#### A PRIEST'S LIFE.

WHY PRIESTS DIE AT A COMPARA-TIVELY YOUNG AGE.

THEIR VERY HARD WORK-SOME OF THE DUTIES WHICH TELL ON THEIR CONSTITU-TION-IT LOOKS AN EASY LIFE, BUT IT IS

When some American priests applied a few years ago to the insurance companies to insure their lives in favor or the churches which they had built, and were at the time heavily in debt, the companies before issuing policies, deemed it prudent to make inquiries as to the number of years Catholic priests in the United States lived after their ordination. Their actuaries made a report, based on a period of forty years. and the figures were startling. From this report it was shown that the average life of a priest, after his ordination-say when twenty-four years of age-was mteen. And, if it should be asked: "What is the cause of this alarming mortality?" we will not have to go far for an answer. writes Very Rev. Dean Harris of St. Citharine's, in his recordy published book, "The Catholic vaureh in the Ni agara Peninsula." When the young man enters the priesthood, after passing four teen or afteen years in college and seminary, he is scarcely fitted for the rough, hard work of missionary life. All agiow with terver and zeat, his picty prompts him to undertake more than very often what his strength warrants, or he is assigned as assistant to a large parish, where his labors are more than his young constitution can bear. After a year or two he is appointed to the charge of a scattered parish, where on Sundays he is compelled to rise early, hear concessions, say Mass, and drive eight or ten miles to another church, where he again offers up the Hoay sa critice, and, while he is still fasting, ad dresses his people.

If his parish, as is very often the case, be territorially large, he is compelled in the most trying season of the year - later and Advent-to give Stations in the remotor parts of the mission. Returning some afternoon from one of these Stitions, he finds, when he reaches home, that perhaps a 'sick call' awaits him in another part of his parish. A can of this nature is imperative, and cannot be neglected under pain of mortal sin, whether it come at day or right, in a pelting rainer the severest trest of winter. Nor can he xeuse himself on the plea that the real rose out or ner bask t at a costume dying patient is stricken with smallnex or diptheria. The Catholic Church holds that the salvation of a soul counts for more than the life of a priest and siecommands that under all circumstances. where possible, the dying man must receive the sacraments.

The young priest, searcely giving him self time to snatch a morsel of food, leaves to attend the sick man, and, returning that night, he takes to bis bed and never may rise from it again. The already enterfield constitution is not equal to the strain and in a few days

Let us take another case. The newly-1 ordained priest is appointed by his l Bishop in a large city parish, whire three priests are trying to do the work or six. The paster is engaged in building or (what is perhaps more onerous) nighting a heavy debt on a church at ready built. The repeated calls upon his time as the responsible head of the perish, throw upon the shoulders of his assistant the visitation of the sick, and much of the labor, which, under more favorable circumstances, would devolve upon the parish priest. For seven hours on Saturday the priests in large parishes are morally chained to the Confessional and none but a priest can conceive what this trying ordeal means. The follow ing day brings severe work and more severe responsibilities. The young curate may be on the altar at seven o'clock say ing his Mass, in which he administers Holy Communion to 150 or 200 people. After Mass he drives to some Catholic institution and again offers up the Holy Sacrifice. In the afternoon he superintends the catechism classes, attends the meetings of religious societies, and in the evening is expected to deliver an excellent sermon.

He retires to bed at ten or eleven o'clock, anticipating a fair night's sleep, when about one o'clock the door bell rings. When he opens the door a man tells him that one of his parishioners has been taken suddenly ill and wishes to see the priest immediately. The messenger is unable to give any clear account of the nature of the attack, the extent of the danger, or the opinion of the doctor-for no doctor has as yet been called in. The tired priest may hesitate for a moment, and be tempted to argue with himself that the case is not so argent as to call for immediate attendance. Frequently before he had been summoned at night to attend the sick and found that he might have remained in bed without any risk of serious consequences to the sick person, or of conscientious remorse to himself. However, on a moment's reflection, he remembered that after a succession of some dozen or more of these cases, in which he might have put off the visit to a more con venient time, there was one instance in which he found the patient in his agony, and had barely time to administer Extreme Unction. So he goes to the Courch, takes the blessed Sacrament from the tabernacle, the holy oils from the sacristy, and, in the darkness of night, walks the silent street till he arrives at the door of the sick man, only to find that the patient has no serious

Nothing is so trying to the patience of city priests as this practice, which prevails among the poor, of summoning them at inconvenient hours without necessity, and of exaggerating the urgency of the case, in order to secure their attendance. Still, there can be no doubt that their anxiety for the presence of the priest at the side of the sick has its foundation in a deep sense of the importance of his ministrations in sick-

of those sacraments, on the proper reception of which the salvation of a sinner matched in strength, perceived an excelmay depend

testants do upon the physician, and as getting the foreman's consent, had the the Canadian prelates lend to it their every reasonable and humane person wooden wheel with its counterpart, a presence and add to its brilliancy, would call in a physician where there is the slightest chance of illness being serious, even though, in fact, it be not so, I hope the time will never come when we shall pass a severe judgment upon our poor for summoning the priest in twenty cases of which nineteen had been less orgent than their fears had led them to

This continued wear and tear soon tells upon any but a rugged constitution, and if he lives till the age of 50, the priest is practically an old man. It is gratifying, however, to learn that the vocations for the holy priesthood are increasing, and that, in the division of iabor which will follow, the priest will ] have a better chance for a long life.-Catholic Sun.

#### MRS. PARNELL AT EIGHTY.

SHE SUS FOR HER PICTURE AND TELLS HER TEARS OF LIVING TO A GRAND OLD AGE.

Mrs. Delia Stewart Parnell, mother of the Irish patriot and statesman, sat for mer picture, last week at the age of 80 years. When the artist asked her to close her mouth she said with a laugh: \* It is unnatural for me, and it is almost an impossibility for any woman to do so". She has hased fronsides Bordentown, N. J., for an indefinite term, and will soon go abroad to join her daughter.

In her soth year she reads the news papers without the aid of glasses. She says: "I am nard to kill. I have the Stewart bones, and they are hard and do not break. I should like to leave this world for I tear I am going to live to be very old. Before I was struck down I was congratulating myself on my physical strength and the long distances I could wark. Now my limbs are teeble, but my will is strong."

Mrs. Parnell is a perfectly preserved woman who does not look her age, and is keenly alive to ad the questions of the ( day. Her tace is almost as tresh as a schoolgirls' and is tree from wrinkles. She was born in Philadelphia in 1816. Her education was far in advance of her time, as she became accomplished in music, art, language and dancing. She says she likes dancing still. She married J. H. Parnell in 1855, he baying come to Washington with Lord Powerscourt. He took her took to Ireland and they fixed in the County Wicklow to 1869. She is the mother of ten children. She was acquainted with Tennyson, Thackeray, Dickens, Charles Reade and Napoleon iil, having one given the Emperor a

#### AN IRISH SAMSON.

THE VETTIM OF A JOKE, BUT HE SULPRISED THE J Webs.

At one of the Allegheny foundries. where large east-from ear wheels are made, a rong standing joke practiced on green hamis by some of the older employers was to sen! two men after a pair of wheels. The oid employee, who, in accordance with the plans, picked up a wheel which was an exact counterpart or the east-iron wheels weighing 500 pounds each, and it ting his light burden tradged away to another part of the establishment, while the other workmen, concealed in various places, laughed lemselves hoarse at the trantic efforts made by the new man to cirry the heavy from wheel. Lest week a big. strapping young Trisamon, j'st landed rom Limerick, secured employment at the place as a laborer. He was jut to work with a little Eng Ishman, not more than five feet three inches in height, and the weighed only 112 bounds.

The two were often sent to carry monds and other heavy articles, and the ig Irishman complained that his parter was only a half man and not fit to carry wheels for a clock-linker, not to alk about working in an iron foundry, The other men, seeing how affairs steed

Women do many things that get them all out of order. Careless dressing, exposure to draughts, over exertion—these and many others start the trouble. A slight cold may run

ious complications. Perhaps none of these things would amount to much if only care were exercised to remedy them at once. Neglect is a most prolific cause of serious female troubles. By and by, the trouble is so much aggravated that the physician's skill is

needed and then the dread of the examinations so much in vogue at present, deter the sufferer

still longer. As a matter of fact, examinations and "local treatment" should not be sub-mitted to till everything else has failed. Nine times in ten, they are wholly unnecessary. Women were cured before these obnoxious methods came into practice. For over 30 years, Dr. Pierce's Favorite Prescription has been successfully prescribed for all derangements of the womanly organism. It is remarkable for its effect on the whole system. It makes the blood pure, makes digestion better, helps stomach, kidneys and bowels and is wonderful in its effects on the generative organs. It immediately begins to allay the inflammation and stops the debilitating drain that is always ap-parent. As the inflammation ceases, the pain stops, the nerves are quieted and the increased bodily strength does the

rest.
All suffering women should send for the 168 page book "Woman and Her Diseases" by Dr. R. V. Pierce. It will be sent free in plain sealed package on receipt of ten cents to partly cover postage, by WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, Buffalo, N. Y.

## BRODIE & HARVIE'S Self-Raising Flour

ness and at the hour of death. It is also a recognition of the potency and efficacy that they get it. Alle there are imitations.

lent opportunity to work the car wheel cast-iron one weighing 550 pounds, placed at the lower end of the foundry, and then they ordered the Irish giant and the British dwart to go quickly and

bring the couple of wheels.

The two started off together and the men hid behind boxes and barrels, and in anticipation of the run unbuttoned their vests so as to give their lungs tuil play for laughter Little Billy, the Britisher, reached the place first, and picking up the wooden wheel hoisted it on the top of his head and started off with an easy motion that surprised the son of Frin, who was indonot about the ability of the little fellow carrying one side of a wheel, not to talk about lugging a whole

Pat then bent down, and after giving the iron wheel a mighty tog straightened himself up, and with a look of the utmost amazement depicted on his face watched the Englishman hurrying away with his load. Then it was that those who were near enough to the scene heard Pat make use of an emphatic remark, and stooping down he seized the heavy wheel, and by an almost superhuman effort raised it to a level with his head. and with his tremendous load in the air taggered into the other room and threw it to the thor with a crash that shook the whole building. The floor gave way under the shock and the wheel went dear through to the cellar, while the men who stood by in amazement watching the prodigious leat of strength anally broke forth in a shout of laugher and applause. Many a time had the joke been perpetrated, but never before was the iron wheel lifted and carried till Pat performed the formidable task .-Pittsburg Post.

#### AGAINST THEM.

THE POPE DISAPPROVES OF PAR-LIAMENTS OF RELIGION.

THE BRIEF TAKEN FROM THE CIVILTA CATTOLICA OF ROME, BELIEVED TO BE THE ORGAN OF THE VATICAN.

The year just ended will be memorable or the American Catholicity. At its beginning appeared the great encyclical of his Holiness addressed to the Catholic church in the United States. Its ending was signalized by the publication of the Papal brief disapproving promiseuous congresses, otherwise called "Partiaments of Religion."

Looking at 1895 under another aspect, it is especially remarkable because it has, so to speak, gathered together and counded off a full cycle of years, the most agitated and critical in the history of the church.

Three years have passed since His Exelleney Mgr. Satolff, now his Eminence the Cardinal, came to America, and if some grave question up to that time remained unsolved, not a few rose up a terward. Now, it can be said that, thanks to the zeal and intelligence of the illustrious representative of the Holy Fatner, all these questions have been completely and definitely brought to a close with the closing of the year 1895.

And if there still remain a vestige of fermentation after all the leaven has been removed, it is because convalescence does not bring back at once full strength. Let us hope, at least, with the mercy of God, that nothing will arise to cause a relapse.

We have had the curious phenomenon of seeing recuscitated a very old error, and this error is nothing less than that of Pelagianism, its reappearance among a certain class of persons is jokingly called "New Pelagianism." It consists in proclaiming, preaching and publish ing in public the goodness, the probity, the holiness of those who live far from the bosom of the Catholic Church, the only ark of salvation and sole depositary of the means which produce spiritual

This neo-pelagianism has peeped out a little everywhere, but it has never been so eloquent as when addressed to non-Catholics, as when written up in their papers, and as when accepting the full offer of brotherhood.

Its advocates sang aloud, causing the most tender chords; to vibrate, that goodness was all around us, and evil as well, al uding clearly to the Catholic Church. it was like a plant which, striking root, separated into two branches. Both are cut off this year by the decisions of the Holy See, communicated by the most eminent Apostolic Delegate.

The first branch took root in ground eminently practical, and had reached a considerable degree of development in these later years. It consisted in accommodating itself to every sort of sect, entering as well into their societies, secret ones though they were, with the intent to enjoy the pecuniary and social ad-vantages which belong to them. Three such associations were, during last year, prohibited to C.tholics, namely, the Oddfellows, the Knights of Pythius, and the Sons of Temperance. Not a few others are very much suspected, and in the meantime the condemnation men tioned has had the effect of a very power-

nit shock. The second branch of neo-plagianism is covered with the theological mantle, impelled by zeal "for the reign of truth and charity among men," and waxes eloquent in favor of a "friendly and fraternal commingling of religious convictions," inasmuch as "reasonable persons cannot otherwise come to an agreement concerning the chief truths which are the basis of every religion." Hence it is that this new system of theological doctrine applauds the idea of a Parliament of Religions, "an inspiration almost divine." Exactly such a Parliament took place in Chicago, and its effects surpassed those of any other ordinary inspiration; the effect of a flash of lightning and of a dazzling brightness which leaves behind a trail of woes, of scandals, of indifferentism, of blast hemics to

between the two who were so unevenly | that it was thought worth while to try a second edition in Toronto. Canada, under the name of the "Pan-American Congress "The Catholic poor," writes Dean joke for the hundredth time. They of Religious and Education," with the de-Oakley, "look upon the priest as Pro-posted the little Englishman and, after sign, it seems, among others, to have which was very much desired and thought to be very necessary. One of the prime movers of the plan wrote: "I am sure that it will meet with the universal approbation of our Canadian prelates and the cordial co-operation of the Catholics of Toronto.'

Subsequent facts, however, did not confirm such a judgment; worse still, only two months atter the affair at Toronto, and at a distance of only two years from the splendors of Chicago, and while the dawn of a universal Congress of Religions at Paris for 1900 was being hailed with delight, behold! the brief signed by the Sovereign Pontiff, Leo XIII., on the 18th of September and sent to his Eminence the Apostolic Belegate to be communicated by him to the entire American hierarchy, appears on the scene and puts under ground, once and for all, such parliaments of religions, declaring that is they had been, up to that time, tolerated, it was now time to put an end to them. The Pontifical document reads thus:

" We have learned that in the United

States conventions are sometimes held in which people assemble promis-cueusly, Catholics as well as those of other denominations, to treat upon religious subjects as well as upon correct morals. In this we recognize the desire for religious things by which this people is animated more zealously from day to day, but although these promiseuous conventions have unto this day been tolerated with prudent silence, it would nevertheless seem more advisable that the Catholies should hold their conventions separately, and that, lest the utility of these conventions should result simply to their own benefit, they might be called with the understanding that the admittance should be open to all, including those who are outside of the Church.
While we consider it incumbent upon our a postolic office, venerable brother, to bring this to your knowledge, we are also pleased by our recommendation to promote the practice of the Paulist Fathers, who prudently think to speak publicly to our dissenting brethren, in order to explain Catholic dogmas and answer the objections against them. It every Bishop in his own diocese will

### CONVERTED PRIESTS AND ESCAPED

promote this practice and a frequent

attendance at these sermons, it will be

very pleasing and acceptable to us, for

we are confident that no small benefit

for the welfare of souls will arise there-

from."—Detroit Catholic Witness.

Slattery and the other ex-priests who are lecturing against the Church excite only disgust among thinking Protestants. The Philadelphia Times voices this disgust when, in speaking of these ex-

"It is not uncharitable to say that the ex-priests and ex-nuns who go about the country lecturing against the Catholic Church seem incapable of giving any theological reason for the new faith that is in them. They do not convert Cathories and they disgust the very best classes of Protestants. Even a political organization, as the A.P.A. undoubtedly is, finds it to its interest to get rid of

far as to renounce it for another form of Christianity, such a man would be the last in the world to go upon the public platform and violate a fundamental pre-cept of Christian ethics by denouncing and defaming individual Catholics, and taxing them with faults and inconsistencies which the Catholic religion expressly condemns. An honest conscientious doubter hesitates to unsettle any man's taith, and the course which a priest afflicted and tried with religious perplexities would be likely to take would be a course of silence, meditation, prayer and seclusion, until such doubts were resolved either in favor of his religion or against it-"

#### RIDER HAGGARD RETRACTS

AN UNWARRANTED STATEMENT REFLECTING

A year or more that highly imaginative novelist, II. Rider Haggard, published a story that contained a calumny against the Catholic Church. Commenting in a foot-note on an incident in benefit by the homestead law. The Rev. his novel, Mr. Haggard declared it was a Father, who was working with the coin convents. Many persons, notably visiting a large number of people in this Father Thurston, an English Jesuit, province for several months part, with knowledgment by the author of the ected him. He cancels the objectionable passage altogether and offers the following explanation. After quoting the words which so naturally gave offense,

"The statements therein contained have been made the subject of much public dispute. Those who question their accuracy allege, among other things, they must take medicines to keep themthat the bodies spoken of were taken from graves and exhibited in the museum at Mexico not as a testimony to the terrors of the Inquisition, but to exemplify the preservative effects of soil and climate upon the human tissues. The author, therefore, withdraws the note and expresses his regret that in all good faith he should have set down as facts that which has been proved to be a matter of controversy."

#### OPEN AS DAY.

It is given to every physician, the formula of Scott's Emulsion being no secret; but no successful imitation has ever been offered to the public. Only years of experience and study can produce the best.

A.: How did your daughter pass her examination for a position as teacher? B. Pass? She didn't pass at all. Maybe which an air of decency has been given by a gathering of ministers of religious.
And so seducing appeared the results of it before she was born. you won't believe it, but they asked that poor girl about things that happened

#### DEFAMED CATHOLICS.

Rev. G. W. Pepper, a Protestant. De feuds Them Against the Attacks of Protestants-Their Patriotic Records.

In his sermon upon the life and char acter of Washington, in Brecksville, Ohio, M. E. Church last evening, Rev. George W. Pepper, in speaking of that clause in the Constitution which declares that no religious test shall be asked of any one in the United States, denounced all secret political proscriptive organizations as anti-American, contrary to the teachings of Washington." He quoted Randolph's famous sentence: "I have seen a white crow and heard of black swans, but an Irish opponent of American liberty I never either heard of or saw. He also quoted from Judge Black, a distinguish-ed member of the Disciple Church, that five times the Irish aided in saving our liberties. He closed as follows:
"As a Methodist and a Protestant of

the Protestants, I cannot permit the opportunity to pass without uttering an indignant protest against all attempts to violate the Constitution and to dishonor the immortal memory of the Father of his Country by wanton and infernal attempts to impugn the loyalty of our Roman Catholic fellow citizens. It is only a few years ago that the Methodists were defamed in like manner; that their bishops, their elders, their preachers, were declared to be so many wheels to grind the rights of the people; that their episcopacy was said to be anti-American.

"Now it is the Catholies who are ac cured of a divided allegiance. I take my stand upon the records of the last bundred years of American history. In the war of the Revolution, who was it that Washington thanked for its patriotism? The Catholic Archbishop, Carroll. Who was the most renowned signer of the Declaration of Independence? The Catholie, Charles Carroll of Carrollton. Who was the first admiral of the American navy? The Catholic, Jack Barry.

"Was there an ocean or a bay during that revolutionary struggle not whitened with Catholic bones and reddened with Catholic blood? They were true to their allegiance and unshaken in their fidelity to the American Constitution. As time rolled on, in the war with Mexico, who was it that bore the brunt of the battle, whose body was riddled with bullets? The Catholic general, Shields. In the war for the Union, on every battlefield, did not Catholic German, Catholic Irish, Catholic American, bleed and die for the land of Washington and freedom? Were they e wards? Were they traitors? Next to Grant, the lottiest names were the Cathelic Sherman and the Catholic Sheridan. Where is there an American who does not love their memories?

"Need I name Thomas Francis Meagher, the pure, gallant, generous, cloquent chevalier, the commander of the Irish Catholic brigade, which received the thanks of Congress for their grand devo tion to the country; that Irish brigade which extorted from the Confederate general, A. P. Hill, at Fredericksburg, the exclamation, There comes those infernal green flags again!

"Who would have whispered to the soldiers of the Potomae that my old friend Meagher and his soldiers were traitors to the Union? New York, the Empire State, did not think so when the crowds surged up like a human sea to bid them welcome upon their return. "Men instinctively feel that if a Cath- Lincoln did not think so—that Catholics were disloyal—when, according to Col doubts the truth of his faith, and goes so Hay's a limitable history, he declared that if Know Nothingism ever became rampart here he would emigrate to Russia. History does not say that Catholics are untit for freedom. Behold Belgium, an exclusively Catholic country, electing a Porotestant, Governor! Behold Catholic Poland, first emancipating the injured Jew? Behold Catholic Ireland affording shelter to the English Protestants when they fled from the persecutions of Mary!

"These defamed Catholics have American hearts. American feelings, and I will never submit to the imputation which is retuted in a hundred pages of history and written in characters of blood."—N. Y. Freeman's Journal.

#### TO LEAVE FOR MANITOBA.

Rev. O. Corbeil, agricultural missiontry of the archdiocese of St Boniface, is to leave the city on the 25th inst. with a number of families who are going to settle down in Manitoba and the North-West. Those settling down in Manitoba his novel, Mr. Haggard declared it was a Father, who was working with the co-Catholic Church custom to wall up nums operation of Mgr. Langevin, has been 86 Victoria Square, proved that such a terrible punishment | the view of inducing them to settle in was never inflicted. A new edition of the North-West. He has more especially Mr. Haggard's novel contains an ac- sought to turn the tide of immigration away from the United States to the westcriticisms to which his allegations sub- ern part of the Dominion. The headquarters of the movement, at 49 Cathedral street, attract a large number from all parts of the district.

#### PERFECT WISDOM

Would give us perfect health. Because men and women are not perfectly wise, selves perfectly healthy. Pure, rich blood is the basis of good health. Hood's Sarsaparilla is the One True Rlood Paritier. It gives good bealth because it builds upon the true foundation-pure blood.

Hoon's Phas are purely vegetable, perfectly harmless, always reliable and beneficial.

#### RECANTATION.

FROM THE BOSTON PILOT.

The following authoritative statement, which was anticipated by announcements in the secular press some weeks ago, has been given to us for publication. The grace vouchsafed Father McRae is a very extraordinary one, and we would ask our readers to pray that he may continue to correspond with it :-

"I hereby declare that I deeply deduring a period of insane folly; and I beg pardon for the terrible scandal of which I have been the occasion to the people of the Maritime Provinces, and James street,

especially to the people of this diocese with whom I have been more familiar. God in His goodness has vouchsafed me the grace to retrace my steps and I am again, thank God, a child of the Holy Roman Catholic Church, having been received by the Very Rev. Father Co-lumba, in the presence of many witness es, at the Trappist Monastery, Tracadie.

" FRANCIS M'RAE. "Ash-Wednesday, 1896."

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Coughs, etc., etc.
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No article ever attained to such unbounded popular-Ty A could have leadenedy to the advance of the Paul Killer. We have seen a school collect in Section 1 to Sectors pain, and know it is be a good after a section. Late Permit has yet represent the Pain-Viller, which is been most valuable family noncinous with issue 2 consists.

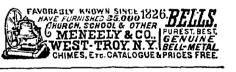
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