

## Our Observer.

Col. Sam Hughes, of Orange notoriety, is out with an offer to raise a company to assist in the suppression of the trouble in India. This is one of the Colonel's periodical loyal bluffs, which it would be amusing for the British authorities to take seriously. Canada could worry along during a continued absence of Mr. Hughes, and the daily absence of the Mad Mullah would not be interfered with to any great extent by the thought that a contingent of windy Canadians were on his trail.

During the course of his interesting illustrated lecture on Ireland last Friday night, the Rev. Father McCallen, of St. Patrick's, made some very pertinent remarks on the duty of all true Irishmen, and the great debt which they and the world at large owe to the dear, persecuted land of their forefathers. Other countries may boast of a higher standing amongst the nations of the earth to-day, but no man, whatever his origin, has a better right to feel proud of his descent than he who can trace his genealogical tree back to Irish soil. Yet, as the reverend gentleman remarked, there are some people to be found in this country over whom the spirit of patriotism has so waved—if it has not departed them altogether—that the good old names of their forefathers are no longer good enough for them, and they assume others less suggestive of the land of saints and scholars, change illustrious names for ones which certainly will never become immortal while borne by weaklings or fools who are ashamed of their race or lack the brains to appreciate its transcendent virtues. However, this class of individuals are not worthy of our consideration.

When the prodigal aldermen of Toronto start in to subscribe, on behalf of their city, to a deserving charity, they really don't know where to draw the line. There is reason in everything, and we should be reasonable even in our charity. It is a grave mistake to allow our generosity to run away with our caution. If its Council is not more economical the Queen City will find itself in a state of financial embarrassment ere long.

Montreal sent five thousand dollars to the relief of the sufferers in the recent terrible bush fires. Toronto is down for five hundred. But, as the late Mrs. Partington would say, "comparisons are odious."

Every Catholic who helps the TRUE WITNESS helps himself. A good newspaper is a boon and protection in a Catholic household. The aim of the TRUE WITNESS is to instruct the people. Its introduction into the home circle will do good, not harm. Given even a small proportion of the encouragement which it deserves from the Catholic people of Montreal, and the TRUE WITNESS will turn out a paper which will bring sunshine into your homes and furnish wholesome intellectual food for your children.

In the revision of the Civic Charter it is proposed to revert to the old system of triple representation from each ward to the City Council, one alderman to be elected each year for a term of three years. One of the chief objections to this system when it was in vogue was the impossibility of ridding a clean sweep of the representatives at the City Hall, since only one-third of their number ever appeared to the electorate at the one time. The contention was that even were the citizens in their desire to "purify" the Council, to elect a batch of new aldermen, the green ones soon became contaminated. As the copy-book has it "evil companions corrupt good morals." It was thought by having the election of the whole Council at the same time that it would be easier to break suspicious "combinations" and out suspected hoodlums. Has the change proved a success or a failure? For which of the two reasons is it suggested to revert to the old system?

It rests solely with the Catholic people of this vicinity to make the TRUE WITNESS the most readable and interesting family paper in the country. No great sacrifice is asked of any person, but all should do a little.

The Mad Mullah has been guilty of many atrocities, but his infringement on the rights of the O'Neills of Tyrone, in appropriating the "red hand," is unpardonable. Perhaps, he foresaw the approach of Sam Hughes and knew how to make the Orange Colonel quake.

According to the Gazette report the Irish had control of the recent meeting of the Liberal Club. Good gracious! When did they land? Tell us now, were they real, live Irish?

The Amateur Athletic Association executive held its first meeting for the year at the Windsor Hotel, on Friday evening, and judging from the tenor of the remarks of the newly elected president, Mr. Henry Brophy, the King pins of amateur sports will have an interesting series of sessions in the future.

At the annual meeting held at Toronto some time ago, a certain section of the organization, who believe that there is an increase of what they term the professional element in athletics, formulated a plan by which any athlete may be called to account through a process which at first blush seems to favor of everything else but British fair play. The proposal made and subsequently adopted empowers the executive to issue an affidavit or statutory declaration from an athlete when suspected of a violation of the amateur law, requesting him to declare that he is pure and undisturbed in regard to all that is implied in

the definition of an amateur. Should he fail to return the declaration within a period of ten days from the date of its issuance by the secretary of the organization, his name shall be placed in the professional list.

The students of St. Mary's College will play a game of lacrosse on Thursday afternoon on the recreation grounds of the institution. This is an excellent move, as we have reason to believe that there are many promising young stalwarts in their ranks who may become day in the near future wearing the colors of the Shamrocks.

## ARCHBISHOP CLEARY.

## A Recent Pastoral Letter.

The Necessity of Safeguarding the Christian Family.

His Grace James Vincent Cleary, S.T.D., Archbishop of Kingston, has addressed a pastoral letter to the Rev. Clergy and Faithful Laity of the Archdiocese. It is a document of great length and deals with the question of the education of the family. The distinguished prelate says:—

"In the warfare of Satan against Christ and His holy Church in the present day, the forces issuing from the 'gates of Hell' are most determinedly directed against two main bulwarks of the fortress of religion built by the Divine Architect on the everlasting rock, viz: the Christian family and the Christian school. We will confine this instruction to the necessity of safe-guarding the Christian family."

## REFORMATION OF THE FAMILY.

Since the family had become the well-spring of all moral and social abomination, there could be no effectual regeneration of mankind, till the family was purified and regenerated and transformed into a fountain of virtue and holiness, for the diffusion of the cleansing waters of heavenly grace and the sanctification of human life. How was this to be effected? Society is to last to the end of time. Accordingly the agency whereby the reformation of the family was to be accomplished should be applicable to all ages and to all peoples, without regard to the distinctions of race or climate, of wealth or poverty, or the diversities of political and social institutions. It should, moreover, be a living, active principle of reformation, whose dependence on the caprice or spasmodic activity of men or parties; it should be imbedded in the very constitution of the family, exerting its vital energy by its own force so long as the family itself shall last. This principle our Blessed Saviour provided for mankind by the institution of the holy sacrament of Matrimony, the indestructible cornerstone of the new civilization.

## INFLUENCE OF CHRISTIAN MARRIAGE ON THE REARING OF CHILDREN.

"If the root be evil," says the Scripture, "so are the branches." This is said of our forefathers in the faith with relation to us, their descendants. If the parents, the root of the family, be sanctified by the Sacrament of Marriage, the sap of holiness shall be communicated to the children, who are the branches. It is the general rule, although happily it has many exceptions. These, however, serve to confirm the rule. It is not unlike our Saviour's aphorism: "Every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit. A good tree cannot yield bad fruit." The first thought of the Catholic parent after the birth of the child is to take it without delay to the Temple and dedicate it to the Lord for its regeneration at the font of Baptism, whereby it is made "a Christian, and a child of God, and heir of the kingdom of heaven." The stain that defiled the soul by the evil inheritance from the first parents is now purged away by Baptismal application of the Blood of redemption; the child of divine wrath is transformed into a child of divine love; Satan is dispossessed; and Jesus Christ embraces that soul which He had purchased at the price of His life; He stamps His Own image upon it, and presents it to His heavenly Father, who forthwith adopts it as the heir of His kingdom, the co-heir of His only begotten Son.

## THE CATHOLIC MOTHER AND HER CHILD.

The Catholic mother, who sent her new born babe to the Church a child of nature, of an accursed nature—a child of the wrath of God, a defiled and corrupted child, disinherited and outcast, against whom the gates of heaven were closed by divine decree, now receives back to her bosom a child of God, a child of grace, a brother of the Eternal Son by adoption, all pure and holy as the angels that stand around the throne of the Most High. Oh! what a treasure she now possesses! What a trust is reposed in her! What weighty obligations lie upon her! It is here, with the help of her husband, to rear that child of God, to cherish and quicken into earliest activity the graces and supernatural virtues that have been infused into its soul by the Holy Spirit, and bring it up in faith, and hope, and charity, and the manifold discipline of piety prescribed by Holy Church for the preservation of the divine gifts amidst the temptations of the world, the devil and the flesh throughout the whole course of its earthly existence. How charmingly is this supernatural affection of the Catholic parent displayed in the character of Leonides, a Christian philosopher of highest repute for learning and sanctity in the City of Alexandria in the second century. We read in his life that, before retiring to rest at night, he would come to the bedside of his baptized child, and, without awakening him from sleep, would quietly uncover his bosom and kiss it reverently, as being the temple of the Holy Ghost. This illustrious son of the Church sealed the sanctity of his life by a glorious martyrdom in the year 202. His festival is celebrated on the 22nd of April. His son, to whom the foregoing narrative refers, was Origen, the most learned scholar, the universal letterer, whose name is ever known. He of us visited his father in prison, and earnestly

desired to suffer martyrdom with him; but was thwarted by his mother, who, seeing him insensible to her tears and repeated entreaties, resorted to stratagem, and, by locking up all his clothes, obliged him to stay at home. Subsequently, however, he, too, was cast into prison, where he had to endure, for Christ's sake, many cruel tortures and prolonged confinement, from the effects of which he died. Thus martyr produced martyr, for witness to Jesus Christ, and saintly parents rear up children in holiness for the sanctification of Christian society.

His Grace then cites the examples of St. Louis of France and St. John Chrysostom, who, to a great extent, owed their religious training to pious mothers.

## THE CARE OF DAUGHTERS.

Let us here add a passage from St. Jerome's advice to a Catholic lady about the care of her daughter. "Let her," he says, "be brought up as Samuel was in the temple, and the Baptist in the desert, in utter ignorance of vanity and vice. Let her never hear, learn, or discourse of anything but what may conduce to the fear of God. Let her never hear bad words, nor learn profane songs. No rude boys must come near her, nor even girls or maids, but such as are strangers to the maxims and conversations of the world. She should never see anything in her father or mother which it would be a fault for her to imitate."

## THE UNITY AND INDISSOLUBILITY OF SACRAMENTAL MARRIAGE.

The sanctity of Christian marriage and its purifying influence on family life would have long since come to nought, had not our Blessed Saviour, in His infinite wisdom and goodness, invested the Sacrament of Matrimony with two essential attributes, namely unity and indissolubility. By unity is meant the contract between one man and one woman, to the absolute exclusion of every other. This, Our Lord says, was the nature of the marriage contract in the beginning and He ordains that it shall be so for all time to come. "For this cause shall a man leave father and mother and cleave unto his wife, and they shall be two in one flesh." By indissolubility is meant the absolute impossibility of the marriage bond between two Christians being dissolved, except by the death of either party. The Lord Jesus Christ is most explicit on this point, saying, "What, therefore, God hath joined together, let not man put asunder." And the Apostle, St. Paul, forcibly delivers the same doctrine to the Romans and to the Corinthians; to the latter in these words "a woman is bound by the law (of marriage) as long as her husband liveth; but if her husband die, she is at liberty; let her marry to whom she will; but only in the Lord."

His Grace concludes as follows:—"For, in very truth, matrimony, as St. Paul declares, is 'a great sacrament in Christ and in the Church'; it is sealed in the Saviour's Blood; and cannot be violated; it is the fundamental principle of Christian Civilization, and must be honored and esteemed most sacred by all true Christians and good members of society."

## OUR ST. ANN'S RAMBLER.

The Fancy Fair of the Parish Now Going on at St. Ann's Hall.

The A. O. H. E. in the Front in Connection with the Centenary of 1798—A Meeting of the Del. Gats of the Various Irish National Societies Called For This Evening—Other Notes.

St. Ann's bazaar is in full blast and the success so far exceeds that of even the very successful fairs of past years. A visit to the hall well repays one's trouble. The decorations of the various booths display the good taste and ingenuity of the ladies in charge; in fact should a person wish to spend a few hours in the best available fairy-land, the St. Ann's Fair is just the place to experience the illusion to its fullest extent. Dazzling colors arrayed in quaint concert, scintillating lights of every hue, and, to cap it all, pretty Irish maids and lovely Irish matrons to warm the heart and coax your small change away. Be it understood, however, that they are not unreasonable, these attractive solicitors. Of course, everybody goes there to spend a little, and a little only is expected of each, and a good, thoroughly enjoyable evening is assured in return.

The following ladies are in charge of the different departments:

Lady President's Booth—Mrs. Wm. Brennan, assisted by Mrs. Thos. Lane, Miss Margaret Brennan, Miss Sarah McGuire and Miss Emma McGuire. Lucky Dial—Miss Katie Kane, assisted by Miss Syle. Selling Table—Miss M. A. Kane, assisted by Miss M. Mulcair. Fancy Table—Miss Katie Brennan and Miss Maggie Corbett. Fish Pond—Misses McCarthy, assisted by Miss Suzie Conway. Lottery and Tombola—Mrs. Thomas O'Connell, Miss L. McEntee and Mrs. Thos. Tisdale. Harbor of Fortune—Miss Maggie Bennett, Miss Lizzie Bhan, Miss McLean and Mr. C. Conway. Furniture Booth—Mrs. McLaughlin. Refreshment Table—Miss Mary O'Connor, assisted by Miss Gillies, Miss L. Sullivan, Misses Winnie and Alice O'Connor, Miss A. Hutchison and Miss Margaret O'Connor. Fortune Telling by Miss Riley. Flower Pagoda—Mrs. G. Cunningham and Miss A. Kannon, assisted by Miss Amelia Block, Miss Maggie Cooney, Miss Katie Martin, Miss Lillie Canning, Miss Mary Fernandez, Miss B. Ahearn. Wheel of Fortune—Miss Annie Gareau. The Fair Journal is under the direction of Miss Lescapelle, and is rich in articles of information, amusement and originality. After the perusal of the foregoing names should any one desire a further guarantee of the certainty of spending a

happy evening at St. Ann's Hall—well, she is too hard to please. A passing glance will satisfy me. The Fair will close on Saturday night, so there is not much time to be lost.

Irishmen throughout the world, in exile and at home, have decided to hold a grand celebration on the "old and" next year in honor of the centenary of 1798. The details of this attempt to regain liberty are well known to every student of Ireland's history. Thousands of Erin's sons and their descendants will sail from America, from France, from Belgium, and from England and Scotland, and the far off Antipodes, to commemorate the gallant and justified, though futile, endeavor of their ancestors to place their native land in her proper position amongst the nations.

If the Ancient Order of Hibernians can prevent it, Montreal will not be behind in its display of admiration for the heroes of '98. A meeting of delegates from the National Societies has been called for tonight, and while it may not be feasible to undertake an excursion or pilgrimage to the Old Land which would do justice to Canada's metropolis, an alternative proposition which meets with much favor, and will probably be carried out, is that a monster demonstration should be held in Montreal simultaneously with that in Dublin. The latter idea is a good one, and, if inaugurated, should command the active assistance of every true lover of Irish liberty.

Dave Danaher, the well known home flyer of the Senior Shamrocks, was married to Miss M. Jones on Monday last.

It is said that an effort will be made to induce a well-known professor of music to allow himself to be put in nomination for the ward at the next municipal elections.

## OUR PHILADELPHIA LETTER.

The Death of Mother Gonzaga, a Sister of Charity.

Some Features of the Criticism of Hugo's Work, "Les Misérables."

PHILADELPHIA, October 18, 1897.—The summons of death seldom finds us able to give thanks for an accomplished work attempted in the right time. Mother Gonzaga has gone home after seventy years of labor as a Sister of Charity, the greater number of those years being spent in Philadelphia, and yet embracing a varied work. Great and wide interest has attached to her, and she has been a household name in many a home far enough from the "Quaker City" because of her patient devotion to the sick and wounded soldiers in Satterlee Hospital—one of the largest and most important of the many hospitals established to meet the terrible needs of the dark days of the late war. It is meet and fitting indeed that when she was taken from us we would say with thankful hearts that we had not too long delayed the homage of careful attention to her spoken words, but had done all that we could to gather in a store of truths from her reminiscences, and had helped her to bear testimony to the facts of her career. The last year has seen many efforts to place such facts on record, and the story was barely finished when life with us was ended for her. Peacefully, beautifully, honorably, yet in the perfect humility of a religious, the brave soul passed beyond us to render her account on high. There may be some of "the old guard" left to render her the tribute of a grateful memory, and to breathe a prayer for her soul's repose over this written paragraph. May she rest in peace! The organs and the soldier—the helpless and the powerful—alike claimed her thought and her care; her love her wreaths of memory shall be twined of many and diverse blossoms and bays. She died at the old shelter and refuge for girls at the corner of Spruce street and Seventh street, known as "St. Joseph's." From it she went forth in "war time" to take charge of the hospital in West Philadelphia, and to quiet duties she returned in three years—at the close of the war—to resume her place as mother, mistress, servant and faithful friend always of the poor and the needy. Many and many a veteran has sought her there and carried, year after year, his thanks and his memories to her ever warm and sympathetic heart. Her loss is widely felt, for we were proud and appreciative of our own "home saint," and glad to keep her with us year after year.

The question of the present hour in literature seems to be the very unlooked for one of the morality or the immorality of Victor Hugo's great work, *Les Misérables*. There is nothing that can do more harm than such discussions and decisions as have been published in the daily press relating to this thing. If the young were willing to be guided and guarded, good rather than evil might come of them, but to awaken interest and curiosity on such topics is to sow broadcast the seeds of a harvest evil. Had the book been used as a text book, the chances are that not one girl in ten would have paid enough attention to the story to have remembered its moral, or even to have comprehended it. The deeper thinker and the more earnest student to whom its meaning would have been clear, would also have taken note of its finer and nobler features, and the pity, the charity, the grandeur of its best would have deepened the horrible shadows of its portrayal of evil. Much of it would have been "skipped" through American weariness of French exaggeration, and youth's ignorance of the refinements of vice—for there is such a thing—would have spared many more. But now that it has been discussed and quarrelled over, it will be read with very different intentions and feelings, and it will be read. The conclusion we have is that it is not a very interesting book to the many after all. It is too long, too hysterical, too overstrained for American tastes, as

I have said above. Even those who say most about it, if they were in the Palace of Truth, would reveal the fact that they had "done their duty" only—that is, taken a bird's eye view of a book "everybody" reads. Philadelphia is not the only city and town that has been careful of "the young person," and barred out *Les Misérables*. And was there ever anything more ridiculous than the display of ignorance in many instances of this barring out? In providing Free Libraries, there seems to be an idea that a certain order of intellect has also been provided, and that the public which reads must be fed from the same font intended for the mighty minds. Therefore, the innocently amusing and the simply "pleasant hour" books are tabooed in order to force upon the hungry heart and mildly gifted brain something of a higher order than either can understand or assimilate. What utter nonsense, I sometimes think there can be no more narrow-minded, no more truly ignorant being than a purely intellectual one. Such an one becomes incapable of judging of anything except as some written authority advises, and pins faith and knowledge alike upon printed matter. There are wiser, wider, kinder, truer, and quicker minds among the active business men of today than among the world's best scholars. There are millions of facts no book can impart, there are countless emergencies for which no written wisdom can prepare. There are, therefore, hosts of readers who need only a quiet hour's amusement from the shelves of the Free Library, and to whom it is cruel and foolish to offer "something that will elevate and instruct." Their elevation and instruction are provided for in their day's labor. The guardians of the Free Libraries have nothing to do with it. But the books—the evil books of which there can be no question as to their evil—bar out at once and forever.

SARA TRAINER SMITH.

## PREMATURE BURIAL.

The Question to be Discussed and Investigated During the Coming Autumn Exposition at Italy.

The report comes from Washington that the subject of the premature burial of the supposed dead is to receive thorough and scientific investigation at the national exposition to be opened in Turin, Italy, in April, 1898. In the October number of the United States consular reports there is a brief note from Consul Mantoux at Turin, in which he says that prominent physicians and laymen are preparing reports upon this subject, and are gathering exhibits of appliances designed to prevent premature burials.

"Reports of similar kind," writes the consul, "are expected from all over the world. There will be an international competition and a prize will be awarded for the best work on the solution of a problem in which not only the profession, but, more or less, every mortal is interested. "Up to the present time no infallible test for distinguishing apparent from real death has been discovered, in consequence of which horrifying cases of persons buried alive occur from time to time, and are narrated in journals and medical papers. The committee of physicians and laymen organized to gather and sift the material realize that the first step to remedy such conditions should be to obtain modification of the laws relative to the limited space of time allowed for bodies to be kept before burial in some countries. It is clearly proved that the number of persons buried alive is much larger in such countries. Therefore, the members of this commission appeal to the heads of governments and to all those whose position gives them influence over the people for their support in a movement which cannot fail to interest humanity. It is the intention to start a periodical which will be devoted to the furtherance of the matter in hand."

"Early this year the Italian government, through foreign ambassadors and ministers, extended an invitation to other nations to take active part in those branches of the Turin exposition which are of an international character. The main feature tent. One of these of uncurled lamb being easily overlooked in the bulk of other interesting material. I believe inestimable good to the cause will be done by bringing it to the notice of the people of the United States."

Australia seems to have discovered a cure for the litigiousness peculiar to the Briton. In five years the annual number of writs issued from the Supreme Court of Victoria has sunk from 7,000 to 1,432, while complaints in the county courts have diminished from 10,243 to 3,270 a year.

There are certain kinds of social clubs, which are far from having a very elevating influence, but which are very attractive to some of our young men. They are very attractive to the devil, also.

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"I was all run down with complaints peculiar to my sex, and I broke out in sores on my body, head, limbs and hands, and my hair all came out. I was under the doctor's treatment a long time without benefit. They called my trouble eczema. Finally I began taking Hood's Sarsaparilla, and after I had used three or four bottles I found I was improving. I kept on until I had taken several more bottles and the sores and itching have disappeared and my hair has grown out." Mrs. J. G. Brown, Branford, Ontario.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla. I did so and it benefited me so much that I would not be without it." Mrs. G. J. Buxton, Central Norton, N. B.

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## Society Meetings.

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

(Organized, 13th November, 1883.)

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

Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers:

M. SHARKEY, President, 138 Notre Dame St. J. H. FEELEY, Treasurer, 719 Sherbrooke St. G. A. GADBOIS, Fin. Sec., 51 St. Lawrence St. JAS. J. COSTIGAN, Secretary, 25 St. Urban St.

## ST. PATRICK'S T. A. &amp; B. SOCIETY

Meets in St. Patrick's Hall, 92 St. Alexander St., the second Sunday of each month, at 8 p.m. REV. J. A. McCAULEY, S.S., Rev. President, JOHN WALSH, 1st Vice-President, W. P. DYLL, Secretary, 25 St. Martin St., in whom all communications should be addressed. The Committee of Management meets the first Tuesday of each month at 8 p.m. Delegates to St. Patrick's League: Messrs. John Walsh, J. H. Feeley and William Rawley.

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