

## Note and Comment

It is scarcely to be expected that Protestants should know anything about the real meaning of the Lenten season. Still it is better that they should have even a dim recollection of the teachings of the Church, as understood by their forefathers before they followed in the footsteps of Henry and Elizabeth. If the peculiar ways in which Anglicans fondly imagine they observe Lent are to be taken seriously at all, it can be only with the idea that imitation is a sincere form of flattery. The imitation is a ridiculous one, of course, which might be turned to better usage if under the guidance of correct teaching. An English exchange says on this subject:—

How to bring order out of chaos is a problem to which Anglicans, lay and clerical, are so accustomed that they cheerfully set about it at all times and at all seasons. The special problem which is exercising the minds of those represented by the Church Times is the meaning of Fasting and Abstinence. A charming variety of opinions prevails even among these elect, as the correspondence columns testify, and according to the evidence adduced there is an equally charming amount of variety in practice. Every form of interpretation is placed on the word Fasting, from that which understands it to mean beef without mustard to the view of the ascetic who considers it forbids equally mustard and beef. There is the man who thinks fasting allows beef and plum pudding to be eaten, but forbids tobacco to be smoked; there is a still more modern interpreter who thinks that to give up Ham, cheese, draughts, cards, and out-door games during Lent is to fast. On the other hand there is a very severe clerical correspondent who counsels 'A Layman' to 'knock off his pipe, eschew theatres, wear a hair-shirt, use the discipline and go to his business with peas in his shoes. The Anglican Church nowhere attempts to define what she means by Fasting and Abstinence. She leaves it as she leaves many other things, to the private judgment of the individual, and very ludicrous is the result.'

Very ludicrous, indeed, is the result; but it is to be hoped that these devout, if misguided, Anglicans will, after a time, discover the true light and find the right path.

The Daily Witness occasionally shows a disposition to take a rational and Christianlike view of matters Catholic and Irish. Here is what it has to say in regard to the local government bill for Ireland, which recently passed its second reading:

For the first time in history a bill concerning the local government of Ireland has passed through the house of Commons without a dissenting voice. In itself this is the most remarkable legislative fact on record, and proves that the government has taken hold of the Irish problem with a sincere desire to meet the wishes of the people of Ireland. When the bill was first introduced there were murmurs of discontent from the Protestants of Ulster, but the fact that they have agreed to accept and loyally carry out its provisions is a proof of their willingness to work in harmony with their Roman Catholic fellow-countrymen for the common good. This will be accepted by all who desire to see peace and good will established between the turbulent and heretofore irreconcilable factions in Ireland, as the best celebration that could possibly be held of the centenary anniversary of the rebellion of 1798. When all parties are thus agreed it is only natural to expect that the measure will prove a success, and tend towards peace in Ireland, and towards bringing about that 'union of hearts' which Mr. Gladstone declared to be the object of his Home Rule policy.

For many weeks, it is said, a local livery company in Chicago will have a dozen vehicles propelled by electric motors doing duty at depots, clubs and hotels. This first installment will be followed by others, until fifty horseless cabs will be in operation in all parts of the city.

The cabs will be of three patterns—the regular hansom, the victoria hansom and the closed cab for rainy weather. This end-of-the-century vehicle will be nine feet long overall and will be equipped with sufficient battery capacity to run forty miles with one charging. The maximum speed will be twelve miles an hour and the average speed eight miles.

The propelling power is to come from two motors and the electricity from storage batteries that can be charged anew after a long run in from an hour to an hour and a half. This will enable one to make from seventy-five to 100 miles a day, for the batteries can be charged at any place where there is an electric lighting plant.

Patrick Donahue, the veteran publisher in Catholic journalistic circles, celebrated his 87th birthday on the 17th March. He was deservedly made the recipient of many congratulations.

The Catholic Columbian in dealing with the timely subject, 'Charity of Speech,' offers some excellent advice to those timber-tongued Catholics who seem to take advantage of every opportunity to speak unkindly of their neighbors. It says:—

Giving scandal is a fault we are all in danger of lapsing into, and it is one of which the Scriptures speak in the most severe terms. Further, it is a sin which is very easily committed and of which we do not seem to recognize the magnitude. How frequently do we hear the serious failings of our friends and neighbors discussed before an audience; failings that are not commonly known and which we are really scandalized to hear. Yet those who thus advertise the weaknesses of their fellows, do it with the pl-

most complacency, giving details as though they were recounting the incidents of an interesting novel they had recently read. Why do these people not stop and ponder over the consequences that their uncharitable language may bring about? Let us take, for example, a fault not necessarily grievous. You are told that such a person has an uncontrollable temper when her anger is aroused. You are amazed, for you have never seen a display of it—in fact, you have taken her sweetness of disposition for your model. Is it possible—you reason with yourself—that her gentleness is not genuine? You begin to wonder, then to doubt, and finally find it hard to convince yourself that she is not a hypocrite, who, while acting the gracious woman to perfection, is hiding a violent temper. Now, let us assume that her accuser has spoken the truth—her amiable moods are not therefore hypocritical; indeed, she is deserving of so much more praise for cultivating them. Did your informant extenuate the fault of the person whom she accused of explaining that it was perhaps some almost unpardonable act of her own that roused the show of temper she so lightly speaks of? This is but an instance of what scandal mongers can do, and only a mild example; but when, by their insinuations or open declarations, they take away the good name of their neighbor, ah! then beware of them. The mischief they do is incalculable, whether they accuse justly or unjustly. And remember, if you have no higher motive for avoiding them, that they will one day turn on you as they have upon your neighbor. Be neither a giver or a taker of scandal. Let one of your Lenten practices be to think and speak charitably of everyone; you cannot offer a more acceptable gift to God.

## PECULIAR LEGISLATION.

Some of the Bills Introduced by a South Carolina Legislator.

His Great Speech in Introducing the Compulsory Marriage Act.

NATURE, says a writer in the March number of the Nickel Magazine, has framed strange fellows in her time.

In latter days there has sprung up a class of legislators and law givers, whose gray matter seems to be of a similar composition and disarrangement as that possessed by the savants of Lagado. They have convinced themselves that the existing evils of our present civilization and society may be remedied or eradicated, and that the attainment of content and happiness may be brought about by law-making. The omnipotence of the law is their fundamental principle, and development of their ideas along this line has revealed some curious propositions.

A member of the legislature in South Carolina, on discovering that men habitually carried whiskey flasks in the rear pockets of their trousers, recently offered a bill which made it unlawful for a tailor to make a pair of these garments containing a rear pocket. It was not long ago, too, that one of these up-to-date satellites in legislation proposed a law making it a misdemeanor for men to wear a beard, the bill being supposed to be a panacea for depressions in the barber business. But one of the most prolific themes of recent attempted legislation of this nature has been compulsory marriage. Various strange conceptions have obtained in this direction: Virginia was, and now New Jersey is, afflicted badly with this disease. It has been suggested that the legislators of New Jersey would do better to levy a tax on their famous mosquitoes, but it is said that they are somewhat sensitive on this subject. Furthermore, the present Governor of New Jersey, being himself a bachelor, would, it is said, veto any law compelling matrimony.

In regard to this matrimonial legislation it has remained for the Hon. T. S. Turner to elucidate his reasons for introducing a bill into the Virginia legislature for taxing bachelors.

'My object in offering a bill to tax bachelors,' explains the Hon. S. T. T., 'was based upon the apparent drifting of our young people to a condition which I consider threatens the ultimate good of our society and menaces the homes, the bulwark of our institutions and the palladium of our hopes.'

And then this Virginia logician, if an Atlanta newspaper is to be believed, describes this menacing condition as follows:

'I discern a tendency on the part of our young men to plunge into the vortex of sordid accumulation and to ignore the establishment of permanent homes, in which the youth of the nation may be properly nourished and the succeeding generations inspired by devotion to parents and ennobled by the hallowed influences that emanate from the family altar.'

If the Hon. S. T. T. really discerns all that he says he does he certainly must have a keener eye than most men. We had supposed it was the 'tendency' on the part of some, at least, of our young men rather to drift into a maelstrom of spending and extravagance than to 'plunge into the vortex of sordid accumulation'; but if the Hon. S. T. T.'s discovery be given credence, then all the wise axioms of thrift and economy in youth have been set aside.

'Our young women,' continues the Virginian, 'robbed of proper homage by the insidious suggestions of mammon, are being compelled to seek employment in the stores, counting rooms and workshops of the country. The song of the lullaby is being lost in the hum of the factory, and the wealth garnered by the greed of the bachelor finds no distribution through the channels of the home, which redounds to the moral and financial benefit of every community in Christendom.'

'I would throw a safeguard against selfish and sordid tendencies, I would tax the man who clutches at all the world and society bestows, yet yields nothing for the betterment of the one or perpetuation of the other. I would retrieve as far as it can be done by law the condition of our forefathers, when each home was a stronghold of patriotic de-

votion and each fire-side the proud assembly in which virtue found worshippers and integrity in loftiest models.'

Now, this thrower of safeguards should, we think, realize that a mere tax will never put patriotic devotion into the home, or virtue and integrity by the fire-side. Admitting, for the sake of argument, the existence of such conditions as the Hon. S. T. T. has alleged, we fail to divine how a tax on bachelors would ameliorate matters. To be sure men have been known to relieve themselves of the necessity of paying taxes by one device or another, but if the Hon. S. T. T. thinks that our young men can be coerced into matrimony by taxes or fines, we must beg to disagree with him. And again, we do not believe that compulsory marriage would remedy those 'conditions' which have so aroused his wrath. Although it is quite probable that a strong faith and a real, genuine philanthropic feeling for the welfare of society has raised up the Hon. S. T. Turner to such lofty flights of rhetorical indignation, we are inclined to believe that his logic-engine is a trifle out of gear, or that our esteemed contemporary in Atlanta has been making fun of him.

## OUR PHILADELPHIA LETTER.

PHILADELPHIA, March 28, 1893.

The April number of The Messenger of the Sacred Heart contains a paper of Mr. P. J. Coleman that may be taken as a model for the descriptive articles so much in vogue. It is in good taste, clear, graceful and connected, passing easily from one to another of the interesting features in charities and educational institutions of the See of Philadelphia in 'A Glimpse of a Great Archdiocese.' No special provision has been made for the idly curious, the socially envious, or the affectionately partial, hence the only portraits are of those who have acquired distinction by years of strong and noble efforts, and have deserved of the public that their faces should be well known and carry their dignity as a seal—the Archbishop of Philadelphia, the Most Rev. P. J. Ryan, D.D., and the Auxiliary Bishop, Rt. Rev. Edmund F. Prendergast. The fashion of interlarding the pages of sketches which should be partly historical and carefully descriptive with photographs of exceedingly commonplace individuals, unknown to fame and undeserving of it, is a cheap clapnet sort of advertising and carrying of favor which lowers the art of good writing and ministers to the meanest and lowest species of prying curiosity and vanity.

Those who wish to see a face in which they can have no interest of an ennobling nature, are only second to the inferior natures that, well aware they have done nothing for the world, and are to appear before it only as well dressed (or undressed) lay figures,—are silly enough to yield up their shadow for the embellishment of an article, too often poorly written, and nothing more than a knotted thread on which to hang such shadows, hoping to gain some favor through the vanity to which they minister. There are a number of illustrations in Mr. Coleman's paper, but they are all faithful pictures of places and very pretty views of very pretty places. The Seminary of St. Charles Borromeo, at Overbrook, the Augustinian College of St. Thomas, at Villanova, the Sacred Heart Convent, at Eden Hall, the Convent of the Holy Child, at Sharon Hill, and the splendid and practical charities of the Drexel Sisters, are all treated with exactness and the pen of a practised writer. Such descriptions are 'twice blessed'—they awaken gratitude for what has been done for the honor and glory of God, and they incite to new efforts and greater diligence.

The Messenger for April is even better than usual, all the articles being of sound and thoughtful interest, and its one story, 'The Witness of St. Antoine,' by M. T. Vaggaman, of deeper meaning, yet of living attraction. Donahue's for March came in late, but it had an excellent excuse, for it has brought out again the illustrations of Father Chidwick's article, 'A Parish Altar,' in the September number of 1892, together with Father Chidwick's portrait, and thus impressed upon the public mind the fact that in the awful disaster in the harbor of Havana, the faithful and fearless chaplain was a Catholic, and had already told and told well, the pleasant story of his duties and his responsibilities. In the present rush and gush of all sorts of magazines and all sorts of 'stuf' in them, one is apt to forget by the end of the month what they read in the beginning, and that article of Father Chidwick's six months ago deserved to be recalled to memory. His portrait, too, among 'People in Print,' is most opportune. Now, that is a face we should all desire to see, and, seeing, should trace carefully in its line and steadfast lines the clear statement of his manliness, his priestliness, his love for his fellow men and his humility. It is a noble face. It was something we may certainly count reverently among the providences of God that the chaplain of the ill-fated Maine was a Catholic and was Father Chidwick.

We do not do very much as yet in the way of magazines in Philadelphia. The American Catholic Quarterly has lost its moving spirit in Mr. Charles A. Hardy. The Augustinian magazine of Our Lady of Good Counsel has reached its seven h-

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volume with a steady growth, and is really an attractive and well arranged publication, intended, of course, principally for the members of the Pious Union of Our Lady of Good Counsel, but each month of more general interest. On the tables of the charming reading-rooms of the American Catholic Historical Society, at 715 Spruce Street, we find all the Catholic publications, and may enjoy the boldest and the least spiritual, the wit of the cleverest and the unquenchable sarcasm of The Globe, which is always a readable surprise in some quarter. Such a society (or a branch of ours) should be in every place where there are Catholics readers, for, after all, it is only by wide reading and comparing that one arrives at a true estimate of the value of a periodical.

Lent is passing! How soon it goes after it is once here, and how long the time looks to us as it approaches! The feeling that not only should we give more time to God than at other seasons of the year, but that it is easy to find the time and the devotion, is certainly a great blessing. The churches have many visitors. Scarcely are they even without worshippers. The Cathedral on Logan square is always a resting place for soul and body. It is so beautiful, so majestic, so still. The sanctuary lamp is now one of many blessings, and the twinkling stars are always trembling and quivering in the distance as one enters. Close to the door there is now a new statue of heroic size. It is of white marble. The Blessed Mother stands alone on a high pedestal, lifting out to wards the whole world. It seems, her lovely Babe, her arms are raised and extended to their fullest reach and the babe extends his tiny hand in blessing. There is something so exultant in the Mother's lifting of him on high, and something so shrinking and humbly modest in her own hiding, as it were, behind him, that the heart stirs with love and adoration for all it expresses. I have not been able with many enquiries to learn the story of this work of art, but it has arrived since my last visit to the Cathedral. The pedestal bears a splendid brass, covering its whole front, with several inscriptions, quotations from the Litanies of Loretto and from the Ave Maria. It is well worthy a place in the temple of our God, and the hearts of the people.

SARA TRAINER SMITH.

## NOTES OF INTEREST.

Thunder can be heard nine miles away. A fine ostrich is calculated to yield \$200 worth of feathers.

One pound of sheep's wool is capable of producing one yard of cloth.

A horse will live twenty-five days without food, merely drinking water.

There are three times as many muscles in the tail of the cat as there are in the human hands and wrists.

The United Kingdom has more women workers than any other state in the world in proportion to the population and among them no fewer than 616,000 are set down as dressmakers—an occupation which may be reasonably claimed as an industry.

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## Society Meetings.

### Young Men's Societies.

#### Young Irishmen's L. & B. Association.

Organized April 1874. Incorporated Dec. 1875. Regular monthly meetings held in its hall, 19 Duane street, first Wednesday of every month at 8 o'clock, p.m. Committee of Management meets every second and fourth Wednesday of each month. President, J. J. McLENNAN; Secretary, M. J. POWER; all communications to a subcommittee to the Hall. Delegates to St. Patrick's League: W. J. Hinchey, D. Galtrey, Jas. McManus.

#### St. Ann's Young Men's Society.

Organized 1885. Meets in its hall, 157 Ottawa Street, on the first Sunday of each month, at 8 p.m. Officers: President, REV. E. S. RUSSELL; Secretary, JOHN WHITTY; Treasurer, D. J. O'NEILL; Delegates to St. Patrick's League: J. Whitty, D. J. O'NEILL and M. Cases.

#### Ancient Order of Hibernians.

DIVISION No. 2. Meets in lower vestry of St. Gabriel New Church, corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, ANDREW HUNN; Recording Secretary, THOMAS SMITH; Treasurer, J. J. O'NEILL; Delegates to St. Patrick's League: A. Dunn, M. Lynch and B. Connelley.

#### A.O.H.—Division No. 3.

Meets the 2nd and 4th Mondays of each month, at Hibernia Hall, No. 242 Notre Dame St. Officers: President, P. Carroll; Vice-President, John Hinchey; Recording Secretary, Wm. Ransley; Secretary, M. P. Stanton; Treasurer, Marshall Kennedy; J. E. Egan, Chairman of Standing Committee. Hall is open every evening (except on public holidays) for members of the Order and their friends, who are invited to attend and other leading associations.

#### A.O.H.—Division No. 4.

President, H. T. Evans; No. 2 Delimitation Avenue; Vice-President, J. O'Hara; Recording Secretary, P. J. Egan; Treasurer, J. J. O'NEILL; Secretary, P. J. O'NEILL; Treasurer, John Traynor; Sergeant-at-Arms, D. McManus; Sentinel, D. White; Marshal, P. O'Hara; Delegates to St. Patrick's League: J. J. O'NEILL, J. O'Hara, J. O'NEILL; Chairman, Standing Committee, John Connelley; A.O.H. Division No. 4 meets every 2nd and 4th Monday of each month, at 113 Notre Dame street.

#### C.M.B.A. of Canada.

#### C.M.B.A. of Canada, Branch 74.

Organized March 11, 1888. Branch 74 meets in the basement of St. Gabriel New Church, corner of Centre and Laprairie streets, on the 1st and 3rd Wednesdays of each month. Applications for membership or any one desiring information regarding the Branch may communicate with the following officers: Rev. Wm. O'Meara, P. P., Spiritual Adviser, Centre street; J. W. Duggan, President, 1155 St. Lawrence; M. J. O'Meara, Financial Secretary, 1155 St. Lawrence; J. W. Duggan, Treasurer, 1155 St. Lawrence; J. W. Duggan, Secretary, 1155 St. Lawrence.

#### C.M.B.A. of Canada, Branch 26.

Organized 13th November, 1885. Branch 26 meets at St. Patrick's Hall 92 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of the month at 8 p.m.

Applicants for membership or any one desiring information regarding the Branch may communicate with the following officers: MARTIN EMMAN, President, 577 Cadieux St.; J. H. FEELEY, Treasurer, 719 Sherbrooke St.; J. A. O'NEILL, Financial Secretary, 511 St. Lawrence St.; J. A. O'NEILL, Recording Secretary, 511 St. Lawrence St.

#### C.M.B.A. of Quebec.

#### GRAND COUNCIL OF QUEBEC

Affiliated with the C.M.B.A. of the United States. Grand Council of Quebec. Presiding Officer, Rev. J. W. Duggan, P. P., Spiritual Adviser, Centre street. Branch No. 1 meets every 2nd and 4th Monday of each month. For further particulars address JOHN LAFITTE, President, 1815 Avenue de la Gare; P. C. LAWLER, Recording Secretary, 26 Shaw St.

#### Catholic Benevolent Legion.

#### Shamrock Council, No. 320, C.B.L.

Meets in St. Ann's Young Men's Hall, 1700 Avenue de la Gare, on the second and fourth Friday of each month, at 8 p.m. M. J. SHAW, President; T. W. LEE, Vice-President; 1171 St. Ann's Street.

#### Catholic Order of Foresters.

#### St. Gabriel's Court, 185.

Meets every other Monday, commencing Jan. 1, in St. Gabriel's Hall, corner Centre and Laprairie streets. M. P. McGOVERN, Chief Ranger; M. J. HEALEY, Rec. Sec'y, 18 Laprairie St.

#### St. Lawrence Court, 263, C.O.F.

Meets in the Engineers' Hall, 922 Craig street, on the second and fourth Tuesday of each month, at 8 p.m. M. J. Flanagan, Chief Ranger; Thos. W. Macneil, Recording Secretary, 116 St. Andre street, to whom all communications should be addressed.

#### St. Patrick's Court, No. 95, C.O.F.

Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday, at 8 p.m. Chief Ranger, JAMES P. FOSKAY; Recording Secretary, ALAN PATRICKSON, 66 Elmer street.

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#### St. Ann's T. A. & B. Society.

Established 1863. Rev. Director, REV. FATHER FLYNN; President, JOHN KILPATRICK; Secretary, JAS. BRADY, 36 Montcalm street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m. Delegates to St. Patrick's League: Messrs. J. Kilpatrick, T. Rogers and Andrew Cullen.

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