surprised if after a longer spell of experience the Church were, some day or other, to tssue a law prohibiting Catholics to practice hypnotism or take part in it, without the express permission of the Ordinary, and that only in certain specified cases.

THE CHURCH EXPRESSES IT-

THE CHURCH EXPRESSES IT-SELF.

SELF.

As regards authorities. The Church has expressed itself in an encyclical addressed to all the Bishops on July 30. 1856, in which several previous answers were cited. In one of these the principle is laid down that "when all error, or magic, or dealing with the devil is removed, the use of magnetism, as a pure act of applying physical means otherwise licit, it is not morally forbidden, provided it is not used for any evil end." The condemnation in the encyclical falls rather on a mixture of magnetism and spiritism, which it stigmatizes as a recrudescence of superstition. Hence it does not really meet our case. For since

that time an exact line has been drawn between spiritism and hypnot-ism, and all the superstition has at-tached itself to the former and been separated from the latter.

THE CHURCH'S OPINION.

Many Government's Have Positively Forbiddan Its Use.

The only recent decree that we know of is that of the Inquisition dated July 26, 1899, It is a reply to a medical man, who wishes to know whether he can conscientiously attend meetings of the medical faculty to discuss and make experiments already in use as described in the question, they can be allowed, provided all danger of superstition or scandal is avoided. As regards the experiments already in use as described in the question, they can be allowed, provided all danger of superstition or scandal is avoided. As regards other new kinds of experiment, if these are clearly concerned with premature facts, it is not liet to take part in them; but if their nature is lot as yet ascertained, they are to be allowed, with a previous provided there be no danger of the spontaneous and natural activity of these occult forces. But hypolism practiced deliberation of any thing perternatural, and in anything perternatural, and provided there be no danger of scandal." (Acta S. Sedis, vol. 32, p. 320.)

Lapponi says that "hypontism is

or without definite precautions; but sometimes it may be admitted and applied in public courts in order to establish certain facts, and in medicine as a means of cure. Even then it should only be used under fixed conditions, and with previously fined limits

ITS USE RESTRICTED.

Noldin ("Summa Theol. Moral," ol. ii., p. 763) says that though the Church has not pronounced about the origin of hypnotic phenomena, it is evident—that in her judgment they are not ascertainedly superstitious, and he thinks that they do not seem to pass the limits of the not seem to pass the limits of the natural. He says that hypnotism normally is illicit, because it injures health and induces other kinds of mischief. For this reason, he adds, many governments have forbidden many governments have forbidden the public to practice hypnotism, and even placed restrictions on its private use (I believe France is one of the countries referred to). It may, however, be used for medical purposes, if done by a proper medical man or under his supervision, if it is the only mears of effecting the cure, if there is no fear of abuse, if the patient consents; but there must be grave reasons before even this use is justified.

Noldin goes on to say that the Holy Office it its response, above

Holy Office in its response, above mentioned, did not wish to settle mentioned, did not wish to settle the question of licity, but only the conditions under which experiments might be made. As regards what is called "suggestion" he dis-tinguishes between that made on a subject who has been put into a state of hypnotic sleep and that which is done or, waking persons without hypnotic sleep. The physical mischief, he says, is connected with the sleeping state only; hence he considers "unphing the properties". lers "waking suggestion" harm-in this respect. Still, we considers considers waking suggestion narm-less in this respect. Still, we should say that even if no physical harm comes from this kind of hyp-notism, at least it would be perver-sive of the social order if people possessed of this power went about

the world hypnotizing neighbors in really important question is whether a person can be hypnotized against his own will, or whether full consent is required before the influence can be brought to bear; and this is a point which seems not yet to be fully ascertained. It would help to a solution of this question if our correspondent would send us a detailed account of the performance, stating whether the subjects stating whether the subjects were first put into a state of sleep and then made to act, or whether they remained awake and merely made fools of themselves; also, whether any one was hypnotized against his will, or whether any one tried not to be hypnotized, and with what effect, etc.—Ernest R. Hull, S. J., in

The Autumn of Life.

It Should Be the Happiest Period.

(By Rev. Dr. P. A. Sheehan.)

Yes! the garish lights and the jo-cund music are gone; the laughing children who tossed the daisies and wove the cowslips of spring, and the maidens who crowned themselves with the roses of summer are gone; and the cowled and grey-habited, but gentle friar, Autumn, has just come out from the sidewings onto the stage. I have chosen that simile because I like monks. I like their dress, so flowing, so graceful, so majestic, I like the falling scapular, I like the folded hands; I like the placid face, unfurrowed by care and undisturbed by passion; I like the solemn eyes that seem to regard us from "Eternity's stillness;" and I like the hood that frames the placid face. gentle friar, Autumn, has just com

face.

And so, too, I like this grey monk, Autumn, that comes to us so quietly, so solemnly, without noise or laughter, except the soughing of gentle winds through the changing foilage of the tree, sounds which seem to be quite in unison with the decay and demise of the

year . . So, too, I think the Autumn chife is best. ,I admit that yout has its raptures and enthusiasmsits intense enjoyment of the us intense enjoyment of the pre-sent, its amagnificent dreams of the future. The sun shines out in all his splender and majesty. That grey, sombre cloud, experience, which warms and fertilizes our little lives has not yet thrown his shadow across our path. We live in the prehis shadow sent moment, which is the sum to-tal of all philosophy; we ignore the tal of all philosophy; we ignore the past with all its faults and blunders and sins; and we look forward to the future under the shining iris of eternal hope. And yet youth has its pains and its penalties, too,—its uncertainties, its disappointments, its keen pangs of unreturned passions and unrequited loves; its heat sions and unrequited loves; its heat and fury and headlong plunging into abysses, whence it emerges—with broken wings and shattered nerves. Yes! the autumnal sorrows are less keen; and if only the middle-aged could keep that great secret of

youth,—to live in the present mo-ment and let the future and the think it would be the supremely happy period of our mortal existence -Parerga.

Is This Religion?

The religious peace of our rural communities is from time to time disturbed by the advent of some disturbed by the advent of some glibtongued blackleg, who comes much heralded and advertised for the purpose of infusing spirit into the Baptists and Methodists. He comes not uninvited. He comes as the guest of the minister or of some big grun in the church. The some big gun in the minister or of some big gun in the church. The local pa-per is full of him long before his ar-rival and his address is duly chron-icled after his departure. Unless the local priest gets busy and shows him up, the occasion passes off as an event of importance, and the Protestants are delighted. The local Catholics and their Church have been insulted and misrepresented; ancient lies and slanders have been dug up and dangled before the public as truths; foul-mouthed calumnies have been uttered about the priests and the nuns? What of it? Is not all that Religion, and isn't it right to expose the monster in their midst? Catholics and their Church hav

Strange, is it not, that respectable decent Protestants countenance such things anywhere! Strange that the Ministers are not ashamed and do not rise up and protest in the name

Unique School.

Institute of Domestic Science Opened by Franciscan Sisters.

St. Angela's Institute, the first Catholic School of Domestic Science in the West and one of the first in the country, was opened in Carroll, Ia., October 4, by the Franciscan Sisters. The building in which the new institute is housed is just completed and is one of the largest and best equipped school buildings of any kind in the state. The description of this unique educational institution, destined to have many imitators, is of general interest. interest.

The basement, which on the west affords egress on the level, says the Carroll Times, has excellent light and ventilation, while its massive walls afford coolness for the storage rooms which are on the east side. The kitchen, pantries preserving departments, storag rooms, and departments connected with the study and preparation of foods, are located here, also the gas plant furnishing gas for light and fuel, although the entire building has an electric lighting equipment, and is thus well provided in any emergency. The laundry department, where the scientific treatment of the subject is taught in the practical way, is also located in the basement. departments connecte the basement

The main floor contains the office, reception room, music rooms, art room, refectory, dining rooms and additional class rooms for work in the culinary art. Dumb waiters connect the dining rooms with the

connect the draing rooms with the kitchen in the basement.

The second floor contains class-rooms, for plain sewing, dressmaking, cutting, fitting, darning and mending. The class reoms for home nursing, hypiene, of general application for personal and domestic health, care of the sick and the sick room, precautions and disinfectants and study of dietary for invalids and various diseases, are connected with the infirmary.

The third floor contains the dormitories for the girl pupils, boy boarders having their dormitory in the former convent building.

The classes in cooking, baking iand serving of meals also learn table etiquette, composition and autrient.

etiquette, composition and autrient value of various toods. Housevalue of various foods. House-keeping, furnishing and home management, laundering, treatment of flannels, silks, prints and a variety of useful accomplishments, are contemplated in the course of study. Beginning with simple lessons, the courses grow broad and courses. Beginning with simple lessons, the courses grow broad and comprehensive as the pupils advance, the second year's work comprising grades aimed to well equip the student for a mastery of all the details of housekeeping and home management to a degree that shall render her self-poised, confident, and above the embarassments calculated to hamber and man many a life bome and per and mar many a life, home and happines

Tuberculosis of Souls.

(Translated from the "Vérité.") Mr. Andrew Besson, a French wri-ter, denotates in La Croix du Jura what he calls the "Tuberculosis" of

what he calls the "Tuberculosis of Souls," a mahady that in our day causes greater ravages than the tuberculosis of bodies:

"There is," he writes, "another form of tuberculosis, a hundred times more pernicious than the well-known namesake, against which we should wage war at once and apply a remedy already known.

This evil is the neutral press from which proceeds the phthiss of souls. One by one, it attacks the most healthy members, and soon contaminates our Christian homes. It

inates our Christian homes. It insinuates itself craffily into souls, inates

Cowan's

Cake Icings If you had trouble with prepared Cake Icing, it was not Cowan's.

Even a child can ice a cake perfectly, in three minutes, with Cowan's Icing. Eight delicious flavors. Sold everywhere.

The Cowan Co. Limited, Toronto.

Good Advice.

In the current Collier's Samuel Hopkins Adams gives this bit of good advice:
"Pay no money to an unknown person for an unknown article. If a man who doesn't know you offers you a job through the malls and asks money from you, find out what the job is first, and then don't pay the money. Good jobs don't hunt men by mail. They don't pay the money. Good jobs don't hunt men by mail. They don't have to. If it's a salary he offers you, he's a swindler. Honest business men do not pay salaries to unseen applicants. If he guarantees so much per day or week or month to you, he's a har. No man can guarantee your earning powers without knowing who, or what you are. If he-cates' tempting figures seeking to enroll you among his agents, and If he-cetes' tempting figures seeking to enroll you among his agents, and asks you for a deposit on a sample article, shun him. You wouldn't pay money for an article you had never seen to a man whom you chanced to meet on the street because he promised you an agency. Why, then, pay it to an unknown who calls from afar to you through a newspaper or magazine? Let who calls from afar to you through a newspaper or magazine? Let him, if he be honest, send his sample on approval. And, above all, when you have been swindled by a fake advertiser, tell the publisher of the medium in which you found the advertisement. If he's honest he'll be glad to know of it. If he's dishonest he'll be uncomfortable. Two to one he took that advertisement with ar, uneasy feeling anyway. And with an uneasy feeling anyway. And if ten per cent, of the victims protested with the might that is tested with the might that is in them against these swindlers ninety per cent. of the petty larcentsts who thrive on printer's ink would take either to honest labor or to the woods.

REBUILDING THE WHOLE BODY.

That is the Constant Business of the Bload.

And Thei is Why a Blood Making Tonic Will Make the Body Well and Keep it So.

Pure, red blood is the vital prin-Pure, red blood is the vital principal of hie, for upon it the tissues of the body live. It goes practically to every part of the body, carrying nourishment and oxygen, taking up the wastes and so changing them that they can be cast out of the body. As our every act results in the breaking down of some of the tissues and the formation of waste materials, the body is in a constant state of change. To maintain state of change. To m health, strength and life the must be pure in order to these tissues with plenty of nourishment and rid the bod

Strange, is it post, that respectable to be hypericized, and with, what offect, etc.—Ernest R. Hull, S.J., in New (World.)

THROW AWAY ALL

YOUR PEARS

Backache, Gravel and Rheumatin

Vanish Before Dodd's Kidney Pilisa.

Froed Kieger, Who Sufferd From the Worlf, Fred Kieger, Who Sufferd From the Worlf From S (Kidney Disase.

Proved Once Again in the Case of Mr. Fred Kieger, Who Sufferd From the Worlf From S (Kidney Disase.)

The Throw and the Case of Mr. Fred Kieger, Who Sufferd From the Worlf From S (Kidney Disase.)

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