

# Northwest Review

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

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## THE STIKINE TRAIL TO KLONDIKE.

REV. FATHER CORBEIL WRITES TWO LETTERS TO HIS GRACE.

[First Letter.]

En route for Teslin Lake, June 26, 1898.

To His Grace the Right Rev. L. P. A. Langevin, O. M. I., Archbishop of St. Boniface.

My Lord Archbishop,

I am on my way to Teslin Lake, on the more or less serviceable trail which is trod by thousands of miners. I had left Vancouver with the military detachment, and Rev. Father Gendreau was to join me at Glenora on the Stikine river; but after waiting in vain for two weeks, I received a postcard informing me that he had taken another route and telling me to meet him at Fort Selkirk. It was easier said than done. Colonel Evans, commander of the force, had warned me that the instructions he had received from Ottawa were not sufficiently definite to allow him to assume the expenses of my journey, but he said he would take me with him from Teslin Lake to Fort Selkirk. As the freight from Glenora to Teslin was forty dollars a hundred-weight and I had 200 lbs. of baggage, I left the bulk of my belongings at Glenora, taking with me only a small valise and paying ten dollars for the carriage of my portable chapel.

Mr. A. St. Cyr, a government surveyor, generously offered to take me with him to Teslin and to board me on the way. I gladly accepted this offer, for I was at a loss to know how to get there. Mr. St. Cyr has seventeen horses to carry his outfit, and even so he has not enough. I myself lead two or three horses by the lead one behind the other, and I trudge along in this fashion, in all weathers and over all sorts of trails, ten or twelve miles a day. This would be no great hardship, were it not that I have to carry about thirty pounds on my back. We have still a hundred miles to walk, and then the worst of the journey will be over.

I hope the good God will bless my labors over there and prosper them as a compensation for the fatigues and hardships of all kinds which I am enduring on this journey. To be sure, it is for Him alone that I am doing this; I am seeking His glory and my own sanctification. I feel that I ought to be happy in spite of a thousand difficulties, most of them unforeseen, in the fulfillment of a mission that is to be fruitful for the salvation of souls.

At Glenora there were about sixty Catholics for whom I said Mass and preached on two Sundays. All are on their way to the Yukon. On the trail are hundreds of miners, carrying their outfits on their back or in impossible wheelbarrows. The

trials of these poor people are unimaginable. Many get disheartened and go back; but the majority of these miners are goaded on by the mirage of nuggets, and the road is gilded, shortened in the dreams of a heated imagination, despite the dust, the sweat, the stumblings, the stiffening of overstrained muscles, which are their daily portion.

At Glenora I wrote to Mgr. Dontenville giving him an account of this part of the diocese of New Westminster.

French Canadians are very numerous here; I am meeting them all the time. They are the bravest, the strongest, the gayest of all. It is a great treat when I come across them. I get them to tell of their greatest hardships and then we all burst out laughing.

The common opinion among the miners is that the Government has been shamelessly deceived by those who boomed this route.

I beg Your Grace to excuse the uncouth appearance of this letter; I am writing on my knees.

Kindly present my best respects to Mgr. Grouard, and believe me

Ever gratefully yours in Christ,

O. Corbeil, priest.

[Second Letter]

Teslin Lake, July 18, 1898.

My Lord Archbishop,

Here I am at last on the shores of the great lake, after walking almost two hundred miles, after fording rivers, tramping through marshes, miles of mud and moss, happy, suffering, but not, I trust, in vain. This is, I hope, the necessary atonement for every human life that is not blameless. It is a sort of novitiate for the life of self-denial which one must lead in ministering to the spiritual wants of a mining country. Deo Gratias. Besides, the good God knows the strength of each one and metes out trials accordingly; mine have not exceeded my courage and my determination to do my duty fully.

I have already given spiritual help to poor disheartened miners, and they have told me how touched they were on seeing a priest travelling in the same way as they do, eating, sleeping and walking just as they do and for their sakes. It was also a great consolation for me to be able to say to them: "Your hardships I have borne, your fatigues I have felt, your sufferings I have endured." In order to earn my bread on the trail I have all along led two or three horses, which I often had to lug out of the mud into which they sank under their loads. But I shall soon forget all that when, about twelve days hence, I shall join Rev. Father Gendreau at

Fort Selkirk. It will not be a complete rest, but it will be quiet, strengthening labor in common, under a beloved chief.

Before my departure Rev. Father Gendreau asked me if I had a fixed salary or if I was to keep what I might collect among the miners. I replied that all I wanted was food and raiment, that was all I would ask for a couple of years, whatever else I might receive I would hand it over to him to help build his chapels.

I hope, Monseigneur, that your voyage has been a prosperous one and that you did not forget me when you prayed at the tomb of the Apostles. I commend myself to your daily prayers. Fraternal regards to all the priests in your house.

Ever your grateful son in J. and M. I.,

O. Corbeil, priest.

## PROTESTANT CONTROVERSY.

Sacred Heart Review (Boston)

In modifying the title of these papers, and beginning upon a new series, I do not wish it understood that I intend to give over dealing with POPULAR Protestant controversy. Hereafter, as heretofore, I am likely to be principally occupied with this. Among us, at least, it is much the more mischievous and dangerous, as it naturally would be in a democratic country. As a scholar, I often feel ashamed to deal with such vulgar misrepresentation and abuse as prevail in this range of discussion. Yet a scholar has no business to detach himself aristocratically from the general interest, and in a country such as ours there seems to be no better way than to follow the style of Donnybrook Fair, and hit a head wherever it shows, be it that of butcher or bishop.

There is sometimes not much to choose between the two. The depth of vulgar abusiveness seems to have been reached by Bishop Coxe. Mr. Lansing refrains, at least, from vulgar personal allusions to living men. He does not comment upon the articles of their diet, which Coxe did. Coxe was a much more highly educated man, yet in his attacks upon the Jesuits, and still more upon Archbishop Satolli, he almost descended below the line at which it remained permissible to allude to him. No wonder the INDEPENDENT, after quoting some of his amenities, inquired in amazement, how a man of his standing could imagine such language compatible with decency, not to say charity. It is therefore not the social standing, nor the measure of education, that necessarily draws the line between the higher and the lower range of controversy. The distinction between them may perhaps be conveniently drawn as follows. Where the instinct

of disparagement prevails over that of accurate representation, we have POPULAR controversy, tending downward to pure blackguardism. Where the instinct of disparagement is subordinate to that of accurate representation, we have scholarly controversy. This is always tending upward, out of the range of controversy into that of objective inquiry.

In this higher range oppositions do not disappear. Indeed, in some respects they become intenser than ever. Yet they become more spiritual. They let "the ape and tiger die," the moppings and mowings of the ape, and the brutish fierceness of the tiger. Moreover, candor is the medium in which, at the last, error almost inevitably dissolves. What does remain remains as little more than an expression of inevitable human limitation. The Canon Law well says, adopting St. Augustine's words, that no matter how perverse may be the opinions of Christian men, yet if they inherit them, and do not originate them, and if they hold them in the spirit of cautious candor, such Christians are in no way to be accounted heretics. The Church, he acknowledged, must deal with them as heretics, since the Church does not know the secrets of the heart; but in the view of God they are Catholic Christians.

There is much matter, indeed, not controversial, which may nevertheless be appropriately considered in connection with controversy. There are popular notions concerning Catholicism, many of which are not held polemically, yet, being misapprehensions, innocently help to feed controversy, and being rectified, help to quench it. In the prevailing temper of a great part of the Protestant world, we can hardly imagine any point so innocent and indifferent but that it might be turned into a pebble with which to pelt the Pope. If I were to give Mr. Lansing points about the pontifical cross, or the time at which mitres first came into use, I should be much disappointed if he could not make out demonstratively that they are the specific development, the legitimate flowering forth, of Antichrist. If he could not do it (and indeed, to do him justice, he does not dwell much on these secondary matters) we have but to apply to a red-hot English Evangelical. Indeed, Lord Macaulay once plumed himself on having, for a lark, proved beyond doubt that the House of Commons is the apocalyptic beast. The number of members, I believe, was then 658, and of officers of the House 8, giving the mystic 666. Macaulay tried this on a zealous Protestant gentleman in India, and so surprised him that, while still maintaining the Pope to be the beast, he seemed half inclined to allow that the House of Commons might, perhaps, be the beast too, an alternative in-

carnation of the beast. On the other hand, a Mr. Baxter of Canada once made out conclusively that the Emperor Napoleon III. was the beast, whereupon I tried my hand, and proved that Mr. Baxter himself was the beast, and two over. "Where there's a way".

On this account I always think it best not to leave a single microbe of error concerning the Roman Catholic system, so far, of course, as I recognize it myself for an error. There is no telling how soon the apparently harmless thing may develop into a new epidemic of the cursing sickness, popularly known as the A.P.A.

To be continued.

## THE CHURCH IN GERMANY.

Catholicity in Germany is making generous strides according to the figures officially published in connection with the law concerning parochial incomes. We learn from these figures, for instance, that Prussia contains 4,719 Catholic parishes, 135 of which are of quite recent erection, and the total number of Catholics is about 11,000,000. Of these 160,000 Catholics reside in Berlin, and have only eight parishes among them. Bavaria contains 4,115,000 Catholics, divided among 2,800 parishes. The capital, Munich, contains nearly 370,000 Catholics. The number of Catholics in the other states is as follows: Wurtemberg, 620,000; Baden, 1,050,000; Saxony, 140,000 (as against 3,000,000 Protestants); Hesse, between 280,000 and 300,000; Oldenburg, 70,000. The "Reichsland," i. e., Alsace-Lorraine, contains nearly 1,400,000. It is reckoned that in all Germany there are about 20,000,000 Catholics. The census of 1890 gave 17,671,929 Catholics for the empire.

## SAFER IN WAR.

Worcester Recorder.

The present war with Spain has incidentally developed some curious paradoxes. The lives of American seamen are in much less danger in war than in peace with Spain. During a time of profound peace an American warship and nearly three hundred lives were lost through the explosion of a mine in the harbor of Havana, while less than half a dozen lives have been sacrificed on the American side in all the naval engagements that have occurred since the beginning of the war.

Again the Spanish officers and soldiers in Cuba and on Cervera's fleet were dragging out a miserable existence until they were defeated by the United States forces, after which good cheer and the assurance of a speedy return to their native Spain made life for them seem once more worth the living.

OFFICIAL TIME WAGHORN'S GUIDE, 5c

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**Northwest Review.**

TUESDAY, SEPTEMBER 13, 1898.

**CURRENT COMMENT.**

"The Catholic Transcript" is the name of a new paper published at Hartford, Conn. Its editor evidently has ideas of his own and puts them well. In the issue of Aug. 26th is a thoughtful and suggestive editorial on "Infidelity the Shadow of Protestantism," which we hope some day to reproduce.

Another Catholic paper which, in its first year, is already making its mark, is the "Worcester Recorder," edited by Mr. Joshua O'Leary, who sits loose from all popular shibboleths and is not afraid to go against crazes that prevail among most Irish Catholics in the United States. Read his judicially impartial views on the proposed alliance between Uncle Sam and John Bull.

We borrow from the Boston SACRED HEART REVIEW one of Professor Starbuck's most recent papers on Protestant Controversy. His accurate knowledge of Catholic matters would be wonderful in a Catholic layman; in a Protestant it is simply astounding. When the Professor speaks of various persons to whom the number of the apocalyptic beast was made to apply, we expected he would quote Newman's inimitable application of it by a Russian to Queen Victoria, but perhaps the scholarly Andoverite thought this instance too familiar to Catholics.

We publish this week two interesting and edifying letters from Rev. Father Corbeil, the brave diocesan priest who volunteered to leave his comparatively comfortable berth as parish priest of St. Adolphe, Man., in order to affront the perils and hardships of the Klondike. Fortunately he is young and vigorous; for, as appears from his manly letters, he was forced by unforeseen circumstances to act as teamster on the trail. His has been a truly apostolic journey, in which he literally earned his bread by the sweat of his brow. Though he has taken no vow of poverty, he has the true spirit of poverty, seeking no remuneration for

his devoted service; and as to obedience, what could be more in keeping with that virtue than his touching reference to Rev. Father Gendreau, O. M. I., a reference that reflects equal credit on both.

The latest of the splendid new C. P. R. cars is called "Trianon." That's what comes of having an aesthetic, artistic President like Sir William Van Horne. This reminiscence of "Le Grand Monarque" is a delicate compliment to the French population of the Dominion. But alas for the polished courtesy of the painter-president! We wonder how many of the English-speaking travellers, even University graduates, will know what "Trianon" means. They will be sure to pronounce it "tryin' on"; which will be very trying to a man of scholarly and many-sided attainments like Sir William.

Terrible as are the scenes that war begets, there is no denying that it also brings forth virtues that else might never have been. Gruesome wounds and gaunt sickness evoke the sublimest charity on the part of nurses and the most beautiful patience on the part of the sufferers. We are told, on the one hand, that most of the soldiers who have returned home from the Cuban war are not pale as white sick people in the north are wont to be but of a ghastly greenish yellow. On the other, we read of a brave fellow who, "as long as he thought he could help and care for the other boys, would not give up, but just as soon as he saw them safe at home, he gave in to the fever that had been working in his system for weeks." Catholic mothers and sisters are proud of their sons who have kept their medals and scapulars all through the terrible campaign and have never missed their daily prayers. One brought his fiancé in the farthest north of the U.S. a solid pearl rosary of fifteen decades that a Spaniard gave him in return for some food. How touching is this exchange of gifts between soldiers at war with one another and yet sharing the same blessed faith, the same love for the Mother of God!

**A HOGGISH ANSWER.**

From L'Echo de Manitoba: At Catechism in a country place: "Well, little Lewis, which is the greatest feast of the year?" "Mr. le Curé, it is when we kill our hogs."

ED. NOTE: We can hardly realize how our contemporary could have forgotten itself to the extent of serving its readers with such a disgusting joke. Supposing the simplicity of a child excuses the above silly answer, the good sense of a Catholic newspaper should, through respect for itself and for the religious feelings of its readers, have caused it to refrain from repeating a joke that betrays so utter an absence of religious training. It was no doubt a reproduction from some French publication, but that is no justification, however great one's love for France may be.

**"TRAITOR OR SPY."**

We had, in our issue of the week before last, given a well deserved rebuke to "L'Echo de Manitoba," and we had entertained the hope that it would take proper effect. We were mistaken. The medicine unfortunately proved too strong for the nervous system of our contemporary, which is now foaming in a fit of convulsions. "Traitor," "Spy" and the like are some of the sweet epithets freely lavished upon one unnamed scandalous agent. Naturally, the Editor-in-Chief of the Review is aimed at, but "L'Echo de Manitoba" is too much of a coward for any encounter in an open field. It prefers to seek the chance of stabbing us in the back by vile and base insinuations.

We have often been told by leading liberals of the Province that "L'Echo de Manitoba" is not the organ of their party. We sincerely hope, for the honor of the Liberal Party, that this contemptible sheet is really not their organ. We feel inclined however to think that it is high time that the liberals of the Province should openly repudiate "L'Echo de Manitoba."

As to Rev. Father Cherrier, against whom "L'Echo de Manitoba" seems to entertain such hatred and bitter envy, we are content to inform it that he still enjoys the confidence of both Sir Wilfred Laurier and our beloved Archbishop. And therefore he will not, for the benefit of L'Echo, no more than he did for any other newspaper, allow himself to be drawn into any indiscretion with regard to any interviews he might have had with the Honorable C. Sifton, or any other ministers of the Crown, either here in Winnipeg or at Ottawa.

**OUR ARCHBISHOP AT LOURDES.**

The "Journal de la Grotte de Lourdes," under date of August 14th, contains a column and a half on "Mgr. Langevin et le Manitoba," suggested by his Grace's sermon in the basilica of Lourdes last 24th of July. This weekly organ of the Reverend Fathers of the Immaculate Conception, a local congregation, first notes the appropriateness of the words read by priests at the offertory of the Mass of that day, the eighth Sunday after Pentecost: "Thou wilt save the humble people (Ps. xvii, 28)." Then it gives copious extracts from our Archbishop's sermon.

His Grace began by speaking of the long struggle carried on by the Manitoba Catholics for the sacred cause of Catholic education. He hoped they were on the eve of the dawn of better days. The eloquent prelate went on to say that he had come to recommend to the Virgin of Lourdes the Indian Missions of Manitoba and the Northwest.

"Our heathen Indians," he said, "are anxious to pray. They have preserved some notions of religion; they hunger and thirst after the truth; they, at least, have not trampled on the grace of God nor extinguished the light that was vouchsafed them. They offer us their children and ask for missionaries. I know a tribe which would become Catholic if we could only build

and keep up a school to receive the children which heresy strives to snatch from us. The Sioux and the Assiniboines beg for crucifixes, a chapel and a missionary. But I have not the necessary resources. Oh! how much we need the help of Mary Immaculate! It is through her that all graces come to us from Jesus."

"Brethren," the Archbishop added, "let us learn the lesson of Lourdes. The most powerful and kind Virgin recommended two things: 'PRAYER. PENANCE.'" To convert the heathen savage as well as to regenerate unchristianized societies, what we need is prayer and self-denial. Well educated men who have forgotten their duties, no less than the masses hungering for pleasure, must be taught to conquer their evil inclinations.

"It is on bended knee and striking its breast that the modern world will obtain forgiveness; it is on bended knee and with stricken breast that countries truly rise again and defeats are turned into real victories.

"I am a French Canadian, and therefore as French as one can be. Do you know why we have preserved our national traditions and especially our language, the most precious of our treasures after that of our faith. It is BECAUSE WE HAVE REMAINED CATHOLICS, LOYAL SONS OF THE CHURCH. There is a living, standing argument! Think on it.

"Let us ask of Mary Immaculate the grace to understand these wise lessons. Pray to her, I beg of you, for the success of my work among the Whites and the Redskins. May she give back to you the hundredfold of the good you will do! Gate of Heaven, pray for us."

The "Journal de la Grotte de Lourdes" adds the following editorial comment.

"Mgr. Langevin is a clear-voiced and energetic orator; his action, like his speech, is full of distinctness, frankness and decision, he speaks excellent French. His address was embellished with anecdotes, concerning especially the habits of the Indians, which were as touching as they were striking. On hearing him talk of those far off regions, of those races still primitive at least in their feelings, and also of those old-time Frenchmen who have remained profoundly Catholic, we were forced to reflect on ourselves. How many contracts! How many lessons! The orator pointed them out with a soberness and a discretion as French as his eloquence and his entire personality. The audience were hanging on his lips, and his words must have left a deep impression in the soul of many a hearer."

**HIGH FESTIVAL AT ST. CHARLES.**

Last Sunday the perfect weather made the afternoon ceremonies at St. Charles doubly agreeable. A large number of people from St. Boniface and Winnipeg drove or wheeled thither between one and four p. m. to witness the blessing of a bell and the opening of the bazaar.

His Grace Archbishop Langevin began by seating himself in full pontificals on the verandah

of the Oblate novitiate and inviting Rev. Father Gérin, curé of St. Justin, Que., to address the large audience of visitors standing in picturesque groups in the open air, there being no room in venerable Father Dandurand's small church.

Father Gérin spoke in French of different voices to which we should lend a willing ear: the voice of God, the voices of nature proclaiming the glories of God, the voice of enlightened patriotism, the voice of the bell, especially, calling us to the services of the Church and the reception of the sacraments.

Father Drummond afterward spoke in English. The large bell, he said, such as is now used in church belfries or steeples, is a thoroughly Catholic institution. Before the fifth century of our era there were no church bells. The bell is the voice of God, calling to prompt obedience; it is full of gladness in baptisms and weddings, it tolls mournfully at funerals. It is blessed in order that it may the better be consecrated to divine worship. When we hear the church bell, let our obedience be prompt.

Then His Grace, with Rev. Fathers Lacombe, O. M. I. and Drummond as assistant priests, and Rev. Dorais, O. M. I., as deacon and Rev. Father Béliveau as subdeacon, performed the symbolic ceremonies of the blessing, christening the bell by the name of St. Louis, King of France.

The ceremony ended by the sponsors, who were very numerous, ringing the bell in turn and depositing their offertory to defray the cost of the bell. These offerings seemed to be quite large.

The Archbishop then conferred the sacrament of Confirmation on nine boys and eleven girls and women.

Most of the visitors, including some twelve members of the clergy, took tea in the daintily decorated bazaar hall, His Grace inaugurating this bazaar, as a praiseworthy effort of the ladies of the parish to pay off an outstanding debt. The bazaar will continue this week and next.

Rev. Father Dandurand, O. M. I., the patriarch of the western clergy, is to be congratulated on the brilliant success of this high festival.

**ORIGIN OF CUBAN REVOLT.**

The Casket.

Mr. Thomas A. Joyce, a gentleman of Lower Stewiacke, N. S., in a letter to THE HALIFAX HERALD, which confirms what every well-informed person knows of the history of the uprisings in Cuba, says:

I am 66 years old, and when a youth was working in a factory in Nashua, N. H., U. S. A. I remember well the efforts to assist the insurrection in Cuba, and often heard expressions of the desire of having her annexed to the States and the boasts that soon she would be theirs. Through a life of watchfulness of events I have long been of the opinion that if there had been no United States there would have been no insurrection in Cuba.

The venerable missionary, Father Lacombe, O. M. I., reached here last Saturday on his way to Ottawa.



**HOW TO SPOIL CHILDREN.**  
RULES FOR THE GUIDANCE OF THOSE WHO WISH TO DO IT SYSTEMATICALLY.

Progress is the great idol which we worship, and why should we not apply it to the training of the young? Although the spoiling of children is common, it is not yet done systematically enough to earn a place among the fine arts. It is about time that progress should be made. To help those who are striving to reach this goal in a very haphazard manner, the following rules have been thought out and formulated, and we respectfully submit them:

1. It is best to begin at the beginning, and therefore from the time that the infant begins to take notice of things give him whatever he cries for. This will teach him not to be self-willed.
2. When he gets a little older, encourage him to shake his fist at visitors. This will teach him respect for elders.
3. When he does or says anything that is smart but improper, laugh. That will discourage him from repeating the offence and will give him a correct idea of right and wrong.
4. Tell your friends how cute he is, and repeat in his presence all the naughty things he has said. It will show him how wrong it is to talk so.
5. When the boy can no longer be called a child begin then to "beat the devil out of him" that you yourself put in him. Assure him "that you cannot make him mind you," inform your acquaintances in his presence "that he is a bad boy," correct him when you are in a passion, taunt him with his infirmities, ridicule his dullness, cast up to him his failures at school, punish him severely to-day for what you allowed to pass unnoticed yesterday and the day before. This is a long rule, but it is sure to make the boy patient and respectful.
6. The father and the mother should not agree about the manner of correcting the child. The father should pay no heed to the mother's wishes or entreaties in the matter, and the mother must not listen to or follow the father's advice. She must teach the boy to consider his father as too exacting; she must threaten to tell the father of the boy's faults and never do so; she must screen him whenever he deserves correction. This will help the lad to love and respect his parents.
7. Be sure and show partiality to some one among the children. Nothing so promotes harmony in a family as for a parent to have "pets" who are perfection, while the other children are always the ones to be blamed.
8. Always allow the older children to domineer over the younger ones; do not train them to give examples of kindness and patience.
9. Of course you must allow the children to read whatsoever they please. This will spoil them, but that is the object of these rules.
10. Finally permit them to associate with whomsoever they please, and never question them on this point, and above all, never curtail the right they as-

sume to roam the streets, especially at night. The saints alone are abroad at night, as every body knows.

11. These rules are comprehensive, and some of them are short; but all are valuable. Parents who have hitherto spoiled their children unsystematically can do so now according to fixed rules. If, however, in the end their hearts are broken, and their children become a cross to them and to others, they will have only themselves to blame.—Ex.

**THE ALLIANCE QUESTION.**

Worcester Recorder.

Hysterical screaming at all ideas of alliance with England is just as much to be deprecated as ill-founded and absurd laudation of the Anglo-Saxon race. If cooperation with England for any definite purpose would be to the advantage of the United States, it would be as fatuous to refuse that cooperation as it would be to accord it in case it was exclusively for England's benefit. The action of the United States in entering into any arrangement with England must rest solely on the reasons existing for such action in any particular case. There is no responsible statesman or publicist on either side of the Atlantic who advocates a hard and fast alliance which shall bind either party to its own disadvantage. Mutual and reciprocal benefit must be the bond as well as the basis of alliance between the two nations, and as there can be no cooperation without such advantage, so there can be no reasonable antagonism to such cooperation.

The papers and orators who excitedly declare that England would make a cat's-paw of this country for her own purposes by establishing friendly cooperation, pay a very poor compliment to the genius and perspicacity of the American people. Our country is long out of its swaddling clothes, and it can hold its own with any nation of the world in the domain of diplomacy as well as in the field of battle. It is in no more danger of being fooled by foreign statesmen than it is of being conquered by foreign arms.

As an abstract proposition, alliance between this and any other country is desirable because it would be possible only when it inured to our national advantage, and as in the present phase of the question it is only an abstract proposition, there can be no patriotic or intelligent opposition to it.

If the desire for cooperation with this country shall take definite form on the part of Great Britain, it will run a gauntlet of public scrutiny that will effectually safeguard all the interests of the United States. In the meantime hysterical and indiscriminate denunciation of the whole idea of such cooperation, is a cheap appeal to prejudice and an insult to the intelligence of the American people.

As to the attitude of the Irish race in America towards this question, it can be said that there is no mental reservation in their loyalty as American citizens. Whilst they have good reason for bitter memories of English oppression of their fatherland, yet they will deal with

this as with all other problems affecting the welfare and the glory of the republic, not as aliens, but as American citizens.

**A. P. E. ISLAND J. P.**

Interviewed by the Patriot's Special Correspondents.

*Overwork Brought on Neuralgia and Shattered Health Generally—Passed Many Sleepless Nights.*

From the Charlottetown Patriot.

The Patriot's special correspondent "Mac," being in the eastern section of the island on business, heard many complimentary remarks concerning Dr. Williams' Pink Pills, which appear to be the favorite medicine in those parts of Canada. Among those who are very emphatic is Neil McPhee, J. P., of Glencorraldale, and our correspondent determined to call upon him and ascertain from his own lips his views in the matter. Mr. McPhee was found at home, and has he is a very entertaining and intelligent gentleman, our correspondent was soon "at home" too. When questioned about the benefits he was reported to have received from the use of Dr. Williams' Pink Pills, Mr. McPhee said:—"About four years ago I got run down from overwork on the farm. As there is considerable timber land on my property, I thought I could go into making timber in addition to my farm work. The task however proved too heavy for my strength, and I soon began to break down. I contracted a severe cold, neuralgia followed, and I found myself in shattered health generally. I felt very much distressed and discouraged and spent many sleepless nights. I tried several very highly recommended medicines, but received no permanent benefit from any of them. As Dr. Williams' Pink Pills were so highly recommended through the press, I thought I would give them a fair trial. After using a few boxes I found they were having the desired effect and I began to find my wonted health and strength gradually returning. I kept on using the pills until I had regained my former vigor and had gained considerable in flesh as well. Now I consider myself a healthier man and feel as well as ever I did in my life. I can conscientiously recommend Dr. Williams' Pink Pills to any

person suffering as I was. I have the utmost confidence in their curing properties."

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration, and diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions. Sold by all dealers and post paid at 50c. a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

**Dr. MORSE'S** Indian Root Pills remove all obstructions, purify and give to the skin that beautiful clear and healthy look so truly admired in a beautiful woman. At certain periods these Pills are an indispensable companion. From one to four should be taken each day, until relief is restored. A few doses occasionally will keep the system so healthy, and the blood so pure, that diseases cannot enter the body. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

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Alki	" 7
City of Seattle	" 8
Topeka	" 12
Amur	" 14
Rosalie	" 15
Garonne	" 15

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"About 1730," says Dr. Ashe "Porter has first manufactured in the City of London" This name was given to the beverage, because the principal consumers, were the Stalwart Porters of the day, who found its invigorating properties most beneficial, under their strain of work.

The names of Porter or Stout (as used by the public) are synonymous. We wish to mention our STOUT. Made from pure Malt and Hops it is most nourishing to the invalid, because of its peculiar, aromatic flavour.

It is grateful to the Jaded Palate because of its TONIC QUALITIES. It creates a healthy appetite, and builds up the system.

All sized bottles from half pints.

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A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for

\$1.25.

**A. C. MORGAN.**

412 Main St.

**CALENDAR FOR NEXT WEEK**  
**SEPTEMBER.**

- 18—Sixteenth Sunday after Pentecost. The Seven Dolours of Our Blessed Lady.
- 19, Monday—St. Januarius and his companions, Martyrs.
- 20, Tuesday—St. Eustachius and his companions, Martyrs. Vigil.
- 21, Wednesday—St. Matthew, Apostle. Ember day fast.
- 22, Thursday—St. Thomas of Villanova, Bishop.
- 23, Friday—St. Linus, Pope and Martyr. Ember day fast.
- 24, Saturday—Our Lady of Mercy. Ember day fast.

**BRIEFLETS.**

Rev. Fr. Kullavy, O. M. I., returned last Saturday.

Rev. Fr. Poulin, of St. Maurice, Assa., was in town last week.

Hon J. T. Byrnes, a Catholic, has been made premier of Queensland.

Sisters Prince and Parent, who have spent three months in the east returned last Thursday.

Monsieur De Volder, son of a Belgian senator, is staying at La Grande Clairière with Rev. Fr. Gaire.

Last Saturday was the name-day of Mother (Eugénie) Dionne, Superior of the Grey Nuns in this district.

Mr. Ernest Mollot, late of Fannystelle, has taken charge of Madame de Bauvière's farm at Cook's Creek.

Mr. Antonin Dubuc left last week for the Seminary of Philosophy under the Sulpician Fathers in Montreal.

Earl Ohmer, from Agyle, Minn., and James Clarke, from Nelson, B. C., have returned to St. Boniface College.

Mgr. Durieu, Bishop of New Westminster, was in Montreal last week, bringing with him several teachers for his Indian missions.

Mr. D. Smith, inspector of Dominion Public Buildings in the west, who has been in the east for the last four weeks, is expected home to-day.

Mrs. Foley, (née Joass de in Lendreci) of St. Paul, is a guest of Mr. Nicholas Bawlf and has come to enter her son Achille at St. Boniface College.

Mr. Guertin, a banker of Willow City, N. D., has placed four of his sons at St. Boniface College and three of his daughters and a niece at St. Mary's Academy, Winnipeg.

It has been widely rumored that a very prominent Radical member of Parliament has been received into the Church, and at first the name of Mr. John Morley was coupled with the report, but it is now said that Mr. Labouchère, editor of the London Truth, is the member alluded to. His wife and daughter are staunch and devoted

Catholics and the statement that he has joined their religious belief is fully credited.

Sister Dugas, Superior of the St. Boniface Hospital, went to Montreal yesterday on business connected with the institution.

Rev. Father Blais, O. M. I., accompanied by Rev. Fathers Gérin, Carufel and Brousseau left for the west on a colonizing tour yesterday evening.

We congratulate the government on their having conferred the Deputy Wardenship of Stony Mountain Penitentiary on Mr. Amédée Manseau, late guard of that institution.

Mr. Burke, the giant Warden of New Westminster penitentiary, came here last Thursday, having in his charge some fifteen long term convicts transferred to the Stony Mountain penitentiary.

Mme. Adelina Patti, who was reconciled to the Church by Bishop Mostyn, after the death of her late so-called husband, will henceforth have a priest as chaplain at her castle of Craig y Nos in Wales.

Mr. Frederic Villeneuve, editor of "L'Ouest Canadien", a bright newspaper published at Edmonton, came to St. Boniface last week on a visit. He was accompanied by Mr. Lemoine, a contractor also living in the Northwest.

Four Fathers of the Oblate Order passed through the city last night en route to New Westminster, B. C. They were all from the Southern part of France and are accompanied by Bishop Durieu, in whose diocese they will labor. With them were four Sisters of the Order of the Infant Jesus, also from France. They will be stationed at New Westminster.—Morning Telegram, Sept. 12.

Ensign Gillis, of the torpedo boat Porter, stopped a Schwartzkopf torpedo one morning before Cervera's fleet left Santiago harbor. The torpedo was heading slowly but surely toward the Porter. Gillis leaped from his ship into the sea, swam to the side of the Schwartzkopf, turned its war nose away from the Porter, screwed the firing pin up so tight that it could not work and then swam back with his prize.

**NEGROES AND COTTON.**

The negroes of the south had the best of training in varied fields of labor under skillful and intelligent managers. In those regions where a diversity of crops was planted they became expert farmers. It is a gross error into which many of our northern friends have fallen in thinking that the negroes are poor laborers. They may be wanting in skill, but it is to be doubted whether any other laboring population on earth ever produced results from agriculture so large, so constant, so magnificent and so remunerative. And this is true of the negroes in the south to-day.

When we reflect that upon their labor in the cotton fields millions of operatives in the old world are absolutely dependent for employment and sustenance, their value as laborers becomes at once apparent

and decisive. Destroy the negro labor of the south and the cotton supply would be reduced so low that the 90,000,000 spindles of New England and Europe would rust in their sockets and the clank of a million looms would cease. There would be a dearth in the goods that practically clothe the world, and a blow would be given to the business world that would shake it from center to circumference.—Southern States Farm Magazine.

**THE LETTERED FARMER:**

There is a farmer who is yy  
Enough to take his ee  
And study nature with his ii  
And think of what he cc.

He hears the chatter of the jj  
As they each other tt,  
And that when a tree dekk  
It makes a home for bb.

A yoke of oxen he will uu  
With many haws and gg,  
And their mistakes he will exqq  
When plowing for his pp.

He little buys, but much he sells,  
And therefore little co,  
And when he hoes his soil by spells  
He also soils his hose.

Edward Widiner in San Francisco Call.



When Lady Marie Wortley Montague visited the household of the Sultan, she wrote home to England that the ladies of the harem were smothered with laughter to discover that her ladyship wore an inner vest of steel and whalebone, tight, impene-trable and stif-fing, in other words, a corset. The ladies of the harem would no doubt have been equally astonished, though perhaps not disposed to laughter, had they known that the women of western nations, through false ideas of delicacy, suffer in silence untold agony, and sometimes death, through neglect of their health in a womanly way. Women, who suffer in this way shrink from the embarrassing examinations and local treatment insisted upon by the majority of physicians. If they only knew it, there is no necessity for these ordeals. An eminent and skillful physician long since discovered a remedy that women may use in the privacy of their own homes. It is Dr. Pierce's Favorite Prescription. It acts directly on the feminine organism, giving it strength, vigor and elasticity. It stops all debilitating drains. It is the greatest of all nerve tonics and invigorators for women. Thousands of women who were weak, sickly, petulant and despondent invalids are to-day happy and healthy as the result of the use of this wonderful medicine. Good druggists do not advise substitutes for this incomparable remedy.

"I have used Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' in my family," writes Mrs. G. A. Conner, of Allegheny Springs, Montgomery Co., Va., "and have found them to be the best medicines that I ever used."

Send 31 one-cent stamps, to cover cost of mailing and customs only, to the World's Dispensary Medical Association, Buffalo, N. Y., for a paper-covered copy of Dr. Pierce's Common Sense Medical Adviser;—Cloth binding 50 stamps. A whole Medical library in one 1000-page volume.

**A New Boarding-House**  
**For Small Boys.**

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month.

Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

Applications should be made to

THE SISTER SUPERIOR,  
GREY NUNS' MOTHER HOUSE,  
ST. BONIFACE.

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Rev. A. A. Cherrier, Winnipeg, Man.  
AGENT OF THE C. M. B. A.  
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**Branch 52, Winnipeg.**

Meets at St. Mary's School House every 1st and 3rd Wednesday, at 8 o'clock P. M.  
Spiritual Advisor, Rev. Father Guillet; Chancellor, Geo. Germain; Pres., M. Conway; 1st Vice-Pres., G. Gladish; 2nd Vice-Pres., J. O'Day; Treas., W. Jordan; Rec.-Sec., H. A. Russell; Assl., R. F. Hinds; Fin.-Sec., D. F. Allman; Marshall, J. O'Connor; R. Murphy, P. Shea, G. Gladish, S. Starr; Representative, D. Smith; Alternate, P. Shea.

**Branch 163, C.M.B.A. Winnipeg**

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.  
Spiritual Advisor, Rev. A. A. Cherrier; Pres., Rev. A. A. Cherrier; 1st Vice-Pres., P. O'Brien; 2nd Vice-Pres., J. Rec.-Sec., F. W. Russell; Assl., R. F. Hinds; Fin.-Sec., J. Schmidt; Fin.-Sec., J. E. Manning, 281 Fort St.; Treas., J. Shaw; Marshall, F. Kinkie; Guard, L. Huot; Trustees, P. O'Brien, A. Picard.

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**of Winnipeg.**

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**Catholic Order of Foresters.**

Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.  
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