

THE HOUSE OF TEMPERANCE

The Annual Session of the Catholic Organizations.

Rev. Father McCallen's Powerful Sermon—The Laws Governing the Liquor Traffic—Timely Criticism of their Administration.

Nearly thirteen hundred parishioners assisted, Sunday evening, at the annual session of the Catholic Temperance Societies, in St. Patrick's Church. There were present large delegations from St. Ann's and St. Gabriel's T. A. & B. Societies. Rev. Father Colin, of St. Patrick's, opened the religious exercises with prayer, and Rev. J. A. McCallen, S.S., president of St. Patrick's Temperance Society, preached the sermon. He took for his text: "He who loves the danger will perish in it." (Eccl. iii., 27.) He, in part, said:

The number of victims of drink on our public streets, and in our Christian homes, should prove a sufficiently powerful sermon on the evils of intemperance, without the aid of these temperance reunions, annually, in our churches. These reunions, however, always do good. They give temperance men and women an opportunity to protest, by their presence, against the evils of intemperance. They are a plea for sobriety. They remind the people that there exists in their midst societies in which they can find protection from temptation to drink. They cement still more closely the bonds of fraternal feeling between societies and give them the strength of union in a noble work. They are a rebuke to those societies who, for the sake of gain, not only solicit advertisements of saloons and restaurants for their programmes of concerts, etc., but actually dare to distribute the same at our church doors, an insult which not only arouses the indignation of hundreds of our best people, but merits the most scathing denunciation, which the preacher promised he would not fail to make. If the attempt were ever repeated in the future.

WHY DO MEN DRINK TO EXCESS?

asked the Rev. Father. Why is the habit of drink so universal, and that of gluttony in eating comparatively rare? A man who once, in passing, unfettered himself with eating any particular food, profited by the punishment that followed to the extent that not only for six months or six years, but often for a life time, he could not be induced to touch that particular kind of food again. On the contrary, excess in drink begot a physical craving, which led to greater indulgence in intoxicants. To the physician thoroughly acquainted with the effects of alcohol, and to the brewer well acquainted with adulterating drugs, he would leave the solution of the theoretical part of the question, and would confine himself to the fact that drink begets a craving, and one that is, in many cases, irresistible. With this fact before his eyes, he would offer, in passing, his deepest, his most sincere, kindly pity and sympathy to the victims of this physical craving, who had more need of physicians and medicine than of sermons, and he would address himself to those who had not yet become victims of the craving, and he would again put a question: What has a man most to fear who has not yet begun to drink liquor, or who is just beginning to tinkle? Many things, but especially—

THE SALOON, HUMAN RESPECT, AND THE CUSTOM OF TREATING.

Of the saloon he did not intend to speak. The temperance people of Montreal had interviewed both Legislators and City Council, and while certain laws had been passed to regulate the sale of liquor, they were, like most laws on this subject, dead letter. He would only give one instance. The Sunday closing law is a dead letter. He ventured to assert that there is not one place in this city in which liquor is for sale, and where the proprietor resides on the premises, where liquor has not been sold on Sunday during the last six months. If guilty of rash judgment, he would publicly ask pardon; but he did not expect to be called on to do so. He had spoken to men who said they could get all the liquor they wanted, any Sunday in the year, and on a certain day within a few months he had given the pledge to a man who had purchased twenty-five glasses of liquor between 7 a.m. and 2 p.m. on that very day, which was Sunday. So the less he said of the liquor law and saloons, the less breath wasted.

Long observation had convinced the speaker that human respect led more men to intemperance than any other single cause. Human respect, in regard to this matter, he defined as "a fear of the censures, the criticisms, the raileries, of those who urged a man to drink—the shame of doing one's duty because of the opinions of such men." It was a dreadful commentary on the weakness of a man's character that, through fear of the criticism of those whose good opinion was not worth the having, a man should give up his liberty to do right,

AND SLAVISHLY DO WRONG.

He had met many such men in his lifetime—men, brave in danger; men, bold and strong enough to meet and vanquish a lion; men, so sensitive that they would repel the slightest insinuation against their character; but men who, when urged to drink and afraid to be laughed at, afraid of being accused of putting on airs or of wishing to pass for better men than those who drank, joined the drinkers against the best feelings of their own heart, against the cry of heart-broken wives, mothers and sisters, against the strongest convictions of mind and the reproving voice of conscience. These men were the victims of human respect, and, yielding to its baneful influence once, yielded one hundred times, to be despised in the day of their degradation by the very men for whose opinion or friendship they bartered away liberty, conscience and every good gift.

To overcome human respect, let us remember we are free men. Let us resent the effort of any man to rob us of our liberty to make us do what we think

wrong or dangerous. Let us be more assertive for the good opinion of the persons who have to answer for our sins; for the love of the wife and children of our homes; for the respect of the noble, worthy friends whose respect, whose love, whose opinion is worth having, and let us not care for what they think of us, having hastened our own fall by drink, will even avoid being seen in our company.

TREATING AND BEING TREATED

was another cause of drink touched upon by Father McCallen. If done away with, more than one half the profits of the saloon would disappear, and their number by more quickly lessened than by any law on the statute book, observed or not observed. This custom was indulged in by women in their visits to one another. On the occasion of the New Year, women, through human respect, to avoid being called mean, inhospitable, or through fear of being considered out of fashion, did not hesitate to become the agents of the demon to send more than one man reeling drunk to his own home or to jail. Last New Year's day, or rather at 2 a.m. January 2nd, said Father McCallen, I saw a sick call. Returning from my sick call to the Presbytery by way of Bleury street, I found two men reeling along the sidewalk between Jura street and Lagachetiere street—seven others hilariously drunk between Lagachetiere street and Dowd street—three more hardly able to keep their feet, between Dowd street and Dorchester street, all on Bleury street, and finally, a man lying in a drunken stupor on the pavement on Dorchester street, between Bleury and St. Alexander streets. Had the morning been colder than it was this man might have been found dead a few hours later. The carter with my aid, aroused him sufficiently to let us know that his home was fully two miles away from the spot where we found him. Placing him in the carriage, I sent him to his home. All these men were young and well dressed, victims, without a doubt, of

THE VILE CUSTOM THAT OPENS THE NEW YEAR.

by helping men to offend their Maker. As I entered the Presbytery, I could not help asking: I wonder if the fair ladies whose fair hands had presented the wine glass to some, at least, of these men, would have gloried in the sight that met my eyes two hours past midnight of the last New Year. If, through human respect, to propitiate the goddess of fashion, for custom, they keep open house on New Year's Day, and with persuasive words, urge the too willing victims of intemperance to drink wine and liquor, let them at least, when their day's work is done, hire a carriage and drive about the streets of our city, that they may complete the results of their handiwork. Let them follow the drunkards to waste down the streets, and enter the houses where wife and mother and sister are in sad desolation, and let them dry the tears that they have caused to flow and soothe the poor broken hearts which they have crushed.

The sermon was followed by solemn Benediction of the Blessed Sacrament. Rev. Father Flynn, C.S.S.R., of St. Ann's, officiated, assisted by Rev. Fathers Culm and Driscoll, of St. Patrick's, as deacon and subdeacon respectively. All the priests of St. Patrick's were also present in the Sanctuary.

The musical portion of the service was rendered by the members of St. Patrick's Choir in their usual efficient manner under the direction of Prof. J. A. Fowler, organist, and Mr. G. A. Carpenter, conductor.

The Altar was very tastefully decorated with flowers and colored lights, and showed great taste on the part of Mr. Stephen Young, the sacristan, who, it may be added, is also a member of the society.

AT THE CONCLUSION OF THE SERVICE,

the pledge of total abstinence was administered by Rev. Father McCallen, whose able and eloquent discourse on the evils of intemperance no doubt very materially increased the number of those who march under the banner of Father Mathew.

IT DON'T PAY

To buy drinks for the boys—it don't pay to buy drinks for yourself. It will pay to quit, but the trouble has been told this. The A. HUTTON DIXON cure will absolutely remove all desire for liquor in a couple of days, so you can quit without using any self-denial and nobody need know you are taking the medicine. You'll save money and gain in health and self-respect from the start. Medicine is pleasant to taste, and produces good appetite, refreshing sleep, steady nerves, and does not interfere with business duties. Full particulars sealed. THE DIXON CURE CO., No. 40 Park Avenue, Montreal.

JUBILEE SMOKE CONSUMERS.

OUR AIR WILL BE PURE AND HEALTHY.

We are convinced that the public will be happy to learn that our city is soon to be purified of the smoke and dangerous gases which deprave to such an extent certain properties and seriously undermine the most robust constitution. Indeed the fact is now assured that, after repeated trials, made in the presence of different people, the Jubilee Smoke Consumer is perfectly capable of consuming all sorts of recalcitrant smoke and gases. This is the only smoke consumer that can be applied to any kind of steam boiler and never fail to absolutely consume all the unhealthy vapors escaping from the city chimneys, and all those who are liable to be prosecuted for creating a public nuisance on so count of their chimneys, cannot do better than to procure at once a Jubilee Smoke Consumer. This, in fact, is necessary in the interest of the public health and from every other point of view; and it must also be remembered that the apparatus is guaranteed for a great length of time without the need of any repairs whatever.

This invention of Mr. Moisan is made of solid copper and will last for an indefinite period, as it does not come in contact with the fire—consequently it is the only smoke consumer possessing this advantage, besides being perfectly efficient in all respects.

Mr. A. Pagnuelo is Mr. Moisan's agent.

THE FEAST OF THE PRESENTATION

Impressive Ceremonies at the Grand Seminary.

The Priests of the Order Renew Their Vows—An Interesting Sketch of the Great Educational Institution.

Sunday last was the feast of the Presentation of the Blessed Virgin Mary in the temple of Jerusalem and the patron feast of the priests of the Order of St. Sulpice. The venerable and pious M. Olier, founder of St. Sulpice, in making the training of young ecclesiastics preparing for the priesthood the main object of his Order, could not have chosen a more fitting patron than the Blessed Virgin Mary, nor a more becoming patron feast than that of the Presentation of that Holy Mother. There are, indeed, in the Divine economy many similarities between the mission of the Blessed Virgin and that of the Catholic priest. Mary was specially destined to become the Mother of God, and the priest by his sacerdotal functions is called upon to again present Jesus Christ to the world in the Holy Sacrifice of the Mass. This similarity of mission implies similarity of preparation, and for that reason many points of similitude are found in the life of the Virgin and in that of the young levite. Mary was presented in the temple from her early childhood, and from that moment devoted her whole life to God, and when entering the Grand Seminary the young ecclesiastic also devotes his whole future life to the service of the Lord. Many other points of similarity could be established between the Blessed Virgin and the priest, but the above are sufficient to show how pertinent was the choice of the patron feast of grand seminaries.

The Feast of the Presentation may be called the patron feast of the clergy at large, for it is customary for all priests to renew their clerical vows on that occasion, but in the establishments of St. Sulpice alone is the feast celebrated with special pomp. On that day, in every Grand Seminary of the Order, a solemn Mass is chanted and all the members of the clergy present renew their vows at the foot of the altar and in the presence of the Bishop, as far as practicable. Montreal is no exception to that rule, and every year, on Nov. 21, the splendid chapel of the Grand Seminary on Sherbrooke street sees within its walls not only the local priests of St. Sulpice and the theological students, but also a very large number of the clergy of the city and surrounding districts who are always cordially invited and feel most happy to accept the kind invitation.

Several Bishops and over one hundred priests were present at the celebration of Sunday last.

In the absence of Mgr. Bruchési, Metropolitan of Montreal, Archbishop Bégin, of Quebec, officiated and the other Bishops present were Mgr. Lorrain, of Pembroke; Mgr. Larocque, of Sherbrooke, and Mgr. D'Elle, of St. Hyacinthe. Among other distinguished priests present were Rev. Vicar General Rivest, administrator of the diocese; Rev. Vicar General Thibaudier, of Nicolet; Rev. Abbé Colin, Superior of St. Sulpice, and the Superiors of the different religious Orders. At the close of the solemn Pontifical High Mass, the imposing ceremony of the renewal of the sacerdotal vows took place. Two by two, not only the priests, but also all the theological students having received any of the orders, came forward and kneeling in front of the Bishop, sitting at the altar, repeated the formula which they pronounced on the day of their first tonsure choosing the Lord as their only share and inheritance. The sight of this army of Levites, young and old, renewing their vows of fidelity to their sacred mission is one not to be forgotten, and all those who took part in the proceedings were deeply impressed with the solemnity of the occasion.

After the ceremony, all those present were entertained at dinner in the large refectory of the Grand Seminary.

A Sketch of the Work of the Order.

The patron feast of St. Sulpice is also that of the Catholic population of Montreal on account of the intimate connection of the Sulpicians with the history and religious and material progress of our great metropolis. Was not, indeed, M. Olier one of the promoters and founders of Ville Marie? Did he not send his priests here as far back as the year 1657, and have they not ever since devoted their whole life and energy to the spiritual and temporal welfare of the community? A history of the work of St. Sulpice in Montreal would lead us too far, but we can hardly allow this occasion to pass without mentioning a few facts in connection with their mission here.

When the first Sulpicians arrived in Montreal, three in number, in 1657, they took up their residence at the Hotel Dieu, and were the first priests to permanently fix their abode in this city. The parish of Montreal was canonically erected in 1678, and in 1684 the Superior of the Seminary was appointed perpetual pastor of said parish. The Sulpicians had become Seigneurs of Montreal in 1663, when the Compagnie de Montreal ceded to them all their rights in the island. After the Conquest the property of the Sulpicians was for some time in danger, but the Act of 1791 confirmed them in their rights, and again after the rebellion of 1836-37, on account of which the Act of 1791 had been suspended, the Special Council for Lower Canada passed resolutions authorizing them to be continued in their rights as Seigneurs, for educational purposes. After the Conquest, the Seminary of Montreal had a separate establishment at Paris as regards property, and ever since its revenue has been devoted to works of worship, education and charity. Although having the title and prerogatives of Seigneurs, these saintly

priests have always been known to lead a most simple and humble life, and up to the present date a visit to any of their establishments or residences convinces one that nothing has been changed in the truly sacerdotal methods traced by their pious founder. Up to some 80 years ago, when the parish of Montreal was subdivided, the Sulpicians had spiritual charge of the whole city and suburbs, and that alone tells to what extent their zeal and devotion were exercised. Under their guidance and often with their own funds churches and chapels were erected wherever needed, educational and charitable institutions sprang up as if by enchantment, and there is no section of the city where traces of their good work cannot be found. To them the Irish owe the erection of St. Patrick's and of St. Ann's churches; and while the latter has now passed into the hands of the Redemptorist Fathers, St. Patrick's is still under the direction of the sons of M. Olier, and every Irishman knows the able and truly apostolic manner in which the spiritual wants of that portion of the Catholic community have ever been and are still attended to. Neither will the Irish ever forget the zeal of the Sulpicians, when, together with other devoted priests, they attended to both the spiritual and temporal wants of their fever-stricken forefathers at the risk, and even cost, of their own lives.

Besides the sums expended by the Seminary as a body for Catholic worship, education and charity in Montreal, numerous members of the Order have been known, at all times, to devote considerable personal wealth for the cause of Christ in our midst.

The mustard seed sowed by M. Olier has developed into a very large tree indeed, for besides the very large number of Sulpician Seminaries now disseminated throughout the whole of France, and where a great portion of the Catholic clergy receive their ecclesiastical education, the American Continent has for many years past benefited from similar institutions under the direction of the same Order, even outside of the Canadian establishments. Thus Baltimore has its Sulpician College and Grand Seminary, while the same Sulpicians have now also Grand Seminaries in New York and Boston, and the ecclesiastical work of Washington University is also partly under their direction. The large number of Canadian and American priests who receive, and still receive, their sacerdotal education in the Montreal Seminary, added to those who are formed in the above mentioned establishments, renders it safe to say that the action of the Sulpicians now extends to all parts of America.

As regards the Montreal Grand Seminary, it was established in 1840 in the old Montreal College, referred to in our last issue, and in 1857 was transferred to the present spacious buildings on Sherbrooke street. As above stated, it has formed an immense number of priests for every portion of the Canadian provinces, the United States and other dioceses on the American continent, and the work has now been extended to Rome, where, under the name of the Canadian College, the Sulpicians have built an extensive establishment, where young Canadian ecclesiastics and priests who wish to get their degrees from the Roman Theological schools find a home, having all the surroundings requisite for their condition.

May the above brief sketch of a small portion of the good work done by the zealous priests of St. Sulpice help to still further increase the respect in which they are held by the whole population of Montreal.

CONTINUED FROM FIRST PAGE.

Manchester Martyrs.

bill declaring the Irish Parliament perfectly free of allegiance to everything but what was termed the golden link of the crown. He went further. By his act of renunciation he repealed the act requiring an appeal from the Irish law courts to the English House of Lords, and explicitly renounced any control whatever over the laws of Ireland. No sooner, however, was the American war over than the Irish Protestants, with unfeigned loyalty, were weak enough to connive at the disbandment of the volunteers, and once E. gland had restored her garrison in Ireland she set to work to undo what Grattan and the volunteers had accomplished. The rebellion of 1798 was fomented and brought to a head as shown by Lecky and other historians, by the connivance of Pitt and the assistance of Castlereagh of infamous memory. After the suppression of the rebellion, wholesale bribery was resorted to, and finally the Irish Parliament was destroyed and Ireland ceased to be an independent nation on the first of January, 1781. From 1782 to 1800, when she had her own parliament, her resources and her population increased rapidly, but three years after its destruction the first great famine afflicted the country and was followed by others at frequent intervals.

The lecturer then traced in glowing terms the career of O'Connell and his sad end when he died of a broken heart over his failure to free his people, and then proceeded to give a graphic account of the Young Ireland movement and the Fenian agitation leading up to the arrest and trial of the Manchester Martyrs. There could be no doubt that these men were not guilty of murder in so far as the intention constitutes the essence of a crime. The killing of policeman Brett was clearly the result of an accident. Unable to find the key, one of them fired a revolver into the lock of the jail van to break it open and policeman Brett, who was inside, had his eye at the keyhole at the moment. What the English press would have lauded to the skies as a glorious blow for freedom in Italy, or Greece, or Hungary, they denounced as murder when accomplished by Irishmen. Of the five men arrested and sentenced to be hung, one was subsequently proven entirely innocent, and liberated on the petition of English newspapermen, and another man was liberated because it was shown he was not present at the rebellion, and was perjured evidence on the part of the witnesses of the Crown, and clearly estab-

lishing a right on the part of all those convicted to a new trial. These men who were hanged met their death like heroes with the prayer of God Save Ireland on their lips.

The lecturer then made a strong appeal for union. If the Irish people were united, no power on earth could withstand them, and the day would soon come when we would have the happiness of seeing the glorious resurrection of our country from its present condition of serfdom into that of a free and prosperous nation.

Mr. M. J. F. Quinn, Q.C., moved a vote of thanks, seconded by Mr. Devlin.

Our Observer.

He lay on the pier cold and stiff in death. The features we had known so well in life were calm, but they showed unmistakable happiness and surely he had a glimpse into heaven ere death had claimed him. Dead! how strange! scarce yesterday he was one of us, young, hopeful, ambitious, loving, and now there he is and the world knows him but as one that was. Yesterday he was destined for great deeds and we, who knew his ambitions, would have rejoiced in his success. His life was pure, his hopes honest; his was youth and energy. He stood on the threshold of manhood, but God deemed that he should not enter it, and the poor body was bowed down in obedience to the Divine Will. In this matter-of-fact, realistic age friends are scarce indeed, and the death of one is no light blow. It leaves a blank in our existence and an ever present remembrance in our hearts. 'Tis hard to lose when one has loved, and bitter feelings arise, but are stilled by the thoughts of the eternal peace. He was an honor to his parents, a friend to be proud of and he died as you and I hope to—a true Christian.

By the way, if it is necessary to have a Thanksgiving Day, why not have it at a date when we have something to be thankful for? Of course, we should make everyday one of thanksgiving, but as it appears necessary to have one day set apart would it not be much better to have it earlier in the month when there is not such a suggestiveness of winter in the atmosphere?

Query for the telegraph editor? Did you ever see a landslide?

Fashion item from a Chicago paper: "Chrysanthemums are worn only by Saturday night swells." Think of that, frisky football rooters, and cast aside your beloved "mum" for the modest carnation.

It is rumored that the Shamrocks are going to have a champion hockey team. Just watch for the dark horses. They are coming all right; just wait.

A new letter receiver at the Post Office. The first thing we'll know there will be a new Post Office.

Our thanks are due to the Street Railway Co. for those wooden steps which they have placed on top of the iron ones on their cars. In future getting on and off cars will be less difficult than the ascent or descent of a toboggan slide.

Do have some pity on the reporter. Really he isn't a bad sort of chap. He has his good qualities even if he does incline to sensationalism occasionally. The trouble arises with the editors who demand something out of the ordinary in his reports. An editor, it may be explained is a tyrant who sits in a big room all by himself with a blue pencil in one hand and a pair of scissors in the other and continually growls for "more copy." But even he has a few good times.

Have you thought of the Christmas presents you are going to send to your friends? About time, isn't it?

The rumor is indignantly denied that the Shamrocks are going to build a bicycle track on Dominion Square. C. J. H.

WELL KNOWN VIOLINIST

Traveled Extensively Throughout the Provinces—Interesting Statements Concerning His Experience.

STELLARTON, N.S.—James R. Murray, a well known violinist, of this place, who has traveled extensively throughout the Provinces, makes this statement: "I was running down in health and my weight fell off from 175 to 150 pounds. Prescriptions did me but little good. My trouble was called nervous dyspepsia. I resorted to Hood's Sarsaparilla and after taking five bottles I was greatly benefited. I feel as well now as ever in my life, and have increased in flesh so that I now weigh 177 pounds. I am well known in this part of the country, having followed my profession, that of a violin musician for the last 28 years. I gladly tell my friends what Hood's Sarsaparilla has done for me. Before I began taking the medicine I did not have any ambition, but now all is changed and my dyspeptic trouble perfectly cured." JAMES R. MURRAY.

N.B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any substitute. Be sure to get Hood's.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

St. Mary's Bazaar

DRAWING FOR AN ORGAN.

The drawing for a beautiful Organ, kindly donated to St. Mary's Bazaar, by Willie & Co., will take place in St. Mary's Hall, Craig Street, Thursday evening, 25th inst.

Second Grand Annual Concert.

UNDER THE AUSPICES OF THE ST. MARY'S C. Y. M. SOCIETY, WILL BE HELD IN ST. MARY'S HALL, Cor. Craig and Janet Sts. THURSDAY, November 25th. No Reserved Seats Tickets. Doors open 7:30 p.m. ADULTS, 25 cents. CHILDREN, 15 cents.

A.O.H.—Division No. 3. Meets the 2nd and 4th Mondays of each month, at Hibernia Hall, No. 242 Notre Dame St. Officers: H. Wall, President; D. Galloway, Vice-President; John Hughes, Financial Secretary; Wm. Hawley, Recording Secretary; W. P. Stinson, Sergeant at Arms; T. Ervine, Chairman of Standing Committee. Delegates to County Board: H. Wall, D. Galloway, John Hughes, L. Brophy, Wm. Hawley. Delegates to the Order of the Sons of the Most Holy Redeemer: H. Wall, M. J. F. Quinn, M. P., M. J. O'Connell. Hall is open every evening (except regular meeting nights) for members of the Order and their friends, where they will find Irish and other leading newspapers on file.

JAMES A. OGILVY & SONS' ADVERTISEMENT.

A TRANSFORMATION Has taken place in our Whitehead Department, our cool and light summer garments have given place to a large assortment of keep.

WOMEN

Garments for Ladies, Misses and Children's wear. Everything in this department is a creature of Warmth, Comfort and Protection against cold. Ladies' Dressing Jackets in a new design, cut in the latest style, with the latest sleeve, made in finished Colors are Cream, Pink, Cardinal, etc. Ladies' Dressing Jackets in exquisite Figured Flannellette, Persian designs, with Silk Ribbon Bow at neck, with Pearl clasps. A very comfortable and stylish garment, \$1.60. Ladies' Undershirts. An excellent range of well-made Flannellette Undershirts, in light blue, pink and white, good wearing material. 70c. Ladies' Undershirts, newly embroidered Flannellette at 90c. Ladies' Flannellette Undershirts, in beautiful stripe effects, well-finished, best material, 40c. Ladies' Wrappers. Our selection of Wrappers is complete with the most fashionable made in collective colorings. Ranging in price from \$1.50.

Special Garments Made to Order. Ladies' Flannellette Drawers. A full selection in all the latest shapes. Silk Blouses in Tartan Checks and Shot Effects, made up in pretty styles. Also a very handsome line in fancy wool goods. Flannellette Night Gowns, cut full size, in very pretty colorings, extra well finished, 75c and 90c extra value.

FOR MAMA'S PET.

We have a lovely assortment of elder-down Jackets, nicely trimmed at prices to suit every mother. Do not allow Baby to get cold while we offer extra values in Children's extra warm garments.

CORSETS.

P.H.—The New Short Waist. Corsets filled with real White flannel. C.P. Corset. E. J. Thompson's Glove Fitting Corsets. Tricorne, the famous health waist for Misses, Ladies and Children and all first class and reliable corsets kept in stock.

Mail Orders a Specialty.

JAMES A. OGILVY & SONS The Largest Exclusive Dry Goods Store in Canada.

St. Catherine & Mountain Sts.

THE Best Yet Offered IN REED ROCKERS \$4.95 Only. regular value \$8.70

We have 5 different patterns equally as good which we will close out at \$4.95 each. Special values in all lines of Furniture for the balance of this month. We will store your purchases free till wanted.

RENAUD, KING & PATTERSON,

652 Craig Street.

CATHOLIC ORDER OF FORESTERS.

ST. PATRICK'S COURT TO HOLD A CONCERT AND SOCIAL.

St. Patrick's Court of Foresters will hold a concert and social, this evening, at the Victoria Armory Hall, Chartwell street. A splendid programme of vocal and instrumental music has been prepared for the occasion, and it is certain to be a most successful affair judging by the names of the committee which has charge of the arrangements.

MR. MANFIELD'S NEW VENTURE.

Prominent among the advertisers in the TRUE WITNESS will be found the name of Ed. Mansfield, who has recently taken over the retail boot and shoe business of Short, the shoetier, on St. Lawrence street.

To the majority of our readers Mr. Mansfield needs no introduction. His long connection with Irish affairs in Montreal, particularly the great interest which he has shown in the development of the Shamrock A.A.A., in all its branches, has brought him under the favorable notice of the people on more than one occasion. Perhaps, no greater proof that the true spirit prompts and guides his action could be found than the fact that he patronizes in a liberal manner our Catholic paper.

We commend Mr. Mansfield to all friends of the TRUE WITNESS.

SPECIAL NOTICE.

The readers of the TRUE WITNESS are respectfully invited to call and inspect my choice assortment of Furs for Ladies and Gentlemen, which consist of Ruffs, Muffs, Capes of all kind, Collars, Bows, Gaudleets, Caps, etc.

Our facilities and our 35 years of experience in the Fur business is a guarantee to all who are desirous of having their Fur garments made to order or repaired, unexcelled, at prices not equalled in the city.

A visit to our establishment will convince you our goods and prices are right. ARMAND DOW, 1584 Notre Dame Street, Opposite Court House