### LENTEN CUSTOMS AMONG THE SECTS.

HOW OUR "SEPARATED BRETH-REN" OBSERVE THE SEASON.

EPISCOPALIANS FAST AND PRAY-SELF-DENIAL URGED AND THEY APPROACH THE SACRAMENTS AT EASTER—LUTHERAN ALTARS IN PURPLE-BAPTISTS, METHO-DISTS AND PRESBYTEIGANS HAVE NO SPECIAL OBSERVANCE.

To what extent "our separated brethren" of the various Protostant denominations observe the holy season of Lent has been made a subject of inquiry by a representative of the Catholic Standard and Times, and the result is here placed bettre our readers.

At the rectory of St. Clement's Protestant Episcopal Church, Twentieth and Cherry streets, in the absence of the rector, an assistant gave the desired intermation. At this church there is an increase in the number of services during L nt, and the Stations of the Cross are held on Friday evenings, and at Even Song there is a short sermon added. Times. There is also a special service for men on Tuesday evenings.

In regard to the fast and abstinence, while there is not the same definite rules as in the Catholic Church, there is an abstinence from flesh meat on Fridays throughout the year and the abstinence and fast on Ash Wednesday and Good From are strictly observed, some going so far as to fast entirely on Good Friday. There is no diocesan regulation regard ing fast and abstinence, the matter o mortineation in this respect being left to the individual, but the usage among the members of St. Clement's congregation is based on a tradition of the church which is considered morally binding.

service takes the place of Even Song during Lent, and on Ash Wednesday there was a parish retreat with addresses beginning at four different hours between 10 differentials and minstrelsy that of the A. M. and 5 30 c. M., inclusive. There is no written law to that effect, but all are expected to approach the sacraments at main. From the exquisite beauty and Easter, as also at Whitsuntide and

and lose wing extract[trotal the parish leatlet shows the manner in which this as a nation sustained in the disappear sension is looked upon by the clergy of at.

Ash Wednesday tells on the 19th lay. of February. We hope it may be kept as a day of purctified retreat, that a core siderable number of people will arrange their affairs so as to be free for spirit adexercises on that day.

"Lent, with its self-derial, stricter rule, prayers, we ranip and equerrunings. of devotion, means a good deal in our life; it makes the tone or restores it is it has been lost. Each cornest person. might profitably decide just what they can and are going to to in the way of self-denial, devotion, resistance to temptation. Let every one be real, thereagh sincere. The ordinary achiemable me thod is a mockery, or no spiritual profit More frequent attendance at Mass or week-days ought to form an important part of each one's rule. During Land. there will be an extra Mass each week day at 7.30, troquent instructions and special services. The sunday right service will be, according to our ensuma mission service, metheal litary and

THE COTHERANS.

Rev. Samuel Laird, D.D. pastor of St Mark's Lutheran Church, spring Garden street, above Thirteenth, jurnished detalls regarding the Lentenebservance to his denomination. There are extra services throughout the season of Lent, at d during Passion week the entire history Gospels, is read daily, except on same day. Paint Sunday is generally observed as a day of confirmation. Having to bishops, the pastors confirm. There are special services on Good Friday Throughout Lent the alter and pulpit are vested in the penitential purple, but on Good Friday this color gives way to the more sombre black. The character of the music during this season is changed, and in that portion of the ritual which closely resembles the prayers in our ordinary of the Mass and our Ves pers, the "Gloria Patri" is omitted during Passion week. In some churches during the entire pentitential season the " Gloria in Excelsis" gives way to some other canticle.

The Sunday school exercises also par take of a nature conforming to the char acter of the season. There is nothing obligatory on the members of this denomination regarding fasting or abstinence, but the advantages of making some self-denial or engaging in some laudable work or making some extra offerings for church purposes, for Christ's sake, are impressed on the minds of the

people. EMPTISTS AND METHODISTS.

" Baptists do not have any special observance of Lent," said Rev. George-Lloyd Cowen, Ph. D., paster of Fairhill Baptist Church, Sixth street and Lehigh avenue. There is a perfect independ ence of each congregation, and it might be possible in the absence of a central power that one or more congregations have some observance of the season, but he knew of none. The Church does not recognize what is known as the Christian year, though in recent years a custom more or less general has arisen of a special observance of Easter, including the baptism of converts. This is by no law or decree of the Church, but is merely a custom which is gradually

spreading. Rev. J. G. Wilson, of the Fitzwater street Methodist Episcopal Church, said that while the discipline of that denomination approves of fasting and other forms of self-denial, not as a matter of penance, but rather as an exercise of self-control, there is no specified manner or time for such. There is no observance of set days, with the exception of Easter and Christmas, and no observance of the

Lenten season as such.

Rev. J. L. Weaver, of the Southwestern Presbyterian Church, has until within a few months been located in Western Pennsylvania and speaks of the observiance among the denomination from his that they get it. All they are imitations.

experience there. The law of the Church requir a no Lenten observance, and he believes there is no observance of it among Presbyterians; at least he knows of none. There was a time when the Church approved of a form of fasting which was rather disciplinary than penitential. There is in most of the churches a special service at Easter.

In this connection it may be noted that Rossini's "Stabat Mater" was rendered by a choir of a Prosbyterian church on Wednesday evening, and that the Record of the same day contained this editorial:

"The Lenten fast, which begins to day is one of the ordinances of religion the value of which physically as well as spirqually even the non-religious may realize, and herein may be found an explanation of the fact that it is gradually winning a larger measure of respect by no means confined to the denominations in which its observance has been traditional. Pessimists may wail about the increase of irreligion, materialism and agnosticism, but so long as the Lenten season, with its self-abnegation, shall command the deference even of the most frivolous votaries of fashion, so long may ir be confidently assumed that religion is not I sing its hold upon the hearts of mor, and that the world, spiritually speaking, is not going to the bad."-Philadelphia Catholic Standard and

#### THE LAST MINSTREL.

Carolan the Last of the Bards Who Sung of Gaelie Chivalry,

In the New England Review R. T. Kelly has an interesting article on Carolan. He writes

> The last of all the bards was he Who sung of "Backle" chivalry,"

Conneight, and, in a particular manner, the counties of Rescommon and Latrim, are closely associated with the coreer and the compesitions of Carolan On Sunday evenings a special mission | the last of the Irish harpists or bards, the singer to whom the couplet of Scott with one slight change tairly applies. It is one of the regrets of the students of Irish 200 finished songs which Carolan is believed to have composed but a few retenderness of those which have been reserved we can judge of the merit of the rest, and of the loss which we have three from our national innaic of such priceless compositions, instinct with

Celtic fervor and spirit. The story of the lite of the bard is full d the most touching incidents. How the adhetion of blindness imag over him for titty years, how that affliction was mastered how the brave spirit triumph ed over the sorrow and lived in the light of a tender and joyous art is a story worth telling at length. A few outlines of it must suffice here. Turlough, or Torogon Carolan, was born at Nobler, in the county of Mooth, in the year 1670. He married Mary Magnire, and by her line six daughters and one son. After c. Hing through Ireland, and visiting the of the principal bouses of the genry, he died at Alderford in Descommon, or the age of 68, in the year 1738.

When a little boy, for some unexplain ed reason, he but his native home in Meath and went to Abbrical in the contry of Roscommon. Here he found a bome in the house of McDermot Roe, whose gifted wife was his triend and pafrom for the rest of his life. Carolan was educated with her own children and, with them and like them, brought up under her own special care. When bur is yours of use the awful scourge of smallpox, which, before the virtues of vaccination and become known, lett upon its victims such lifedong traces of its ravages, deprived him of his sight. Tals privation drew his thoughts to music to which in the vigor of his manfined, he would hardly have devoted of the Passion, as found in the four himself had sight been but him. But it was to Mine. McDermott he owed his vocation to music. She had tought him the harp, and where he attained that



SEEDS OF HEALTH.

Eating the wrong things, and too much of them at the wrong time, gives the stomach and the other digestive organs too much to do-gives them work that they cannot be expected to do. Such things prevent the free and regular action of the bowels, bring sick headaches, biliousness, kidney troubles, restless sleep, lassitude, nervousness, and plant the seeds of disease in all parts of the body. Health comes just as easy as disease. It grows up from those little sugar-coated seeds of health - Dr. Pierce's Pleasant Pellets. They are for nothing in the world but to keep the howels regular, the stomach free from gas and fermentation, and the liver active.

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day or two. Dr. Pierce's Pleasant Pellets-it's an easy name to remember. Don't let a designing druggist talk you into "some-thing just as good." He makes more money on the "just as good" kind. That's why he would rather sell them. That's why you had better not take them.

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benefactress furnished him with a horse the pot containing the sagamiti. and attendant, the better to follow his All present then took their seats on new calling. From the hospitable roof the ground and the new chief handed of Alderford he set out on his travels, round the sagamiti, the discussion of and thither he turned when he which went on during two hours, varied came to die. For fifty years he trav- with Indian songs, dances and speeches.

elled through the country, visited during that period the houses of most of the resident gentry, sang his songs at their hospitable hoards, every where and by every one "high placed in hall, a welcome guest." The Odyssey of Kingdom of Heaven." the old blind minstrel was a curious and varied tale. Strange subjects for songs and story came under his observation, and story came under his observation. After a very brief resume of last Sun-and became the themes of his mins-day's lecture, Rev. Father Rosswinkel fidelity. He bestowed a glowing tribute trelsy. It is remarkable that in his unfolded to a very large and appreciative shadowed him, and shut out the beauty of God's world from his sight, Carolan ter to the Corinthians, ch. 15, v. 50; displayed no special taste or aptitude "Now, this I say, brethren, that flesh for music. The selection of such a call- and blood cannot possess the kingdom ing appears as much the result of an of heaven." After explaining the twoaccident as a happy inspiration, Stories fold meaning of the word "flesh," as are told of how, when just able to rise found in holy scripture, and pointing from his bed of sickness, the feeblest out the acceptation of it in the above and most helpless of creatures, he was text, he proceeded to show how that taken by a companion to a mound or world inimical to Christ had perverted rath, and there, lying upon his back, his every sense of the body and subjugated sightless orbs turned towards the sun; it to its tyrannical sway. "The conhe first spent hours piecing together the cupiscence of the flesh is nothing else matches of song which afterwards ren- than the disordered, perverted and rebel-

dered him famous. esting tacts concerning Carolan:

"Ancedotes of the celebrated Carolan were from time to time related to me by High O'Donnell of Greyfield, where the blind bard poured forth his songs and spent some of the happiest days of his Many of his anecdotes I also often and often heard from my own mother, who spoke the Irish language with perfection and knew every song of Carolan. My mother, who was gitted and highly a complished, sang these songs with exquisite taste and deep pathos, and whether in the nursery among her hildren, or in the drawing room imidst her guests, had always an admiring amitence while she chanted the lays in which Carolan recorded the glories of his native land, its warrior heroes. or perchance the chivalry and mel-anchely tate of her own illustrious ancestors. When I visited Aldertord in the car (840, the family mansion of the McDermot Roes, I learned that when the ouse was burned, soon after Carolan's wath in 1738, a vast number of 1% songwere distreyed. No trace of the harp an begound-probably it perished in the configration. I saw his large black oak dudy in a state of preservation, which is amazing when its antiquity is rememhered. It remains still at Alderford.

This picture of past life and past fuslis ions in Ireland is interesting. How vast rechange, since, toward what Dr. Hyde alls Anglicization? Is there one lady within the tour seas to-day who sound sing an Irish song, not to speak of all the songs of Car-Jan ? What a pity and a loss it is to a litrature yet to be appreciated and popuarrived—the distruction of those precias songs! Perhaps it is possible to find some of these compositions, surviving in the memoirs of the old folk, or insome more enduring form. Carolan, as we know, visited most of the chief houses. in the land, and there during his stay reduced to song the story of some deed a bravery on the part of an ancestor of the family by which he was welcomed. It may be trut, this song was in some way preserved in the house; it is hardly assible that he carried away with him all record of the composition, leaving but the recollection of it beaind. These compositions may yet anger under the root trees, and a little diligence and industry on the part of the student of music and Irish might rescue them, even yet, from impending oblivion. Our illustrious counrymen, Stantord and Sullivan, who have gained for our country in these days something of its old fame in music, would welcome the disinterment of these beautiful and touching compositions of

the blind bard. When there comes to be a school of Irish art, embodying the characteristic spiritual lite of the Irish people, this monument, let us hope, will be consegrated to his memory.

#### THE LORETTE INDIANS.

ELEBRATION OF THE ELECTION OF THE " MAN-WHO-IS-BRAVE AND KNOWS-HOW-TO-

It is traditional among the Huron Indians of Lorette to celebrate by a public Him? banquet and other rejoicings the election of a new grand chief. In 1883, the festivities on the occasion of the election of their present grand chief, Maurice Bastien (Aghniolin, the Bear), were rendered very brilliant by the presence of the Marquis of Lorne and Her Royal Highness' the Princes Louise, who presided in the presence of an immense

gathering of visitors from all parts. The rejoicings on the present occasion, that is to say, a few evenings since, were probably not sostriking, but they were certainly not less enthusiastic. Maurice Stoni (Ahondechanti, the man who is brave and knows how to lead) had been elected chief by twenty votes of a majority over his rival, Stanislaus Sioni, and was carried in triumph by all the members of the tribe in their native costume to the public hall, where the 'Sagamiti, or banquet, was to beserved up.

On entering the ball he was received by his brother-in-law, the Abbe Vincent, a Huron priest, who installed him as chief under the name of Ahondechanti. The Indian agent then read the result of

proficiency which made him bold enough | after which the whole party, numbering to select the precarious profession of a over three hundred, joined in the Indian wandering minstrel, the same generous dance known as 'de la Chaudiere' around

#### AN ABLE LECTURE.

[From the Detroit Catholic Witness.]

After a very brief resume of last Sunlions will hankering and lusting after The late Dr. Richard Robert Madden, the celebrated author of The Lives of the United Irishmen." relates in his unpublished memoirs the following interthe sword of bodily mortifications its unholy aprisings and to preserve and restore law and order in our spiritual realm, this is the task of the christianthis the combat to which the followers of Christ is invited. "If thou will be my disciple, deny yourself, take up thy cross daily and follow me." This is the meaning of the Apostle's teaching that those who are Christ's crucify their thish with its vices and concupiscenses; this is what he did when he tells us: "I chastise my body and bring it into subection." This finally is the violence required to carry away the kingdom of

> The reverend lecturer then took up the various senses of the body and showed in how many ways all were in league with the enemy of God. After briefly alluding to the temptations of the questionable theaters and ball-rooms he stated how, where living idols fail. the world endeavors to supply in dead pictures what a remnant of decency forsids to be exhibited in the living ' Need A call your attention to the importation, for hippodroming purposes, of foreign productions by third-class dambers, exhibited in public halls, uponwhich every decent man and woman will pronounce the versict of numelean'? See how the palaces, gardens, saloons, public resorts, places of business, public galicries and even private homes are turned into veritable temples of carnal concupiscence and then attempt to defy its own shame by placing it under the

protecting names of art and science. Transfer your thoughts to your own home. How many pious pictures, suggestive of good thoughts, graces its walls? How many of an indifferent, worldly or questionable tendency: Where is the model christian woman Mary, the Mother of God; St. Joseph. the model christian father; the image of the crucified Saviour, the master of the house, an attractive representa-tion of the guardian angel, etc.? Take a glance at the books that lie on the table and pick out the most decent. Tear off the false label and mark it in highly poisonous mixture, containing a little good and much evil.' That other, mark it 'talse history;' a third, 'a collection of lies and misrepresentations;" a fourth, 'the quintessence of immorality. That is what the honest chemist would call similar articles in his profession. In all probability the yellow-covered literature is represented, the penny dreadful, the ten-cent awinds, and the quarter frightfuls, it not openly displayed, at all events the vade mecum of the young. Where are the books and pamphlets and papers tending to en lighten the mind, elevate our thoughts and inflame our wills to the pursuit of virtue? What must be the sentiment of the thoughtful christian, as he turns his tired and perhaps yet unsatisfied eyes upon Him who, in atonement for the sins of the eyes, allowed himself to be blindfolded, spat upon, and his eyes dimmed with the blood trickling down from the wounds of the crown of thorns? With what compassion and sorrow does He gaze upon us, and with divine silent eloquence begs us not to add to His torments by a future sinful abuse of our What answer will you give eves?

" In referring to the sense of hearing, the lecturer pointed out the perversion of that "heaven born art, music," of the human voice, of every musical instrument and above all, of human speech. How much of all we daily hear remains tree from sin, and to which we may lend a willing ear, after subtracting all the lies, calumnies, back-biting, flatteries, threats, deceits, immodesty, curses and blasphemies, which, like to the wors of a turbulent ocean, daily strike upon our ears? Alas, the more ready we have been to bear, the more deaf we have become to all that is conducive to our spiritual welfare. There is but one remedy possible. It is the epheta which Christ addresses to us by His sufferings. It is the magic touch of that divine

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hand which healed the ear of Malchus tions were awakened towards home, that and which will enable us to hear the sound of that cruel blow as it falls upon the holy and innocent ear of our Lord, in atonement for the many sins of hear-

"Even the senses of smell and taste are marshalled into the service of the sensual world. The most delicate persensual world. The most delicate per-fumes of nature must serve as incentives to sensuality, the foulness of the most abominable sins are drowned in is abominable sins are drowned in is early life. He had obeyed the call scented lotions and ointments, and the of Nature, and had come to Nazareth, largest share of these is always bestowed upon its lowest and vilest devotee. God devotion, a living sacrifice.—Annals of intended that we should eat in order to Our Lady of the Sacred Heart. live, but the world seems to live in order to eat, and the waste of sumptuous banquet of Dives would appease the pangs of hunger of many a starving Lazarus. Observe how from early childhood it trains its followers to the gratification of the palate, from the sweet-meats given to lisping children down to the sugarcoated medicinal pills administered to the dying octogenarian."

The lecturer concluded with a scathing denunciation of that vice commonly called sensuality, portraying in vivid colors its special abomination to God, its harrowing consequences and its rigorous punishment. He showed how it is the fruitful parent of many other vices, upon the Angelic virtue and exhorted his hearers to make it the characteristic virtue of their lives.

#### NAZARETH.

BY HENRY COYLE.

The little village of Nazareth is situated among the hills which constitute the south ridges of Lebanon, just before they gradually merge into the plain of Esdredon. A pleasant valley nestled among these hills runs in a wavering line nearly east and west, about a mile long and quarter broad. In this valley, along the edge of the hillside, lies Nazareth, the secluded, peaceful spot where the Holy Family spent so many happy

But Nazareth was a place held in disrepute by the people of Galilee, for some reason. It was a Galilean who asked if "any good thing could come out of Nazareth?" It is probable that the people were irreligious and immoral, for they always manifested bitter enmity towards the person and mission of Jesus. they attempted twice to kill Him, expelled Him thrice from their borders, and finally drave Him out, when He sought refuge and shelter at Capernaum.

Yet Nazareth was, and is at the present day, a most beautiful place. The hills, some of them rising tour or five hundred feet high, were covered with foliage, figtrees, wild shrubs, and grain. The gardens, fleeking the scene, were bright with hollyhock, a favorite flower. The whole valley was in a high state of cultivation; corn waved over the fields, and orchards, gay gardens, and hedges of cactus, made the landscape fair to look upon.

It was at Nazareth that the angel annomiced to Mary the birth of the coming Messiah; it was here the Holy Family returned after their flight to Egypt; it was here that desus grew up from infancy to manhood, and indeed He was known through life as "the

These were happy days for the young mother; although poor, and living in an humble sphere as the wife of Joseph the carpenter, she had many things to ponder over—the message of the angels, the miraenlous birth, the sayings of the wise men, the prophecies of Simon; and as her Son "increased in stature and wisdom". His strange habits, of deep meditation and thoughtful language awed and perplexed her. Mary watched over his helpless infancy

with ceaseless benignity, anticipating every childish wish, humoring every fancy, soothing every transient sorrow, singing for Him Juliabies, and cradling Him on her warm and loving breast, when pain and sickness preyed upon His human body. During His early years, Mary was the

sole teacher of Jesus, as was the custom of mothers at that time. She was not highly imellectual, but she displayed the heavenly graces of meckness, purity, patience, charity and humility. Her youth had been spent in the study of the Holy Scriptures, and she was well qualitied to teach them to herchild. It was she who first applied to Him the term, "My Saviour;" she kept secret the strange revelations that had occurred since His birth, and locked "all these sayings in her heart."

Although Mary suffered much from poverty, the persecutions of Herod, the flight into Egypt, and was obliged to live in constant fear after their return, yet her nature was not embittered, but still remained mild and sweet. It was not these days that tried the strength and fervor of heraffection; it was in the dark days of adversity, amid the jeers and scorn of an unbelieving world, in sickness and anxiety, that her love shone out with a brightness and mortality. It is true that "the road of privations

is the most scorre as well as the most fruitful in herioc virtues. Certainly nothing can be more sublime, or better for us, seeing Christ had nothing better for His mother. This consideration suffices alone to till us with comfort and joy under all afflictions, that in them we are in good company, even with Christ himself, His blessed Mother, and His saints."

When Jesus was thirty years old, He went forth on His mission alone. Mary preferred to live in the retirement of her home, and to follow her Son in her thoughts rather than with her presence. He came back after an absence of about a year, to the home of His youth, to preach the Word where He had often listened to the counsels of the wise-the lessons of Holy Writ.

"He came to Nazareth." He had taught elsewhere in Galilee; He had spoken before thousands; yet He had not been home—He had not taught beneath the dome of that temple where the first echowas made to the holy teachings of His parent's lips. His heart yearned for that spot—the kind affec-

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"He came to Nazareth, where He had been brought up." What a crowd of mingled emotions must have rushed upon His mind at that time. He left there an again to offer Himself up on the alter of

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