

The Northwest Review

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political or of a party character. (2) LETTERS on similar subjects, whether conveying or asking information, especially such as are of a Catholic character, from every district in the Northwest, Ontario, Manitoba, the Territories and British Columbia. (3) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

St. Boniface, May 10th, 1893.

DEAR SIR,—I see by the last issue of the NORTHWEST REVIEW that you have been instructed by the directors of the journal with the management of the same, to take charge of the editorial columns. I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that and ought to be endorsed by every sound Catholic in this country. I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. J.

The Northwest Review

WEDNESDAY, NOVEMBER 15.

EDITORIAL NOTES.

The first sentence of the, in many ways, admirable address of Dr. Bryce was truly Brycean, and gave us two great historical events which occurred in Confederation Year, 1867; (1) that in that year Dr. Bryce graduated; and (2) that the Canadian provinces entered on confederation. Both great events happened about the same time, and we give them both in the order of time and importance.

Dr. Bryce called attention to the fact, in his recent address before the Literary Association of Manitoba College, that we have had our little troubles in government since confederation, and he specially mentioned the Jesuit estates bill and the Manitoba school question. Why did the learned doctor not tell us that the one was caused by the impertinent interference of his friend in Ontario with the legitimate rights of a sister province and the other by the bigotry and treachery of the government of Manitoba.

The "Tribune" is one of the most unhappy things in Winnipeg to-day. It is very unhappy lest the new paper should be started. It says that Mr. Luxton is deserving of no pity because he received, in a pure business deal, certain sums of money from the C. P. R. Not very long ago this same sheet was howling at the heels of Mr. Luxton and declaring that he got this very money from the Hierarchy and that that was the reason he was supporting the cause of the minority on the school question. Day after day it howled itself hoarse because, in its meanness, it could not understand how a paper could defend "Romanists," even when they were oppressed and persecuted. Although it is now nearly two months since it became apparent that this money was not received from the Hierarchy, this contemptible rag has not had the decency to retract in its columns these lies against Mr. Luxton and apologize both to him and His Grace Archbishop Tache. The public will remember that the Archbishop, out of a sense of justice, wrote a letter to the "Tribune" denying, in the most solemn manner, the charges made against Mr. Luxton. The "Tribune" published his letter and in the same issue told him, in the rudest way possible, that it did not believe him. The way of the transgressor is hard and sooner or later retributive justice overtakes him. Instead of abusing the C. P. R. with such apparent gusto, we would advise it to apologize to the public for having deceived them and to Mr. Luxton and His Grace for having maligned them.

DR. BRYCE'S PAPER.

We have read with a great deal of interest the address of Dr. Bryce, on the "First Quarter of a Century of the Dominion." It had a true ring of patriotism throughout, and, we may add, some of the passages were as classic in style as they were patriotic in expression. As we read we regretted to think that many of the learned doctor's efforts in sowing the seeds of discord in a place where it was erstwhile unknown were sadly out of joint with many of the beautiful sentiments contained in his address. His address had the ring of the true and loyal patriot, which his action in recent events in trying to despoil the French Canadians, who differ from him in religion, and who, he gracefully acknowledges, are "emulating their fellow-subjects of British blood in their devotion" to Canadian and British connection, make a painful void which is hard to explain.

Again, in his treatment of our literary life and progress, the learned doctor is so wrapped up in the English-speaking portion of our Dominion, that he forgets to mention the achievements of our French Canadian brothers in the field of poetry and general literature. Although justice requires us to find fault with those omissions on the part of the learned doctor, yet, on the whole, we are pleased with his picture of our past progress and his bright, but not overdrawn, portrait of our future greatness.

MR. DALTON MCCARTHY.

Our contemporary, the True Witness, of Montreal, has the following on Dalton McCarthy and his hatred of the priests of Quebec:

Mr. Dalton McCarthy does not like the priests of Quebec; at least such is his own statement. We are sorry to learn that the great Equal Righter is so narrow-minded and prejudiced. However, we can assure Mr. McCarthy that the priests of Quebec do not reciprocate; in fact they have a "ill-feeling toward that gentleman; they have learned to preach and to practise that grand Christian precept that ordains the love of our enemies. They are perfectly prepared to return good for evil, and to pray for Mr. McCarthy's temporal as well as spiritual happiness. In fact, he would be surprised to learn that actually every priest in the Province daily offers up petitions to heaven in his behalf. He may doubt the statement, but we assure him it is no exaggeration. It is too bad that Mr. McCarthy should strive to blame the poor priests for what the leaders of a great political party did to him. The priests never ignored Mr. McCarthy, nor did they neglect to offer him a portfolio, nor did they omit to consult him in the formation of Cabinets. Why does not Mr. McCarthy say that he does not like the political leaders who felt their party much safer and more solid without the firebrand assistance of this religious agitator? The priests of Quebec will continue to pray for Mr. McCarthy as well as for all other enemies of the Church; but the Catholics of this Dominion and the fair-minded Protestants—who are so numerous—do not at all feel bound to support that gentleman, nor are they likely to turn the left cheek when he slaps them upon the right one. He says the priests of Quebec wish to set up a separate nationality on the banks of the St. Lawrence. What kind of nationality does he mean? We have French, Irish, English, Scotch, Belgian, Italian, German, and American priests in this province. The only kind of nationality they could set up would be a cosmopolitan one—and such is what we want and what we possess in the Dominion to-day. "Whom the gods wish to destroy they first make mad;" we don't wish to say that Mr. McCarthy is mad, or to insinuate that the gods have anything to do with him; but, evidently, he has become possessed—we mean of a very unpatriotic spirit and one that will haunt him when he will be unable to exorcise it.

INTOLERANCE GONE MAD.

There is an association of Protestants in the United States called the American Protective Association, or as it is called the A. P. A. Its objects and aims are exactly the same as those of our own Protestant Protective Association. The Winnipeg Tribune, the representative of all that is narrow and intolerant in this province, gave us a sketch of what that association aims at, not long ago. It is a political addenda to the Greenway form of government. It works in the dark. Its officers and members are unknown to the citizens and its object is to protect the Protestants of this country from the alleged murderous designs of their Catholic fellow citizens. At the present time, the state of Ohio is greatly disturbed by the terrible work of this cowardly association. So injurious has its work become that almost all the Protestant clergy in the city of Columbus have signed a letter of protest in which they declare that the statements of the A. P. A. about Catholics are stupid forgeries and humiliating and injurious to Protestantism. While they declare their opposition to the teaching of the Catholic church, they speak out manfully against the persecution to which their fellow citizens of the Catholic faith are subjected. Here is what they say and, we may add that it is signed by eighteen clergymen representing every Protestant denomination in the city of Columbus:

"The undersigned have learned through various sources of a state of anxiety, amounting almost to a panic in many of the communities of this region, over an apprehended uprising of the Roman Catholics to ravage the land. The following extracts from a letter written by a reputable physician living near the center of Ohio, will give some idea of the state of feeling existing in many places: "We have been, and are still, having an excitement in our usually quiet town, in regard to the Catholic question. There

is not a Catholic in the entire township; but a large number of our people are intensely stirred up, some almost prostrated with fear, afraid that the Catholics are about making a wholesale attack upon Protestants, killing and plundering and destroying our schools and churches. Of course it obtains the strongest foothold among the ignorant and unthinking, yet it seems to cause great uneasiness and fear among many of the more intelligent. Copies of the Columbus Record have been distributed here, with its alleged letter of Pope Leo of 1891, and with the other statements, with which, of course, you are acquainted. In what way can this feeling be allayed? Will you kindly aid me?—Is not that alleged letter of Pope Leo's which is continually paraded in the Columbus Record, a barefaced forgery? Is it true that every teacher in the Columbus schools was a Catholic a year ago, until the A. P. A. took it in hand? In your opinion are the Catholics arming and contemplating a war with Protestants?"

Thus appealed to, we should be false to every impulse of justice and manliness if we did not promptly and unequivocally respond. We are not in sympathy with Roman Catholicism, as a system. Doctrinally and ecclesiastically, we are Protestants in our deepest convictions; it is because we are Protestants that we are ashamed and humiliated by the kind of warfare described in this letter. In reply to its questions, and to many similar inquiries, we wish therefore explicitly to say:—

1. The alleged letter of the Pope, to which reference is made, which calls upon the faithful to rise and exterminate the Protestants, and which has been kept standing in many newspapers and scattered broadcast through the community by means of leaflets and hand-bills, is a forgery.

2. The document entitled "Instructions to Catholics" also widely published and disseminated, is another stupid forgery.

3. From the clerk of the Columbus Board of Education we have the information that at present there are in the school of Columbus 349 teachers; that of these thirteen are Catholics; that not one Catholic has been removed during the past year; that there may be one or two more now than there were a year ago.

4. It has also been currently reported that 95 per cent. of the Columbus policemen were Roman Catholics. A year ago, when this report was first put in circulation, there were 112 men on the force, of whom forty-five were Roman Catholics. We have this information from the former clerk of the Police Commission, who is a Protestant. There are now probably a few more Protestants on the force than there were a year ago.

5. The statement has been freely made that all the county officers of Franklin County have long been Roman Catholics. The truth is, that of the twenty officials whose names are in our city directory, there are three Roman Catholics. One year ago there were five. The statement that the schools and the offices have been overrun by Roman Catholics does not seem to be based upon facts.

6. The stories everywhere current about warlike preparations of the Roman Catholics are also baseless fabrications. Everywhere the most alarming tales are told about consignments of rifles to priests; about the storage of arms in churches; about the drilling of troops in the basements of churches. For all these stories there is not a solitary fact to show. We cannot find a particle of evidence that any such preparations for war have been made or even thought of by Roman Catholics. If any such evidence existed it would surely be produced. Several churches thus suspected, in other places, have been searched with the hearty co-operation of the priests in charge, and not a sign of warlike implement has been found. Our Roman Catholic neighbours, though suffering grievously under these wicked slanders, are quietly going about their daily work, waiting for this epidemic of prejudice and passion to abate. It is not likely that their love for Protestants will be increased by the experience through which they are now passing; but their patience under this trial has been exemplary.

May we not venture to add that this anti-Papal panic is utterly unmanly? Out of the seventy millions of our population, the Roman Catholics claim only nine or ten millions. The capital of the country is in far larger proportion in Protestant hands. Is there any danger that sixty millions of Protestants, with most of the offices in their hands, with the bulk of the wealth of the nation in their hands, are going to be overrun and exterminated by ten millions of Roman Catholics whose resources are so small? We trust that the Protestants of this country are not such a weak and cowardly generation that one Roman Catholic can put six of them to flight.

We make these statements, let us repeat, not only in the interests of truth and decency and common humanity, but also in the interest of Protestantism. And we call upon all Protestant gentlemen, in every community, to acquaint themselves with the literature which is being secretly disseminated among the ignorant Protestants of their neighborhood, and to speak out about it as every man of honor is bound to do. If the purposes of Roman Catholics need for any reason be opposed or resisted, let us oppose and resist them like them."

THE NORTHWEST REVIEW has given this letter to the public for the purpose of showing how dangerous to the province and the country generally such cowardly and despicable organizations are, and how much shame they bring upon the people in whose name and for whose benefit they impudently speak. There is nothing in this world can be so injurious to the well-being of a city, county, or province as these unfortunate organizations, because they sow the pernicious seeds of hatred and discord; they excite in the hearts of their ignorant dupes fears and animosities that are a disgrace to our common humanity. Whether viewed from a religious or patriotic standpoint they are equally bad. If we could only excite in the hearts of these misguided men, and especially in the hearts of the wretched demagogues of the press, a little feeling of shame for their cowardly misrepresentation and hatred of their Catholic fellow-citizens we would consider our labor crowned with, at least, a certain amount of good.

HIS GRACE, ON THE HISTORY OF EDUCATION IN MANITOBA.

Anything which His Grace, the Archbishop of St. Boniface, undertakes to do is always well done. When he writes on any subject he does it in a complete and satisfactory manner, and his statements can never be successfully disproved. There is no man living to-day so competent to speak with accuracy and authority on the history of this country as this great churchman, the apostle of the Northwest.

These facts always make anything in the way of history, coming from his pen, instructive and interesting reading. His Grace has completed a series of articles or rather one article, published under a series of headings, in the Free Press. It is a history of the school question, the very first settlement of this country, seventy-five years ago, to the present hour.

His Grace prefaces his subject with the following remarks:

"The Manitoba schools are the object of general attention throughout Canada, every day they are alluded to in some of the newspapers. Every political assembly of any importance is forced to consider this question, and it is done in a way that betrays embarrassment or half-concealed hopes based on painful incertitude. On the one hand, love of the country and of Christian instruction of children gives hope for an advantageous solution; on the other hand, hatred of the church or notions of common right and of religious intolerance reject the most elementary respect for the convictions of others. At home people pray, hope and fear; while elsewhere it is triumphantly affirmed that all is finished, that there is no remedy for the evil, not even a wound to heal; that the minority in Manitoba must necessarily submit to the will of the majority and must renounce what they consider as a sure right and a sacred obligation.

I am of those who think that a question is solved, only when it is settled with justice and equity. I am not an admirer of subtle legal technicalities nor of skilful combinations, in the art of expediency; therefore, I am far from believing that the Manitoba school question is settled or that injustice is put an end to; that conviction is my reason for believing that the cause must again be studied, even in its minutest details, in order that those who wish to appreciate it may make a full examination into the subject."

His Grace then commences by going back to the year 1818, when the jurisdiction of this country came under the care of Mr. Plessis, Bishop of Quebec. He points out how the first order to establish schools of any kind in this country, came from Quebec and from a Catholic bishop. There are many valuable and interesting historical incidents brought out in this admirable historical sketch, but there is one point which His Grace brings out with a force and accuracy that carries with it its undoubted belief, viz. That the schools established in this country were always in receipt of aid from the governing body (1) from the government of Lord Selkirk; (2) from the Hudson Bay Co.; (3) from the Council of Assiniboia; that the people here only agreed to enter confederation on receiving, among other assurances, that this support would be continued. He shows that so well was this understood by the parties to the compact, that the first thing the new provincial government set about, was to establish these schools by an act of the legislature. The balance of this admirable and absorbing article will be eagerly looked for by many of the readers of the Free Press.

THE COMING PRESBYTERIAN SYNOD.

We see by the papers that the Presbyterian synod of Manitoba opens at Portage la Prairie to-morrow. This will, no doubt, have quite a number of things to discuss, and, unless it changes its policy, it will have its usual discussion on the Manitoba school question. The Rev. Dr. Bryce will, no doubt, be there primed to the muzzle on the Manitoba school question. The rev. doctor never misses a chance to have a slap at those uncircumcised Philistines," as he has so politely named us. Prior to and during the time the Manitoba school case was pending before the Privy Council, Dr. Bryce, in a moment of shameful frankness, informed us that the Presbyterian synod, representing the largest body of Christians (?) in this country, had passed a resolution against the legal rights which the Catholics were claiming and sent a copy of it to their Lordships of the Imperial Privy Council, and that that resolution decided their Lordships' views as to our legal rights. In other words, their Lordships, representing the highest judicial power in the Empire, were approached by a religious body inimical to the cause of the Catholics, whose rights were pending before them; that they, the judges, received all the information they required in this Presbyterian synod's resolution to enable them to decide the case against us. This is what Dr. Bryce said. Now, might we not suggest to this all powerful synod the fact that the rights of the Catholics of this province are now pending before the Supreme Court at Ottawa, which is the highest court in Canada. Do you catch on, dear doctor? Lest you should miss our meaning, might we not respectfully approach your august synod and suggest that it pass a resolution declaring that the Catholics have no right to appeal, that the Privy Council has decided that point and send it to the Supreme Court. Surely if the seductive doctor

succeeded, as he says he did, so admirably with the highest court in England he might be pardoned, at least, by the Presbyterian synod in trying to carry captive the Canadian tribunal. Of course, we disclaim any intention to offend the judges of the Privy Council or those of the Supreme Court. We are only presenting to the public the Rev. Dr. Bryce's view of them. We are only pointing out the hypnotic powers of the Presbyterian synod when manipulated by the masterhand of the learned Dr. Bryce.

A COMPLIMENT FROM FATHER LAMBERT.

The editor-in-chief of the Catholic Times of Philadelphia is one of the ablest men in the world. He is the same Father Lambert who has, by his "Notes on Ingersoll," insured the immortality of that shallow speaker somewhat after the manner of Cicero immortalizing the otherwise contemptible Verres. Without their masterly squelchers both these worthies would remain unknown to posterity, and would thus escape the scorn of generations subsequent to their own. All other replies to Ingersoll are weak compared to Lambert's. Some five or six years ago a collection was published of replies by Protestant bishops and clergymen. It contained some good points, but no comprehensive grasp of principles. The authors had had no training in the only cohesive philosophy, the scholastic philosophy of the Catholic church. They were helpless against the gibes of Ingersoll. He poked fun at them; but he had not a word for Father Lambert, he maintained toward the great Catholic logician the favourite attitude of defeated error in the presence of triumphant truth—an attitude of silence.

More recently Ingersoll opened a discussion on belief in a New York newspaper. A score of Protestant divines vainly attempted to refute him. After the discussion had continued so long as to threaten to be interminable, Father Lambert rose in his might, and ended the dispute by once more snuffing out the flippant Colonel, who discreetly dropped off.

We recall these well-known facts in order to explain how highly flattered we are to find that so supremely able a writer as Father Lambert has published one of our articles as if it were his own. Imitation is the sincerest proof of esteem. So highly has he valued our notice of Father Hudson's jubilee that he has carefully edited it in his issue of Nov. 4th, though he wisely omits such details as might show where the article was written, he does us the honor of reproducing our words with appreciative exactness, except in one instance where the expression we used, having a too distinctively British flavor, was replaced by a commonplace word. Moreover, unlike many journalists of his aggressive American school, he has the firmness to omit nothing in the career of the Rector of St. Boniface College, that reflects honor on Canada. In a word, we are more than pleased with the indirect compliment so great a man thus pays us. Our only regret is that the compliment is so deftly paid that it is sure to escape the notice of everybody but our editorial staff. It would have been so easy for Father Lambert to mention that his article, "Fifty years a Jesuit," was adapted from the NORTHWEST REVIEW, a paper published in a country the very existence of which is ignored by hangnasty Philadelphians.

A Move in the Right Direction.

The Catholic World Magazine is keeping pace with the times in its managerial department. It has reduced its subscription price from \$4 to \$3 a year; and the cost of a single number from 35 to 25 cents.

The tendency of the age is towards popular literature. For a long time the Panlists who edit the Catholic World, have earnestly desired to bring the illustrated monthly magazine within the reach of a large number of people. With this object in view two years ago they established a printing house in order to facilitate the Making of the magazine. One year ago to increase its popularity they initiated the feature of Illustrations—the Catholic World being the first of all the religious magazines to illustrate. These ventures have been so successful that the publishers feel themselves justified in making a third move by reducing the price to \$3 a year. It is the enlarged facilities for manufacture and the increased number of subscribers that enable the manager to make the new change.

It is certainly a move in the right direction. Although there is a material reduction in the price of the magazine it is promised that in no sense will there be any lowering of its high standard. The comparatively low price at which the magazine is now sold will introduce it to a larger public and make for it new friends. The end for which Father Herker established the magazine, that of influencing a large non-Catholic as well as Catholic public, will be the more efficaciously attained, and a truly representative magazine, in the truest sense of the word, will be placed in the hands of the people.

A treacherous guide was leading some soldiers over the Alps at night. The narrow, dizzy path came to a sudden turn. He dexterously rounded the corner himself, but hurled his torch straight out into the abyss. The soldiers followed the torch instead of the man. Our example is the torch. People will follow it, whether we want them or not. It requires courage to decline wine in polite circles. How eloquent the silent

act to turn the wine-cup upside down at some fine dinner when you see the decanter approaching, or simply to touch your glass, intimating to the waiter that you do not wish it filled, or even to leave the sparkling beverage untouched throughout the meal. Lady Macdonald, wife of the late Premier of Canada, was asked by a friend, "Did you not set out wine when you entertained the Marquis of Lorne?" "Never," she replied. "But did you not feel that you must apologize?" "Certainly not. Wine is not a natural beverage, and so should rather come in than go out with an apology."

Saved by the Angels.

A pretty story comes from Austria which is not the less romantic because it is true. Two little boys, aged four and nine, were struggling in a shallow but rapid stream which was fast bearing them towards the miller's wheel, where a cruel death awaited them.

The younger child having fallen from the bank one forenoon, into the water sank at once. The elder, with presence of mind, threw off his little coat and, plunging in, seized his unconscious brother and holding his head above the water, called shrilly for assistance, but his childish voice was lost in space. Clutching desperately to his helpless burden the little hero was borne along straight to the big revolving wheel. "Help! help!" he cried, but no one responded to his pathetic appeal. On, on the current swept them, till they were almost between the spokes of the monstrous dasher that churned the water into foam, when, at the last critical moment, the wheel suddenly stops—the Angels bell is tolling—and with bowed head and uplifted heart appears the miller, who at the first tones of the bell, had stopped the mill for the usual time of prayer and midday rest, and both children were saved.

The Care of Shoes.

Few people give proper care to their shoes. They come in damp, tired, cold maybe, and possibly not in the best temper, fling their shoes off impatiently get into slippers as quickly as possible and sit down to rest, forgetting that their shoes will be in a scarcely wearable condition by next morning.

If every one would invest in a couple of quarts of good, clean oats and keep them in a clean bag in the dressing-room he would have at hand the means of putting his shoes in excellent order with very little trouble and no cost to speak of. As soon as the shoes are taken off lace or button up and lie them about two thirds full of oats, then tie in a handkerchief a parcel of wheat as large as can be pressed into the top of the shoes to fill the remaining space and put the shoes away until wanted. The wheat absorbs the moisture from the shoes and in absorbing it they swell considerably. The constant pressure on the leather keeps the shoes in correct shape and prevents that uncomfortable stiffness and rigidity always noticed when leather has been wet. A little trouble and care of this sort would save many a pair of shoes. Especially is this useful where there are children who are always running out in the dampness and coming in with wet feet.

OUR BUDGET OF FUN.

A little mite that goes a great way—Dynamite.

"I say, old man, lend me a fiver, will you? and I'll be everlastingly indebted to you."

The girl with the pretty teeth can laugh heartily at the most ordinary joke.

The good fisherman should make an astute arbitrator, for he always knows when to draw the line.

On the front wall of a soap manufactory in Naples we read: "Manufactory of foreign and native soaps."

"Now, lady, look beautiful and happy," said a photographer to the young woman. "So; that's it. There, I have you. Now you may resume your natural expression."

"What must precede baptism?" asked the rector, when catechising the Sunday school. "A baby," exclaimed a bright boy, with the air of one stating a self-evident truth.

"I never in my life," said Dean Stanley to his wife, after a sermon in Westminster Abbey, "so touched the congregation. They were entranced; every eye was upon me from the first word to the last." "No wonder," said Lady Augusta; "your gloves were inside your hat, and when you took it off they remained on the top of your head all through the sermon."

Diseases of the Liver.

You may always know when your liver is out of order, or when you are what is called bilious, by any of the following symptoms: Pain in the side and back, dizziness, dull headache, a bad taste in the mouth in the morning, salivary colored complexion, yellowish tint in the eyes, costiveness, or diarrhoea, or slimy dark color, low spirit, and dismal forebodings. It is acknowledged by all physicians and others, who have seen their action, that Dr. Morse's Indian Root Pills are a perfect cure for all bilious affections. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

The fall of the year is a trying season for elderly people. The many cheerless, dark, dismal days act depressingly, not to say injuriously, on both old and young. Now is the time to re-enforce the vital energies with Ayer's Sarsaparilla—the best of all blood medicines.