

THE NOBLE CAUSE OF TEMPERANCE.

ANNUAL RELIGIOUS CELEBRATION OF THE IRISH CATHOLIC SOCIETIES.

A BEAUTIFUL AND TOUCHING CEREMONY—
REV. FATHER STRUBBE, C.S.S.R., DELIVERS
A POWERFUL DISCOURSE ON THE EVILS
OF THE VICE—APPALLING STATISTICS.

On Sunday evening, St. Patrick's Church was the scene of a most imposing ceremony. The occasion was the annual religious celebration of the Irish Catholic Temperance Societies of this city. The sacred edifice was filled to overflowing.

The St. Patrick's, St. Ann's and St. Gabriel's A. & P. Societies attended in a body in full regalia, and entered the church, headed by Marshal Milloy. The seats of honor in the centre aisle were occupied by Messrs. M. Sharkey, J. Kilgallon, James Burns, J. J. Costigan, John Walsh, M. J. Ryan, J. H. Feeley, M. Durcan, J. H. Kelly, T. J. Kavanagh, T. R. Stevens, J. Tierney, G. Colfer, J. McCarthy, W. P. Doyle, J. J. Bolster, J. Phelan, J. Howard and the other officers.

The ceremonies were opened by the recitation of the Rosary by Rev. Father Quinn, pastor of St. Patrick's. Rev. Father Strubbe, C.S.S.R., of St. Ann's, preached an eloquent sermon, taking for his text:—

"And I saw a beast coming up out of the sea, having seven heads and ten horns." (Apoc. xiii.)

St. John was once taken in spirit to the bank of a sea. And behold, as he stood there a hideous beast came out of the depths. It had seven heads and ten horns, and upon its heads were written names of blasphemy. And the beast was like a leopard, and its feet were the feet of a bear; and its mouth was the mouth of a lion. And the dragon of hell gave this beast his own power, and great strength to wage war against the children of God.

That monster seen by St. John is the drunkard. These seven heads are the seven deadly sins, which are all to be found in the drunkard. He is not filled with pride, envy and anger, gluttony and lust? Is the drunkard not imprudent, rough and heartless, like the bear? Violent and ferocious, like the lion? And in his mouth not constantly defiled with blasphemies against God and His Saints?

The monster of Intemperance wages war against God, against his family and against himself. God's goodness towards man is manifested especially by his exceptional creation of our soul, by His inexhaustible mercy for our weakness, and by His liberal reward in heaven.

The devil may tempt a man in a thousand ways, may lead us into all crimes, but the most criminal man retains the divine image that the Creator has set upon him, in reason, in love and in freedom, which are the quintessence of his human nature, that the devil must respect. The demon of intemperance alone has the power of destroying his manhood, alone he can say to God, pointing out the drunkard: "I defy you to tell me that here in that being there is a vestige even of your image, a vestige of humanity. Where is his thinking power? Where his love power? Where his will power?"

The second manner by which God manifested His goodness unto us is His mercy. There is only one sin, and one sinner, that can tie up the hands of God's mercy, and that one sin is drunkenness, that one sinner is the drunkard. If a drunkard dies in his drunkenness, no priest, no bishop, could absolve him, because the sacraments are for men, and the drunkard is not a man.

Finally, God shows His goodness by making us heirs to His kingdom; but the drunkard shall drink till he falls asleep, and sleep that eternal sleep that knows no waking: he shall not enter the Kingdom of Heaven.

Is it necessary to prove that the drunkard wages war against his family? Behold that woman, that in her youth, in her modesty and purity, put her maiden hand into his before the altar of God, that woman who had the confiding folly to bind up with him all the dreams that ever she had of happiness or peace or joy in this world—that woman is now starving and in rage, cursing the unfortunate day she became a wife; for she is the wife of a drunkard! Oh! the tears! Oh! the despair of a drunkard's wife!

Behold the poor, innocent little children! No clothes, no food, no fire, no school, no education, no church. Reformatories and prisons are the only prospects of a drunkard's children.

What a responsibility! a whole family, a whole series of generations, lost to the world, lost to society, lost to Heaven!

The drunkard destroys himself; a drunkard at the age of 25 is a total wreck, with tottering feet, trembling hands, glassy eyes, ruined as he is by the liquor.

Liquor in itself is a poison and has slain more victims than all the wars. What, then, about the adulterated liquor as it is sold now-a-days? It is known that out of every ten gallons sold nine are poisonous. For the beer, for instance, instead of malt (fermented grain) they use glucose, which has no nutritive qualities, but contains a quantity of salicylic alcohol, which acts directly and most fatally upon the brain. Hops is done away with and picro acid is used instead, or ox bile, which is most injurious to the stomach, and provokes bilious attacks or liver complaints.

Color is given by caramel or chlores, and finally in order to keep the beer they use bisulfate of lime or salicylic acid, which has for effect the contraction of the stomach.

Allow me to give you some statistics to prove that liquor poisons the life of man. They are taken from the "Register General of England, 45th Report," and gives the average of mortality of men between 25 and 35 years, classified according to their profession:—Farmers lose 9 per cent; of their class; carpenters, 12 per cent; masons, 14 per cent; plumbers, 18 per cent; saloonkeepers, 34 per cent.

One of the oldest societies in London, the United Kingdom Temperance and General Provident Institution, refuses to admit drunkards; but admits persons who use liquor moderately. There are two books, one for the total abstainers and one for those who use liquor. It was discovered that during the last 25 years the abstainers lost 70 per cent of their members, whilst for the non-abstainers it was 99 per cent.

Sons of Temperance of London, England: Mortality per annum, 7 per cent; Oddfellows, not temperate, 21 per cent.

Sons of Temperance of Manchester, England, 11 per cent per annum; Foresters, not temperate, 23 per cent per annum.

Another proof: Mr. Drysdale, of London, in the Zurich Congress, in 1887, said: "The Sceptre Life Insurance Association has a special tariff for members belonging to a temperance society. The Emperor Insurance Company decreases the premium of 8 per cent if, at death, it can be proved that the person was a total abstainer."

Sometimes they say, we have heavy work and we want liquor to keep up our strength. It is true, in the beginning it may give a nervous excitement, but immediately afterwards the reaction comes, and you lose twice the strength you received in the beginning.

M. Parketa, of Nettley, made the following experiment: He divided his men in two gangs of equal strength. To the one he gave beer and whiskey every three hours; to the others tea, coffee or water, and told them they would be paid by the work done. At the end of the week the pay of the abstainers was one tenth higher than the others. He changed them; he gave the liquor to the others; and again, at the end of the week the abstainers had higher pay.

Yes! the drunkard is a monster, and a most hideous monster, that wages war against all that is good and respectable; a monster that tries to destroy God, his family, himself.

Go, now, and drink! Yes, you will gain a friend, but you will lose God, your family and yourself! Go, now, and drink of the intoxicating cup, and hereafter you shall drink of the wine of the wrath of God; you shall drink of fire and brimstone; you shall drink of the poison of serpents and the gall of dragons.

Go, now, and drink, around the innocent babe, that has just been baptized; go, now, and drink around the corpse of your dead; drink your fill, but remember, that with your liquor you drink in the tears of your children, the curse of your wife, and the wrath of your offended God!

Or rather, no! Do not go and drink! The holy time of Advent has begun. I beg of you, in the name of our coming Redeemer, stop drinking; break the poisonous cup and prepare your heart to receive Jesus Christ! Be of good will, and peace will be with you! Peace with God, peace with your family, peace with yourself. Amen.

Then followed the benediction of the Blessed Sacrament, the celebrant being Rev. Father Heffernan, of St. Gabriel's, with Rev. Father McCallen and Rev. Father Driscoll as deacon and sub-deacon respectively.

Subsequently the pledge of total abstinence was administered by Rev. Father McCallen to a large number.

G. A. R.

Hancock Post, No. 103, Held Their Annual Reunion—A Very Successful Function.

The members of Hancock Post, No. 103, held their Concert and Social last week, and it was a most successful and enjoyable affair.

Commander John B. Lorge occupied the chair and was ably supported by Adjutant F. Burns, and Captain T. Lyman. Among others present were Comrades Louis Lajoie, Jas. Barnes, Jos. Young, Jas. Rodgers, Mrs. Coffin, President of the Women's Relief Corps; Miss Saur, Secretary; Miss Grenier, Mrs. J. B. Lorge, Miss Lorge and Miss Odile Leblanc and many others.

Commander Lorge, in opening the proceedings, delivered a neat speech, during the course of which he outlined the aims and objects of the Post. He also indulged in the recital of many reminiscences of the past wherein the stalwart veterans played an important part.

The programme, which was an excellent one, was then carried out, the following ladies and gentlemen contributing to it:

Miss J. Riely, Miss Bateman, Miss Lorge, little Miss Watt, Mr. F. J. Shea, organist of St. Ann's church; the St. Ann's Quartette, Messrs. Morgan, Murphy, Hillard and Quinn; Mr. M. Mulrany, Mr. Hardman, Mr. Weir, Mr. E. and G. Guerin, Mr. Firth, Mr. Watt, and Master F. J. Hogan.

At the close of the concert refreshments were served. Much of the success achieved by the Veterans in this city is due to the energy and enthusiasm of Mr. J. B. Lorge, and his able staff, as well as to the painstaking efforts of the Women's Relief Corps.

St. Ann's Y. M. S.

The St. Ann's Young Men's Society has organized a competition between its members for a "Gendron" Bicycle. The games consist of billiards, pool, chess, checkers, cards, handball and gymnastics, and also literary and dramatic exercises. This Society is to be complimented for the manner in which its members are being continuously entertained, as every season they have a competition of a similar kind.

Shamrock Hockey Club.

Members will please call at Bannister's, Queen's Block Shoe Store, corner Victoria street, and see samples of the BEST Hockey Boot ever made; prices made satisfactory to clubs.

MARRIED.

At Port Hawkesbury, Nova Scotia, on November 26, Miss C. A. Cameron, daughter of Hon. Dr. Cameron, of Mabou, N.S., was married to Dr. A. E. Kennedy. The ceremony was performed by Rev. Father McCallen, P.P. The young couple will reside at Mabou, N.S.

PRESS OPINIONS

On the Manitoba School "Settlement."

Le Trifluvien, of Three Rivers, characterizes the Manitoba school settlement as "cowardly treason." It says: "Messrs. Laurier and Greenway have made public the terms of the arrangement which they have concluded on the Manitoba school question; but that question is not at all settled. In order to settle it the proposed arrangement would have to be approved by the majority and the minority in the province. Archbishop Langevin, of St. Boniface, who is the leader of the minority, has solemnly protested against the odious compromise sought to be forced upon him. The fight is only beginning. The truth is that the Catholics of Manitoba have been sold, that the Province of Quebec has been betrayed, that the so-called settlement is a farce.

The minority had a right to Catholic schools under its own control; to schools in which religion would occupy a preponderating place; to schools in which the teachers would be living examples for the pupils. This is the necessary foundation of every Catholic school. Listen to this famous passage from Louis Veuillot's famous letter to M. Villain: "Catholics add that this holy religion, outside of which there is no salvation, which embraces the whole man, and which should dominate all his passions, direct all his perceptions, regulate all his actions, cannot properly be taught in a few hours or a few days; that, instead of forming an accessory to education, it should become its broad foundation, on which literature, philosophy, science, everything rests, being itself the highest and the chief knowledge; that, in fine, an education rigorously established on this system would still be insufficient if the example of the teachers were not there also, a lesson to the eye and the heart which the pupil could always receive, even during his playtime, a salutary remembrance which should remain with him, imperishable in the midst of the disasters with which the winds of the world are threatening the most deep-rooted principles."

The minority has been given schools that are without religion, and is permitted to devote the last half hour of every school day to religious teaching (which means eight or ten minutes for each division). Nor is this concession general. If the arrangement of the school building does not allow of the separation of the pupils according to their creeds, the Catholics will have their half hour of religious instruction every second day. The commissioners may also, if they like, order that religious instruction shall only be given on certain days of the week.

It would require the utmost audacity to contend, as L'Electeur does, that this is a generous arrangement. The Catholics have been purely and simply treated like dogs; they have been given the crumbs that fall from the table of their masters.

All over the country promises were made to render them full and complete justice, to settle the question to the satisfaction of all interested. Yet they have only obtained a small instalment of justice. In the negotiations which took place the leaders of the minority were totally ignored. They are protesting with all their strength against the treachery of which they have been the victims. History will one day attach to the name of the principal author of this hateful act the word once flung at him by an avenging pen: "Hazardous Laurier."

And if the people of the Province of Quebec have still some energy left, the chief of the soldiers who sanction such a sacrifice will be overwhelmed for ever by an avalanche of public contempt."

Lied to the Bishops.

Le Courrier du Canada has a vigorous article on the Laurier-Tarte-Greenway-Sifton arrangement. The so-called settlement of the School question," it declares, "is an insult to the episcopate of this province." What did their Lordships demand in their collective pastoral letter? Read the following paragraph: "For this reason, dearly beloved brethren, Catholics should accord their suffrages only to those candidates who will formally pledge themselves to vote, in Parliament, in favor of a measure rendering to the Catholic minority of Manitoba the educational rights which the honorable Privy Council of England recognized that they possessed. This grave duty devolves upon every good Catholic, and you will be justifiable neither before your spiritual guides nor before God Himself if you fail in this obligation."

This was what our Bishops demanded, in the name of the Church of which they are the representatives. What they wanted was a remedial measure giving the Manitoba Catholics the educational rights which had been taken from them, and which had been recognized by the judgment of the Privy Council.

The Liberals said: "We pledge ourselves to that; we even promise to give you more than the Remedial Bill of the Conservative Government gave you."

Well, they lied impudently; they lied to the Catholics; they lied to the bishops.

Of remedial legislation there is no longer any question. And the violation of the rights of the Catholic minority is sanctioned in a cowardly manner by Tarte and Laurier. Will Catholic electors open their eyes at last? Will the people of this province realize that they have been fooled by jugglers, who have reached power by crying out that they were more Catholic than the bishops? We are convinced that they will. Our people have still got faith and heart, and they will not allow their brothers in blood and belief to be betrayed and crushed with impunity.

The Protestant Giant.

The Catholic Register, Toronto, in referring to the Manitoba School matter says: "Ontario Catholics have a deep and a grave concern in the federal policy of abandonment of Catholic education in Manitoba. To us the new phase upon which this question has entered means a danger bordering nearer our doors. If a majority antagonistic to Catholic principles in education is returned to the Manitoba legislature, it is quite possible that a similarly disposed majority may be elected in Ontario. If a majority of

the representatives of the Manitoba legislature pass a law that imposes upon the Catholic citizens of that province a constitutional grievance, it is not beyond the reach of political possibility that a similarly disposed majority in the Ontario Legislature may undertake the same policy. If the Federal Government is so senseless that it will not remedy the constitutional grievance of a minority in the Province of Manitoba, it would be sanguine to expect that the Federal power will stiffen its backbone when a minority in the Province of Ontario is threatened. To be sure it will be said the constitution guarantees Catholic educational rights in Ontario. But Catholics in Manitoba up to the passage of the Martin Act rested upon the same comfortable sense of security. Let us not forget that during the campaign the Toronto Globe intimated to the Catholics of Ontario that they had better not talk too loudly for fear of awakening the Protestant giant in this neighborhood."

The Summerside Journal, P. E. I., says:—"That this settlement will not be acceptable to the minority, who are the people most interested and most deeply concerned in it, and who do not appear to have been consulted at all in the matter, is just as sure as that to-morrow's sun will rise. The minority have asked for a restoration of their rights—rights guaranteed them by the constitution—and they are asked to be satisfied with a mere sham. They have asked for bread and been thrown husks."

The Michigan Catholic says:—"The Manitoba Settlement, as it is called, is a sham. There is no use in presenting its details to our readers. It preserves no rights; it restores nothing. It offers a farago of impracticabilities. But Mr. Laurier will have more than Manitoba to answer for his conduct. The Province of Quebec voted for him at the last election because he was a Catholic and of the French race. They know him now. They see that he and his English allies will be likely to try to bring ruin on the educational institutions of Lower Canada."

Discussing the "settlement" of the Manitoba school question, the Catholic Record, of London, Ont., says:—

"The Catholics of Canada have had before now to contend for justice in the face of combined fanaticism and duplicity, and if the same battle is to be fought again we shall be ready to do our share in the combat. We have no fear of the final result, just as victory already crowned our efforts in the past, and as it took fifteen years of agitation and discussion before a fairly satisfactory school law was obtained for the Catholics of Ontario, we are ready to contend for fifteen years or more, if necessary, for the relief of the Catholics of Manitoba, and neither fierce foes nor false friends will deter us from vindicating their rights until they be secured."

The Boston Pilot refers to the matter in the following terms:

"The Manitoba compromise does not satisfy Canadian Catholics; for it does not restore the rights guaranteed by the constitution of the Province, and confirmed by the decision of the English Privy Council. It is at best (like the Irish settlement), a weak evasion of the people's demand for the restoration of their separate schools. On the principle that half or even a quarter of a loaf is better than no bread, these compromise schools are better for Catholics than the absolutely secularized schools of the United States. But the last half-hour of the school-day, when pupils and teachers are alike wearied, and anxious for play or rest, is an exceedingly bad time for religious instructions. It remains to be seen, also, if anti-Catholic trustees will not, now and then, seek opportunities of depriving the Catholics of even the small measure of justice allowed them under the settlement."

SPECIAL NOTICE.

The burial of the dead with religious ceremony is universal and Christian. Those who have been dear to us, and to whom we are indebted in many ways, deserve our respect and our remembrance, and when the moment of final separation comes, and all that is mortal is to be carried to its last resting place, we consider it our duty to have it done in as becoming a manner as possible.

In our days the most humble, the most modest, have within their power the means to surround the last ceremony with pomp and splendor, without incurring debt, without asking favors, and permitting any spare money on hand to be used for Church services, which latter is infinitely more important and necessary than grand funeral corteges—still, when people will have all the grand outward display and content themselves with the plainest Church ceremony, it is time to say halt. You are not acting consistently with your religious belief. You spend lavishly, and, perhaps, what you can ill afford on outside display, and what have you done for the spiritual part of the ceremony and that which concerns the soul of your dear departed?

Now comes in the assistance we want and have been looking for, and the Co-Operative Funeral Expense Society furnish that in the most splendid manner, and for such a small yearly payment that no one is too poor to take advantage of it; and bear in mind, there is no distinction, for poor and rich have the same treatment. At the head of this large and important Company, as general manager, is, we are proud to say, an Irishman and a Catholic, Mr. M. J. Harney; and when we consider the wealthy and influential names on the Company's stock sheet—for it is an incorporated company with a capital of \$30,000—we feel that this is another instance of an Irishman coming to the top, when a fair chance is given.

The Central office of the Company is at 1725 St. Catherine Street, where Mr. Harney is always to be found. There is a branch office at 2159 St. Catherine Street, managed by Mr. A. Riendeau, formerly with Mr. M. Feron & Son. At either place you are sure of a cordial reception and all information will be given.

REQUIEM AETERNAM.

Lines Written in Memory of the Late
Rev. Joseph Toupin, Died October
23rd, 1896.

Death again has cast upon us
Deep and universal gloom;
One more voice is hushed forever
'Neath the silence of the tomb.
Yet another soul has parted
From its tenement of clay;
Gone to seek 'mid endless splendor,
For its just reward to-day.

All his long and saintly lifetime,
Spent in labors to provide
For our souls' eternal welfare;—
Such his hope was, such his pride.
Often have those feeble footsteps
Wended on their work of love;
Bearing to the anxious sufferer,
Consolations from above.

Years ago when Erin's exiles
Touched our fair Canadian shore,
Fever-stricken, lone and helpless,
Shunned by all, both rich and poor,
One there was to tend and befriend them,
One to soothe their dying bed:
One to bring religion's comforts,
Ere their sands of life had fled.

By his kind and gentle manner,
He endeared himself to all;
Fondly loving "old St. Patrick's,"
Ever prompt to duty's call.
Long his noble deeds we'll cherish,
Deep within our grateful breast:
Praying God will one day grant us,
With our priest, Eternal Rest.

THOS. WHELAN,
Montreal, October 28th, 1896.

OBITUARY.

MR. P. O'REILLY.

There was a general expression of deep regret in the circles of Irish Catholics of this city when the announcement was made of the somewhat unexpected death of that sterling and wholesome Irishman, Mr. P. O'Reilly, secretary of the Road Department. Mr. O'Reilly, up to a very few days ago, was in the enjoyment of his usual health, but early in the week contracted a severe cold, which rapidly developed into pneumonia, to which he succumbed late on Friday night at his residence on Murray street. In addition to holding the important office of Secretary of the Road Department, the deceased was an active member of several Irish national and benevolent societies, being Grand President of the Quebec Council C.M.B.A., a member of the Patriotic Society, Ancient Order of United Workmen, C.B.L., also of the Order of Select Knights and other similar organizations. At a special meeting of the Grand Council C.M.B.A. and Grand Deputies, resolutions of condolence with the family of the deceased were adopted. The late Mr. O'Reilly, who was about fifty years of age, leaves a wife and five children to mourn his loss.

The funeral, which took place yesterday was very largely attended. Many of the aldermen, including aldermen Prefontaine, Grothe, Turner, Beauregard, Kinella and Connaughton, were present.

The employees of the Road Department were represented by Mr. St. George, city surveyor; Mr. Barlow, assistant city surveyor; and the clerks connected with the department. The floral offerings were so numerous that they filled a carriage. Among the pall-bearers were Judge Doherty, Messrs. John Hughes, John Brophy, James Meek and Dr. Guerin. An impressive funeral service was held at St. Ann's Church, at which the choir under the direction of Rev. Father Strubbe assisted.

MISS CATHERINE MCCARTHY.

It is our painful duty to chronicle the death of Miss Catherine McCarthy, which sad event occurred at her father's residence, 145 Chateaugay Street. For several months past deceased had been ailing from a fatal malady, and although everything that medical science could do was brought to her aid, assisted by the best of care, it proved unavailing, and she was summoned to her Heavenly reward on Sunday, November 15th. Miss McCarthy, by her bright, talented and pleasing ways, had endeared herself to a host of friends, the many beautiful floral tributes received being evidence of the esteem in which she was held by her young friends—among them being a floral Lyre from the St. Gabriel's Young Ladies' Choir, of which deceased was a member. The funeral, which was largely attended, took place on Wednesday, November 18, at St. Gabriel's Church, where a solemn Requiem Mass was chanted for the repose of her soul. We extend our sincere sympathy to the family of deceased.

THE ABYSSINIAN WAR.

Interesting Correspondence Between
Pope Leo XIII. and Emperor Menelik.

The Osservatore Romano, a Catholic journal published in Rome, reproduces the text of a letter written to the Emperor Menelik by the Holy Father on June 11, 1896, asking for the release of the Italian prisoners in Abyssinia, together with Negus's reply, dated October 1, which was brought back by Monsignor Macaire. His Holiness's letter is as follows:

Victory has left in your hands numerous prisoners, still in full enjoyment of youth and vigor and worthy of respect, who have been severed from their families and from their native land. Their captivity does not increase the greatness of your power, neither does it enhance your prestige. But the more it is prolonged the keener is the grief of thousands of unoffending mothers and wives. For us, penetrated by the divine mission conceded to us by Jesus Christ, which extends to all Christian nations, we love these captives as sons. Grant, then, the petition made to you by a father's heart, in the name of the Divine Trinity, in the name of the Blessed Virgin, in the name of all that is dearest to you in the world, and restore these men to liberty without delay.

The Emperor Menelik's reply contains the following passage:

The first impulse of my heart was to grant your Holiness the satisfaction which you so nobly ask, for I, like you, weep for many innocent victims made

by the cruel war, which I, at least, am not conscious of having provoked. Unhappily, my keen desire to realize the wishes of your Holiness has been frustrated by the unexpected attitude of the Italian Government, which, after having expressed the desire to make peace and restore good relations, continues to act towards me as if we were in a state of war. My duty as King and father of my people forbids me under the circumstances to sacrifice a single guaranteed of peace which is in my hands to the satisfaction of gratifying your Holiness and also myself.

The Emperor concludes by assuring the Pope that the captives are well treated, and adds:

Out of consideration for your Holiness, I will, if possible, still further alleviate the lot of the prisoners.

Cost of Labor Conventions.

Reports of national labor bodies, which were made public yesterday, gave the cost of some of the conventions. The annual Convention of the Cigarmakers' International Union in Detroit last September cost the international union nearly \$29,000 for hall rent, salaries, mileage expenses, and time of delegates. The election of officers by a referendum throughout the United States cost about \$6,000 more. The ironmolders' last national Convention cost over \$28,000.

Sixteen millions of dollars have been expended in building houses in Denver within the past six years.

Philip Sheridan, B.C.L.

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You have friends perhaps in the Old Country, to whom you may wish to send a Christmas gift. We are prepared to execute all orders for Europe for goods of all kinds.

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Mrs. Parson's, Guelph, Ont.,

English Brawn or Headcheese

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by Canadian Pacific Express this morning for to-day's trade.

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