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AMERICA'S DISCOVERY

ITS RELIGIOUS CHARACTER.

BY MANUEL PEREZ VILLANAL.

It is well-known that Columbus's constant, vehement desire was to recover Jerusalem by means of the profits of his undertaking. At the outset of his discoveries in 1492 he thus expresses himself: "I hope in God that when I return I shall find a barrel of unappropriated gold, and have discovered the source of gold and spices, and such abundance of both that before three years the conquest of Jerusalem may be attempted, for which object I solemnly declared the profits of the enterprise were to be devoted."

Faith was in Columbus the source of inspiration, of constancy in his labors, and of audacity in the hour of peril. His love of religion led him so far as to advise the sovereigns never to consent that any one not a good Catholic be allowed to tread the soil of the Indies. The diary of his voyage begins thus: "In the name of our Lord Jesus Christ! On board the vessels the Holy Rosary was recited every evening and rest from labor was observed on festival days. It is related in the narrative of the voyage that "when on that happy night of the 3d of October land was seen 'the Salve' was afterwards sung, together with other devout expressions of praise of our blessed Lady."

Upon landing in Hispaniola the first thing thought of was to intone the "Te Deum laudamus," in order that the voyage entered upon after the entire crew had approached the Sacrament of Penance and received Holy Communion might terminate as piously as it had begun, and show the holy and pious purposes by which it had been inspired. The chronicler of "the Catholic sovereigns," the cure of Los Palacios, who entertained Columbus as a guest in his house, says that the latter's motive in seeking to visit the land of the Great Khan, "was a desire to teach him the Christian faith," and relates, moreover, that when the admiral returned in 1496 from his second voyage he wore the girdle and habit of St. Francis, which, in cut and color, resembled the habit worn by the Franciscan monks.

Subsequent Action of the Spanish Crown.

This article would become insufferably long if we were to endeavor to collect all the evidence afforded by Columbus of his deep religious feeling as regards the matter of the discovery. To it he undoubtedly owed the favor of the court of Castile, and especially that of the Catholic queen. We shall, therefore, here close our account of him, merely adding that he died expressing his desire for the recovery of the Holy Land to be accomplished with resources from the Indies, and we now take up briefly the policy followed by the sovereigns of Castile in the territories of the New World.

As we have shown, the foremost idea of "the Catholic sovereigns," after the Indies had been discovered, was to convert the Indians to Christianity.

When Don Bernardino de Cabajal went, by order of "the sovereigns," to give Pope Alexander VI. an account of the event, after enhancing the importance of the discovery by which so many idolaters would be brought into the fold of the church, he added: "It is hoped that they will become converted to Christ in a short time by the persons whom 'the sovereigns' are sending to them."

"In order that the work of conversion should be managed properly," says Herrera: "their highnesses sent a Benedictine monk named Father Boyl to accompany the admiral. He was invested with apostolic authority, and he, and other religious that he took with him, had special orders that the Indians were to be well treated, and by presents and kind treatment drawn to religion; and Spaniards treating them badly were to be severely punished. They were provided with ornaments and necessities for Divine worship, and the queen in particular gave a very rich offering from her own chapel.

Isabella Condemns Slavery.

In Herrera's writings is recorded, so to speak, the entire policy of the sovereigns as regards the Indies. In a hundred practical ways they declared that the natives there, brought over to the Christian faith in a few years, were to be their children.

The indignant outcry which burst forth from the magnanimous heart of Isabella when she learned that, by order of Columbus, a shipment of Indians had been made for sale as slaves in Seville, is deserving of imperishable renown. "Who," she exclaimed, "is Don Cristobal Colon that he takes upon himself to sell my subjects? Indians are freemen equally with Spaniards." She ordered the captives to be set at liberty and sent back home if they chose to go.

"The Catholic sovereigns" not only prohibited slavery, but, inspired by really paternal feelings, they enacted measures having for their object to moderate the labor required of the Indians, to fix their wages and regulate the payment of same, and to prevent in every way their being made victims of the avarice and superior power of their conquerors.

The aborigines paid no taxes, were free to take up trade, and besides enjoyed, even in matters spiritual, privileges and exemptions for which the sovereigns had obtained pontifical concessions from the Holy See. In view of the above, if the royal encouragement afforded to Columbus to achieve his discovery was glorious, even more so was the royal policy which knew how to turn that important event to good account, albeit that during fourteen years or more there was, says a historian, no other result than a gulf in which the treasure and sons of Spain were being swallowed up. Thanks to this paternal and Christian policy, all the dangers, and they were many, following upon the discovery were in time overcome—some occasioned by European monarchs, others

growing out of the fierceness of some of the tribes of the newly discovered lands, others again by the covetousness of the conquerors, and, finally, some through sacrifices required by the cupidity of the national treasury, drained by the wars and disturbances of the fifteenth century.

All these difficulties were got over by admirable forethought, highest prudence, boundless charity, and by indomitable energy and constancy, so that after the first mishaps of the conquest were over the New Continent, under the protection of the standard of Castile and the influence of wise legislation, reached the enjoyment of a prosperity and well being greater than in old Europe.

Sowing the Seeds of Religion.

"In the beginning of the seventeenth century," as related by the Protestant historian Ranke, "we find the proud fabric of the Catholic Church completely erected in South America. It possessed five archbishops, twenty-seven bishops, 400 monasteries, with parish churches and 'doctrinas' innumerable. Magnificent cathedrals had been reared—the most gorgeous of all, perhaps, being that of Los Angeles. The Jesuits taught grammar and the liberal arts; they had also a theological seminary attached to their college of San Ildefonso, in Mexico. In the universities of Mexico and Lima all the branches of theology were studied. Christianity was, meanwhile, in course of gradual and regular diffusion throughout South Africa, the mendicant orders being more particularly active. The conquests had become changed into a seat of missions, and the missions were rapidly proclaiming civilization. The monastic orders taught the natives to sow and reap, plant trees and build houses, while teaching them to read and sing, and were regarded by the people thus benefited with all the more earnest veneration."

And Macaulay also testifies that "certainly the conquests made in those regions by the Catholic religion have abundantly made up for her losses sustained in the Old World."

As a result of the civilization above described, the new continent enjoyed during three centuries a felicity unknown to the populations of Europe. In order to show the peaceful and happy existence enjoyed by the inhabitants of the Spanish-American dominions, a writer instances a single well-known fact, which is undeniably without a parallel in the history of the ancient or modern world, and which, he states, is this: "For a period of two and a half centuries, that is to say from the beginning of the working of the mines down to 1808, the 'conducta,' made up of 100 mules loaded with coined silver and gold, in charge of an 'arriero' and his servants, without any escort, and under the sole protection of a small banner bearing the royal arms, started from Zacatecas for Vera Cruz, a distance of two hundred leagues, without ever being interfered with or molested by anybody."

This is certainly a splendid instance of the marvellous honesty and order prevailing in those countries, not long reclaimed from barbarism and placed on the foundation of all real prosperity and legitimate progress. A Harvest of Light and Peace.

The advancement attained under the flag of Castile by the Spanish colonies of the New World was indeed in every respect prodigious. The "Catholic sovereigns," and after them their successors, sought above all to introduce the light of civilization in the discovered regions and, accordingly, they founded in the principal cities universities and colleges in which not only sacred and profane sciences were cultivated, but learned languages and the liberal arts as well.

Hardly a century had elapsed after the conquest when liberal studies were flourishing in all Spanish America, and principally in Mexico and Peru, whose universities could compare with those of old Europe, and sent forth from their halls such eminent men as Don Pedro Alarcon, a great astronomer held in honor by the Sorbonne of Paris; Velasquez de Leon, a distinguished mathematician; Liguenza, very learned in all kinds of science, who was invited by Louis XIV. to emigrate to France; Ruiz de Alarcon, the great dramatic writer; Juarez, called the Mexican Apelles; Miguel Cabrera, Rafael, Baltazar Echore, Lopez Herrera, and besides ever so many others who shone in all the branches of human knowledge.

"The Catholic sovereigns," as an author states, through their eminently wise policy brought about this marvellous civilization by treating their American subjects as their own sons, treating them better than any other European nation ever treated its colonies, for none ever established in them a university, and but few of them colleges. Nor, while thus promoting culture by founding universities and colleges, were they behind in establishing hospitals, houses of charity, workshops for trades, rural schools, houses of refuge for the destitute, and every kind of institution for bettering the condition of the people and providing for all their needs. An author whom we have already quoted, says with truth: "The activity of the Spaniards in the New World in building so many cities adorned with churches as beautiful as those existing in the mother country and other edifices intended for uses conducive to every purpose of civilization, is an historically proven fact; and all this was done in a generous spirit of emulation between Spanish monarchs and their subjects to see which could do more for the public good and the greater splendor of religion; it is, moreover, still patent to any one choosing to explore Spanish America, for the monuments in evidence of the same are still standing except such as have been levelled to the ground by revolutionary vandalism."

We by no means claim to have exhausted all the material appertaining to the subject now treated; to do so would require several volumes; we have merely cursorily indicated the prominent religious character of the discovery of America. The kings of Spain, successively, adhering to the course laid down by Don Ferdinand and Dona Isabella, preserved and confirmed this character, and, by bringing to those distant possessions, the sciences and arts and causing them to flourish, crowned a work greater than any ever brought to a successful end by any nation of the earth.

This motherly work was done by Spain at the cost of great sacrifices. It was one of the causes of her depopulation and of her downfall, but she won the glory of enlarging the then known world by the addition to it of a continent, and of founding Christian civilization among races sunk in barbarism and idolatry.

To spread widely the above truth is but performing an act of justice, to deny it is to close one's eyes to the light of history, and to be guilty of an offense of ingratitude unworthy of any honorable conscience.

The very same peoples in America who, at the beginning of this century, deceived by revolutionist enemies of religion and of Spain, threw off the paternal dominion of the mother country, have since acknowledged the benefits for which they are indebted to her. When, in 1893, an assembly of notables met in the City of Mexico to decide upon the form of government best suited for their country, so long the prey of anarchy, the assembly solemnly declared: "In the midst of the profound sorrow and the deeply-rooted evils which have been the sad patrimony of the last generations, we turn our tearful eyes back to those centuries which our demagogues characterize as full of obscurantism, imprisonment, and fetters, and we send forth from our breasts regretful sighs for the lost blessings of peace, abundance, and security enjoyed by our forefathers in their day. A special legislation replete with prudence and wisdom placed the natives in security from malicious attempts, never to be deterred otherwise from their purpose of preying upon and turning to account tribes humiliated by conquest, weak, ignorant, and superstitious."

"It was not merely royal care but paternal, elaborate vigilance besides, which could go downward in legislation to the plane of the customs and habitual voices of the Indians in order to better both, and abate at the same time the extreme severity of ordinary legal penalties."

With how great a glory does immortal memory crown that nation which, ruling in two worlds, after having planted the Standard of the Cross where the altar of human sacrifices stood, spread through a great nation the divine splendor of the civilization of the Gospel!

Such was the declaration of that assembly, consisting of two hundred and forty of the most learned and wealthy men in Mexican society. Their testimony is incontrovertible.

Thirty years later, upon the occasion of the centenary of the discovery, the American delegates to the Hispano-American congresses have repeated identical or similar declarations.

Let us, then, celebrate this triumph of truth as the most beautiful homage which Spain and America can offer, in union, together, to the glory of the "Catholic sovereigns" on the celebration of the fourth centenary of the discovery of the New World.

The Adorable Sacrament of the Altar.

The character of true humility is to have a lowly opinion of ourselves and to bear patiently, nay, even joyfully, whatever lowers us in the estimation of others. Consider the abasement of Jesus Christ in the adorable Eucharist. He totally conceals everything that gives honor. What sign do you see of His Divinity? Where are the attending bands of angels? the throne of majesty and glory? What do you see of that power which supports the whole world? of that wisdom which governs it? Could he debase Himself more if He really desired to be disregarded and despised? His abode is only a narrow tabernacle of wood or stone, and although some better altars are of more costly and precious materials, numberless others are wretched and miserable.

Even for the salvation of men it might seem to us more conducive if Our Lord had given some visible sign of His presence in the Blessed Sacrament, for no heart could surely be so cold and insensible as to refuse Him its love after having witnessed one passing ray of His Divine beauty. But the infinite wisdom of God judged it far more profitable to us to give us an example of deepest humility. Knowing that pride and vanity are the passions which do us the greatest harm. He would reveal to us the value of self-abasement, and forego even greater honor rather than obtain it by manifesting His Divine Majesty.

An Ultra-Protestant's Views.

Captain Cobham, an English ultra-Protestant, has discovered the reason of the evils of the present day. These evils are carefully enumerated as follows: The threatened disruption of the British Empire, priestcraft in Ireland, the Welsh Suspensory Bill, and agricultural depression. The effect is pronounced to be the wrath of God; the cause three Protestant prelates. At a meeting of the "Church Association" the offences of these dignitaries were summed up: Dr. King, of Lincoln, be lieved in the Mass; Dr. Benson, of Canterbury, condoned the offence; Dr. Temple, of London, had sanctioned flagrant idolatry. However, the wrathful and martial captain had reason to be thankful, since they had in their Israel, he asserted, "seven thousand who had not bowed the knee." As there was no explanation to this statement, it might reasonably be supposed that the seven thousand Cobhamites have never bowed the knee in worship or in prayer.

Reparation.

How beautiful is reparation, and what a mystery that God allows so high a work to creatures so poor as we. As if we could build up his ruined glory, and raise temples out of ruins, we who are what we know ourselves to be.

IRISH WIT AND HUMOR.

Some Short Stories That Illustrate the Vein of Fun in Erin's Sons.

One sad defect in Irish literature is the absence of a good collection of the sparkling and humorous sayings for which Irish men and women of all ages have been remarkable. Even down to the present time they prevail in my lord's castle and his servant's hall. A story is told that shortly before the termination of Mr. Balfour's chief secretaryship he entertained among others Father Healy, the wit of Bray. Mr. Balfour asked Father Healy if he thought that the people of Ireland disliked him as much as they pretended, to which the vicar of Little Bray replied, "If they only hated the devil half as much, the priests of Ireland might take a long holiday."

Another story is told of his grace, the present archbishop of Cashel, examining a little peasant boy on the catechism and asking him, "What is matrimony?" The little fellow couldn't call the exact words of the answer, but determined not to be beaten replied, "Two people getting married, your grace." "Could two little boys get married?" pursued the archbishop. "Yis, your grace." "How is that?" "To two little girls, your grace."

Another instance of Irish wit may be found in a speech delivered by O'Connell in his native Kerry, where, after delivering an eloquent burst, a drunken opponent shouted out some objectionable remark. O'Connell appealed to some of the audience to take and show him the lakes of Killarney. "The bottom iv'em, counselor?" as he w. familiarly called, said a witty listener. "Oh, no," said O'Connell. "I don't want to frighten the fish." His anecdotes, with those of Curran and the host of other wits who from time to time adorn the Irish bar, would fill a good sized volume. Dean Swift was a perfect master of satirical wit and humor. He told the Irish people "to burn everything English but her coals," and in reply to an English lady, who praised the air of Ireland, he said, "For goodness sake, do not tell them of that when you go back to England, or they will tax it on us."—Edward Brown in Lamp.

Distribution Overtakes the Impious.

A few weeks ago a woman called Josephine Fagis of Romefell dead as she was making arrangement for an open air lecture against religion, the papacy, priests and the sacredness of matrimony. Her sudden death created a profound sensation.

Another warning to the impious was given at a place near Poggio Mirteto, not very far from Rome. The country had suffered exceedingly from the unusually protracted drought which has this year caused such havoc in Italy. At the villages of Selci and Torri the inhabitants had instituted processions to ask for rain. A band of the villagers, seeing that the grace was denied them, took the crucifix from the hands of the bearer, dashed it upon the ground and broke it into a hundred pieces. Scarcely had they accomplished their impiety when the sky darkened, and a shower of hail of quite unprecedented violence fell upon the villages and destroyed every particle of green food that had so far escaped the drought, ruining at the same time every vine in the neighborhood. In the surrounding villages, where the inhabitants were still praying with faith, there fell a gentle and plentiful rain fraught with great advantage.—Catholic Advocate.

The Hidden Treasure.

Where shall we find a better proof of the love of the Sacred Heart for man than in the blessed sacrament of the altar? He was not satisfied with proving his love for men by his sacrifice on the cross, but he must needs prolong that sacrifice to all time. There is no moment in which he is not still offering himself upon some altar to show that he loves us as much as ever.—Richard F. Clarke, S. J.

How the Protestants Convert the Heathen.

The bluebook on the Kanaka question reveals the fact that at certain Protestant mission stores the stock consists, not of Bibles or hymnbooks, but of cases of Old Tom gin and beer, bags of shot and boxes of percussion caps for enfield rifles. The government agent asserts that the only missionaries who are really busy and zealous in religious work are the Catholic clergymen—the French Jesuit priests.

Congress of Catholic Negroes.

The Catholic negroes of the United States will hold their next congress in Chicago Sept. 4. The Catholic church is gaining ground rapidly among the negroes of the south. New York has a church especially for Catholic negroes, that of St. Benedict the Moor, in Macdonald Street. There is scarcely a Catholic church in the city that has not some negroes among its congregation.

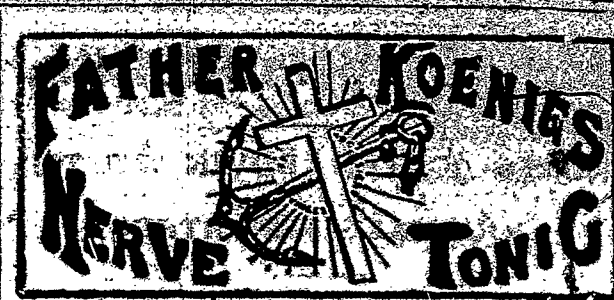
The Augustine Nuns.

The French council of state has just given judgment in favor of the Augustine nuns, who claim the right of managing the St. Louis hospital, France, against the decree of the prefect for superceding them by lay nurses. The tribunal held that the hospital differed from others, the nuns' right being based on a decree of 1810 and not on an arrangement revocable at pleasure.

My Irish Sweetheart.

Not a spark in the blue of morn,
Nor blackbird in the grove,
Nor thistle from the dew wet thorn
Can match the voice I love.
And love, with trust that will not fail
Through time or sorrow, lies
Beneath the blue veiled lid that will
My Irish sweetheart's eyes.
To mate her lips no rose is found;
Her neck is white as foam;
Her laughter has the joyous sound
Of mountain rills at home.
Though bent beneath her airy tread,
Each day from the grass
Will quickly lift its tender head
Ere to see her pass.
And naught she knows of guile or wrong
More than the daisies do.
But, oh! her faith is deep and strong,
Her love for me is true.
And longly one prayer I frame—
To breathe my native air.
To see green Ulster's hills and claim
My Irish sweetheart there.

—Donahoe's Magazine.



Worth Its Weight in Gold.
Bismarck, Dak., July 3d, 1890.
The young man concerned has not now the slightest symptoms of fits, since using Pastor Koenig's Nerve Tonic. I consider it worth its weight in gold.
J. J. SHEA, Pastor.

A Positive Cure.

Cor. Reno County, Kan., Oct. 1890.
A boy eight years old suffered severely from nervousness and twitches. After using Pastor Koenig's Nerve Tonic for a time, he was entirely restored. Another case is that of a young lady who after using 8 bottles of Pastor Koenig's Tonic a positive cure was effected from epileptic fits.
Rev. John Redeker, of Westphalia, Kan., writes, October 13, 1890—"There is a 14 year old boy here, who suffered from fits about a year. I ordered a bottle of Pastor Koenig's Nerve Tonic for him, and the sickness left him altogether. He never had it since."

A Valuable Book on Nervous Diseases and a sample bottle to any address. Four patients also get the medicine free.
This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

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Conquer Disease.**
Cured thousands in
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