urday, May)8, 1991

he year 2,000, as it en for men in 1801 to what would be the 901. Yet, Mr. H. G. "Fortnightly Review" that the rapid transit ail in a hundred years e to break up large atter cities, and to immense regions of now uninhabited.

oo much," asks Mr. ect that the available the common daily toil-the common daily toil-t city of the year 2000 dius very much larger t? Now, a circle with tirty miles gives an 2,800 square miles, st a quarter that of

on citizen of the year ay have a choice of land and Wales south and east of Exeter as I that the vast stretch n Washington to Al-ll of it available to then of New York and fore that date."

ry pleasant, and even like Cowper's "John e inclined to sing : ere to see"-although ght probability of our of our seeing, unless skies.

MARTINELLI pomp and splendid Cardinal Gibbons, in thedral of Baltimore, y created Cardinal the insignia of the ccording to a Wash-

y consisted of the Papal briefs, ad-Marchetti, Cardinal he new Cardinal, fol-rmal conferring of the on new Cardinal, conduction rmal conferring of the e new Cardinal then the solemn hign Mass The sermon at the uched by Archbishop delphia. During his hbishop alluded to b of the Papacy. He must be free from in-e part of all govern-the ought not to be thy power². At the mon the Archbishop mon the Archbishor essing upon the Unit beautiful scene closed beautiful scene closed n of the Blessed Sa-y Cardinal Gibbons. ies from all over the present, and the lathedral formed a

edifice in which the lebrated was the first d on American soi the first America the first American irst American bishop Cardinal Martinelli is eive the insignia of this Cathedral, the being Cardinal Gib-al Satolli."

IESTS. - We love n Canada, upon the ifices and the suffer-se of truth, of our But we must remem is not alone in this of the Church's glo-We read that :ee Cardinal Moran, Sydney, was the he great movements; eccently in the suc-stan Catholic Con-atrick's Day he was re in another mem-demonstration. The pioneer priests of Venerable Archpriest con McEneroc, the

anis that there is a sort of sneak-ing, unconfessed idea that you can't be a good Catholic and a good Am-erican, and that as soon as you be-come a Catholic you must become a foreigner. You talk to á Protestant of the doctrines of the Catholic faith and instantly you will find his mind is a blank. I am here to-night to prove that this belief of qur non-Catholic friends is entirely without Joundation. You cannot be an Am-erican in the largest way unless you are in an humble way a member of the Catholic Church. You say there is Washington, Jefferson, Lincoln and the Adamses. Were they not good Americans? First-rate. But, notwith-standing, I could add the names of thousands whom you would at once thousands whom you would at once recognize as good Americans who hated the Catholic Church. Hold up d the Catholic Church. How heads, young Catholics. The Church that has never failed church that has never failed wour own. Whatever America is your own. Whatever other church you name, Episcopali-an, Congregational or Baptist, by the decrees of their synods at one time or another in their history have not stood by the principles of this country.

LESSONS FOR WEAK-KNEED CATHOLICS, Mr. Henry Austin Adams' Spirited and Eloquent Lecture, at Worcester, Mass

Mr. Henry Austin Adams, M. A., opinion: 'Let us stay in our corner who is well known to a large circle and sav our prayers. Please don't kill us.'

Saturday, May 18, 1901

am here to attack those little mik-and-water dude Catholics that this country possesses in some places. I am here to prove by four hundred years of history that our beloved Republic owes a debt it cannot ex-impublic in clamity to the members tinguish in eternity to the members of the Holy Catholic and Apostolic Church. The reason I have come

from home to do this is that after conversion to the Catholic faith my conversion to the Catholic faith my friends among the Protestants seemed to think I had ceased to be a good American, that I had become a foreigner. I noticed that they did not care to catch my eye, and when I met them on the street they saw more attractive things in the store windows. I had trampled on their vindows. I had trampled on their onvictions and had disgraced them in a way by throwing over their be-lief. I don't blame them for that. Suppose some of your neighbor were to forge a check next week were to lorge a check next week. Your chivalry would prompt you not to talk it over with them if you met them on the street. As time went on i found they were willing to speak to me, and after a while they show-ed a desire to talk over with me my change in faith but the remerkable change in faith, but the remarkable thing about this was that not

in a hundred seemed to care to have explain the doctrines of my religion Ninety-nine out of one hundred Whety-nine out of one hundred hed to think that I had ceased be a good American, that I had d a foreign institution, that I submitted my conscience to a h eaten, cobwebby institution . Was foreign to our country. If acted mo to coulor the o be

they asked me to explain the doc trifies of my new-found religion I would have sent them to my pastor or to my bishop, but when they said that in trying to become a good member of the Catholic Church I could not be a broad-gauged thor-ough American citizen, it was up to me. and I took off my coat. It amounted to this, I was in the basic foundation of my make-up false. They seemed to say: 'You were faced to the twentieth century, but trines of my new-found religion I were but laced to the twentieth century, but you have turned around and put your eyes on the fifteenth or the tenth century, and have accepted the worn-out, repudiated doctrines of an ignorant class." great, George.

who is well known to a large circle of the readers of the "True Witness," recently delivered a lecture in Worcester, Mass., which bears evidence of the fact that since his last visit to Montreal, he has lost none of the fact that since his last visit to Montreal, he has lost none of the fact classness and fervor of speech in defence of the Church which won for him şo many friends and addite the burden of proof on the other with the better is advertised there may be some Catholics so mean and small as to come to the hall and pay their good money with the idea I am to here an attack on Protestants. I never allow myself that luxury. Thank God, I am not an expriset. I have so many good friends among the Protestants that when the never forget them enough to enter into an attack on them. There is a difference between opposing as und attacking with vituper ation those who are so unfortunata to be a part of that system hough no fault of their ow...
"T am here to attack those little milk and-water dude Catholics that this manet to attack those little milk and-water dude Catholics that this manet to attack those little milk and-water dude Catholics that this manet to attack those little milk and-water dude Catholics that this manet to attack those little milk and-water dude Catholics that this manet to attack those little milk and-water dude Catholics that this manet to attack those little milk and water dude Catholics that this manet to attack those little milk and water dude Catholics that this manet to attack those little milk and water dude Catholics that this manet to attack those little milk and water dude Catholics that this manet to attack those little milk and water dude Catholics that this manet to attack those little milk and water dude Catholics that this manet to attack those little milk and water dude Catholics that this manet to attack those little milk and water dude Catholics that this manet to attack those little milk and water dude Catholics that this wand the catholic contary the ath

When the Catholic Columbus wa "When the Catholic Columbus was explaining that this earth is round and it might be navigated in a cir-cle, the learned professors in the universities where President Eliot would go for his information laugh-ed at him. At last, hungry and al-most broken-hearted, he knocked at the door of a monastery and here the door of a monastery, and her it was that his theory was recogniz ed by the monks as having a ability of truth. It was a ability of truth. It was a priot-two recognized the plausibility and feasibility of his theory, and that priest was the professor of the Queen who pledged her jewels in her Cath-olic zeal to fit out the expedition which was to bring so many souls to the true Church.

'Columbus and his sailors went on their trip with the blessings on their trip with the blessings of the Church, and with Mary, the Star of the Sea, as their guide, to drop them off on the other side of the world, as scientific Europe thought. Eleven of those 69 sailors who ac-companied Columbus were Frishmen. "The map of your country repre-sents an altar on which is offered the Holy Sacrifice of the Mass over the relics of a saint. The names of saints are spread from one end of saints are spread from one end our country to the other, and the our country to the other, and the Catholic religion gave its nomencla-ture to the rivers and lakes and cities. This country was baptized with Roman Catholic blood before the religion of the Pilgrim fathers had been excogitated from the brains of its inceptors. And, after all that, I am a foreigner.

"You read in the editorials of some of your papers, 'Don't we want an Anglo-Saxon alliance?' Not on your

life. We are opposed to the English life. We are opposed to the English in the inheritance of our principles. Lake George was not always Lake George. It was discovered by a Je-suit. Father Joques, who called it the Jake of Blessed Sacrament, and so it was called on all the old maps of this country, until the real Am-erican got it, and in honor of a rican got it, and in honor of a great, big, bloated, drunken, foolish man, they gave it the name of Lake They say the narrow spirit of the

"It is amazing to find that even among the most intelligent Protest-ants that there is a sort of sneak-ing uncorfsred idea that you can't

THE TRUE WITNESS AND CATHOLIC CHRONIOLE

even worse than Massachusetts, and the Dutchmen in New York made opou belong to the Dutch Reformed Church. In Virginia you, had to be a high church Episcopalian. "There was only one colony that did not insist on one form of reli-gion for its inhabitants. There was only one colony that laid down as its plank that every man shall have a right to worship God as he choose. That was the Roman Catho-lic colony of Maryland, and the plank was written by Catholics. The first expression for civil and reli-gious fiberty in this country was by Catholics, and from that day to this they are the only ones woo have stood by that principle. The A.P.A., and before, it the Know-nothing movement, had for its whole animus the restriction of Roman Catholics. It does seem strange that we Cath-olics are foreigners and only here on tolerance.

"When the Revolution was started what a great opportunity it was for the wires and Jesuits, who had only to say 'Knife it.' What a splendid chance for the Catholic Church to stop this young republic. Go back, Protestant and Catholic, to those days and you will find the Catholic will not have to blush. Fifty-two per cent. of the men enlisted in the American army in the Revolution erican army in the Revolution e Irishmen. Father Carroll, of American army in the Revolution were Trishmen. Father Carroll, of Baltimore, later bishop, begged of his people in the name of God to take up arms for the cause of free-dom. He was a cousin of that Chs. dom. He was a cousin of that Chs. Carroll, the richest man in the col-onies, who said he wished his estates were worth ten times as much so that he might make ten times as great a sacrifice for his beloved Am-erica. He was also a Catholic. When Washington was looking for a navy, who was its founder 2. Jack navy, who was its founder 2 Jack Barry who would not let his sailors Jack draw up the Stars and Stri the halyards because they pull them down the same way up the Stars and Stripes halyards because they mig who made his men shin up and nail the flag to the mast. In those trying days the Roman Catholies were solid for the States

days the Roman Catholies were solid for the States. "Where were my Epicopalian friends? They, too, had a bishop, but he went in and out between the American lines and got their se-crets, which ke sold to the English, and who had his choice, when dis-covered by Washington, of being hung or going to England. He went to England. I have in my library at home a remonstrance signed by more than 100 Episcopalian ministers to Washington against the rebellion against the English king, for whom they continded to pray in spite of Washington's orders to the contrary. They had as much right to be loyal British subjects as the Catholies had to be loyal American citizens. My bishop was begging the people to take un arms in the cause of free-dom. Their bishop was selling the Se-dom. Their bishop was selling the Engof free-og the sedom. Their bishop was selling the crets of the Americans to the Eng-lish. My priests and people were praying for this country. Theirs were praying for the kine

praying for this country. Theirs were praying for the king. "Protestant England was, trying to crush us, and Protestant Germany sent over her Hessians to butcher us. Catholic France sent us Lafayette or Deductbouches and when the ware and Rochambeau, and when the war was over and Franklin went to En-rope in the cause of America, he had to go to the Catholic countries for assistance and to float the bonds of "Who is there who will doubt if

"Who is there who will doubt if Catholics have not done their share for the material welfare of this coun-try as well as fight and shed their blood for it? Who has cleared the morasses and pushed the way through the forests but the Catholic pioneer, with his small wages, try-ing to better his condition ? The Catholics have occuried the befixed 'atholics have occupied the loftiest positions in the various fields of our life, and if you were a man to think to feel or even die for this to feel or even die for this country, you will find him in the Catholic Church

<text><text><text><text> 'Standing on the threshold of the fundamental principle he right of every man only people who have loval from the start

was the wife of one man at nine o'clock in the morning and the wife of another at 4 o'clock in the after-noon. And she was married by a Presbyterian bishop. Look at the case of my own former minister in Buffalo who has a wife and family. He was struck with a prettier face in Boston and was granted a di-vorce from poor, palefaced Mrs. Ful-ler, the mother of his family, on the ground of incompatibility of temper. and was married to the prettier face by a bishop of the Episcopal church here in your own Boston. "No, indeed, Catholics, we need was the wife of one man at nine in your own Boston.

"No, indeed, Catholics. w not feel afraid of our rights not feel afraid of our rights in this country. We have guarded her through all the cries, and will hand her down to down children will hand her down to our children's children undisturbed."

CHAMELEON CATHOLICS. Every school-boy has heard of the tropical reptile which is said to possess the faculty of changing color according to the objects in its neighborhood. All that is popularly believed about it is not true. But it does, as a matter of fact, often take on the same tints as its environment, doubtless as a measure of protection against its enemies. Wherefore, let the chameleon serve as a parable.

It is a type of a certain class of Catholics-those who accommodate themselves to their spiritual environment through human respect or ronment through human respect or the hope of secular advantage — whose lives are one long series of concessions to the world, the flesh and the devil-those who are Catho-lies in Catholic company—and Prolies in Catholic company—and Pro-testants with Protestants. It is true that St. Paul speaks of making him-self all things to all men; but this, like many other sayings of the Apos-tile, needs explanation. He was the last man in the world to sacrifice conviction to expediency, where there was question of fixed principles of Christian belief or of Christian practice. What St. Paul meant to impress upon his readers is the duty mpress upon his readers is the duty of showing brotherly kindness to all men, whether of the household of the faith or not, and of thus displaying faith or not, and of thus displaying to the world the spirit of the Gos-pels, For him there was but one God, one Faith, one Baptism. For him there was but one Gospel, one hard-and-fast rule of Christian liy-ing from which no Christian might divagate under pain of being ranked with the heathen and the publican. The chaimeleon is a rentile; so is the Catholic who resorts to the cha-meleon's methods. The faith we pro-

meleon's methods. The faith we pro-fess needs no excuses. It is the most beautiful, beneficent, sweetly reasonbeautiful, beneficent, sweetly reason-able, and only consistent form of Christianity. It compels the respect of all men whose opinions concern-ing it are worth considering. For the love of it our fathers suffered persecution such as the world has not seen since the days of the Cae-sars, that they might hand it down to us as they received it. And we, the children of the martyrs, how do we prize our heritage? Do we live we prize our heritage? Do w up to it like men, proud of our tual ancestry, or do we bow Do we live tual ancestry, or do we bow down before false gods in the house of Rimmon, as it were, yielding this point, questioning that, denying an-other that we may bask in the smile of some shallow bigot who conde-scends to patronize us? To do this is cowardly and shamefal—it is to act the reptile's part. It is to sacrince our birthright for a moss of potthe reptile's part. It is to sacrifice our birthright for a mess of pot-tage. Not soldom does one see breth-ren who, that they may enjoy a re-putation for liberality and broad-ness and all that sort of thing, are forever minimizing and qualifying the faith they ought to prize and, who publicly commit that sin against the law of their Church which by a more obedient generation was re-garded as an act of apostasy. There is no use in mincing matters. What is no use in mincing matters. What we greatly need is a body of Catho-lic men of the stamp of one who was

men who sta

We Offer 1015 Quart, Half-Gallon, Gallon Cans and Qt. Bottles CHOICEST NEW SEASON'S EASTERN TOWNSHIPS PURE MAPLE SYRUP. FRASER, VIGER & CO., Italian Warehouse, 207, 209 and 211 St. James Street.

yet till this client paid me this fee I had not made \$50 all da; I have been at directors' meetings—four of them—and the total of my fees for attendance is just \$40. Twenty dol-lars of this came from an insurance company, \$10 from a national bank. and \$10 more from a telephone com-or. The fourth meeting was of a manufacturing corporation, which so far pays nothing either to its direct-ors or stockholders.

far pays nothing either to its direct-ors or stockholders. "Don't you find it a rather losing business, this attending trustee and director-meetings?" "In a we" yes, and yet in other ways no. You see a man in the pro-fessional as well as the business world must keep himself before men, and being on directories of large and being on directories of large banks, trust companies, and indus large trial corporations is one of the best advertisements a man can have stamps him as a success and n noth ing, you know, succeeds fike

ing, you know, succeeds fike success. How many concerns am I a director in? Eleven, I think, but then sever-al of these are more or less inactive and do not take up much of my time "But eleven is nothing, as com-pared with some of the leading fin-anciers in this city. Senator Depew's name appears as a director or trus-tee officer in seventy-six compose name appears as a director or trus-tee officer in seventy-six corpora-tions, mostly railroads, banks and trust companies, and the list of them takes a full page and a half in the Directory of Directors. Next to him, in point of activity as a director, comes William K. Vanderbilt, with forty-eight corporations appearing after his name. Edward D. Adams is also in considerable demand, having forty-three companies, mostly railorty-three companies, mostly rail-ay, to keep track of: James Stillman. forty-one, George J. Gould thirty-six, Fred, W. Vanderbilt thirthirty-six. Fred, W. Vanderbilt thir-ty-five, President Calloway of the New York Central thirty-six. O, Mills thirty-three, Frederick P. Ol-cott twenty-two, August Belmont thirty-two, J. Pierpont Morganthir-ty-one, William Rockefeller twenty-two, and a dozen others. who have more than fifteen concerns after their names.

names. "As to the fees for attendance at "As to the fees for attendance at these directors' meetings, they vary from \$5 to \$125, banks, the larger, ones, paying \$10 in gold to every member present, though some very rich ones go beyond this. As these meetings, are weekly, sometimes se-mi-weekly, and the boards consist of from ten to twenty members, you see it is something of an item in bank expenses. The fee is generally paid in gold, and it is something of a custom among directors who are custom among directors who are married to turn over the gold pieces so received to their wives for Thus it comes about the money. these busy men are always before leaving home of their bank en-

before leaving home of their bank en-gagements for the day." But when all is said about the pe-cuniary sacrifice a busy and success-ful man must make in becoming a bank director, there are few, if any. fiduciary positions so much desired. The story is told of a Wall Street broker who was recently elected a director of a bir down-town beak broker who was recently elected a director of a big down-town bank, and who had to buy ten shares of stock at \$700 a share in order to qualify himself for the place. The bank itself is not a dividend-payer, but this operator saw an opportu-nity to strengthen himself material-ly in the financial world through his but this operator saw an opportu-nity to strengthen himself material-ly in the financial world through his connection with this bank, so he con-sidered the \$7,000 as money wisely spent.—New York Post.

We also offer our own bottling of Glaret Wines at \$3.50, \$4.50, \$6.75, \$10.00 and \$13.00 per dozen quarts,

BRITISH ARMY REFORM.

5

London, May 16 .- In winding up the debate on the Army Bill in the House of Commons to-day, Mr. A. J. Balfour, the Government leader. denied that there was any large body of opinion hostile to the scheme of Mr. Brodrick, secretary of state for war, In the course of his speech, Mr.

In the course qf his speech. Mr. Balfour made the sensational state-ment that, at one moment toward the end of 1899, there were in Great. Britain only 3,300 rounds of small arm ammunition, with no reserve of artillery ammunition except what was actually with the guns retained at home. The amendment of Sir Henry Campbell-Bainerman, the Liberal leader, in which he said the propo-sals largely increased the existing burdens, without adding materially to the military strength of Great. Britain and asked for figures and de-finite statements, was rejected by a

statements, was rejected by a f 327 to 211.

Mr. Brodrick's scheme was then adopted by a vote of 305 to 163.



We offer a small lot of 28 cases, quart bottles. Choice Clarets, as fol-lows: 3 cases Kraay's "Batailley" Cla-ret, each 1 dozen quarts, at \$9 per case.

case. 5 cases Kraay's "Chateau Mar-gaux" 1801 Claret, each 1 dozen quarts, at \$20 per case. And 20 cases Barkhausen's Cha-teau Lamonthe, Vintage of 1889, each 1 dozen quarts, at \$7.50 per case.

Venerable Archiptest con McEncroe, the er, and Archbishop ansferred to a per-place in St. Mary's the solemn ceremony ely associated with, of Ireland's national immense concour streets of streets of Sydney he procession to the mbered quite a quar-persons. The Car-osite address at the of the labors and pioneer priests. They pioneer priests. red to have pioneer priests. Iney red. to have their d. Archpriest Ther-ithe most dauntless led in Australia in mpant was bigotry y possible obstacle is way by officials. u), he was often in con McEncroe was emperance and the able and influential the Sydney 'Free' able and influentia-the Sydney 'Free-Father Power was c chaplain who died d John Bede Pold-e, who was born in sfore going to Aus-binted bishop here. stralian Archbishop ganizer of the Cath-at land."

mk Railway system mmerse amount of n to those planning e book is entitled es for Tours," and derent routes to the position. In addi-ral pages deal with iterest to the trav-de trips and steam-t connections. There in the publication comprehensive map scenic districts in Ontario and of the onnections.

time or another in their history have not stood by the principles of this country.
The average educated Protestant seems to think that back of every priest is a wire that leads directly to a vanit in the Vatican, and in that vanit is a hooded Jesuit who diduct the actions of the priest. When they see a priest standing for the principles of the public, they say.
Don't fool yourselves, the wire is doing that. The far-seeing eye that controls him sees that go long as the Catholics are in the minority they will be on their good behavior, but wait until they get the majority, and then you will see how quickly they will put the Spanish Inquisition on Boston Common and send this Republic dowr to the skulls of some of our growing generation, and instead of the grand old Catholics who stood for the faith through thick and thin, we are getting these little Catholics who take off their has a with the span the public.

lately taken from us, men who stand four square to all the winds that blow, men whose lives will be a no-ble showing forth of the religion to which they were baptized and who will be an inspiration to all behold-ers. Nothing is gained in the long run by namby-pamby concessions to anti-Catbolic notions by deprecatory haws and hems, or by irrominions haws and hems, or by ignominious silence when speech is in order. We need hardly observe that, while we We ondemn molluscan backboneles condemn molluscan backbonelessness, where there is question of the pro-fession of the faith, we are not therefore to be understood as advo-cating bigotry. After the example of St. Faul, one can be all things to all men without prejudice to Chris-tian consistency. Our separated breth-ren may not have strong religions convictions themselves hut they on: ons themselves but they ap preciate them in others. They the chameleon Catholic at his pr They rate value, and they have small c dence in the uprightness of a r who plays fast and loose with obligations as a member of Church.—Providence Visitor.

ABOUT DIRECTORS AND TRUSTEES.

One of the leading corporation lawyers in New York, a man whose income from his legal practice cannot be less than \$50,000 a year, arrived, at his office a few minutes before five o'clock the other afternoon. for the first time that day. All the other members of the firm and most of the clerks were already gone for the day, but in his private office sat a man who had been patiently await-

the day, but in his private office sat a man who had been patiently await-ing his arrival for two hours. "Well," said the counsellor, after his visitor had departed, "that mah detained me only ten minutes, and yet before he left he handed me a \$100 bill for the legal advice I had given to him in regard to his res-ponsibility in a certain stock trans-action. I have been busy every hour since ten o'clock this morning, and

CANADIAN PACIFIC TRAINS.

The Canadian Pacific has estab-lished a route between Quebec, St. John and Halifax, via Megantic-over the Quebec Central and Cana-dian Pacific Railways. There will be dian Pacific Railways. There will be a through car service from Levis, opposite Quebec, to St. John, N.B. The first through train will leave Levis June 10, and St. John June 11. Tickets until September 30, from Montreal or west to St. John, N.B., or cast or vice versa reading via Canadian Pacific short line through Maine, will be exhanged for tickets via Quebec and Megantic.

DON'T BE BACKWARD

When you have anything which you think would be of interest to our readers, send it in. The "True Wit-ness" is always open to items of real interest.

BREVITIES

In the day of prosperity we have many refuges to resort to; in the day of adversity, only one.

day of adversity, only one: Prudence is common sense well trained in the art of manner, of dis-crimination, and of address. There is energy of moral suasion in a good man's life, passing the highest efforts of an orator's genius. One of the hardest weeks to up-root is selfshness. Nothing can do this but "the expulsive power of a new affliction." The longest day has its evening, the hardest work its ending, and the sharpest pain its contented and ever-lasting rest. The ways of Providence are myste-

the paper.

as follows : "Margaux" Claret, \$3.50 per dozen quarts

'Margaux'' Claret, \$2.25 per doz. pints

'Club'' Claret, \$4.40 per dozen

quarts. "Club" Claret, \$2.75 per dozen pints. "Pontet Canet" 1890, \$6.75 per

dozen quarts. "Chateau Leoville," 1890, \$10.00

"Chateau Laite," 1890, \$13,00 per dozen quarts. per dozen quarts. FRASER, VIGER & CO.

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Direct from the Co-Operative Tea Gardens Co., Limited, Ceylon, "Garden" Pekce, which we offer con-sumers at 35 cents per pound. Same price to one and all. 35 cents per pound in 1-lb. pack-ages.

ages. 35 cents per pound in 5-lb, tins. 35 cents per pound in 10-lb, tins. 35 cents per pound in 20-lb, cad-

ies. 35 cents per pound in 100-lb, cases. Samples on application

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