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THURSDAY MORNING, SEPT. 6, 1883.

COMPETITION.

Now that the telegraphic war is over, and peace with or without honor is secured, now that moral-drawing by the newspapers on the strike is drawing to a close, a question important for to-day, for all time, cries for recognition and may be in order—what is become of competition as an economic factor? We ask not, what do theories, which we all have a our finger ends, say on the subject; but in the practical carrying on of our businesses, in the management of our industries, in our every-day life and dealings, how do we treat competition? Do we regard it as did our grandfathers? With them if we mistake not, competition was the very life of trade, the leading feature of industrial energy, the ultimate result of time, the finality of ages. It was taught in their schools, pervaded their books, found its way into every trade, calling and profession, and is still an economic orthodoxy. How delightfully simple it appears, how satisfactory! On one side you have an isolated laborer who can transfer his services whither he will; on the other, an isolated capitalist who may employ whom he chooses. Further, you have a progression of these on the one side and the other, and between them, to bridge the gulf, set work agoing, and hold the balance, steps in competition. With what effect? Competition of laborers keeps down the laborer's wage, competition of capitalists keeps down the capitalist's profit. Thus all things are provided for. *Cui bono?* For the good of the public, for the good of the consumer.

We have seen it proved what philanthropic results flow, or might, could or should flow from competition, the "evangel" of industry as 'tis called, the "gospel" of labor; and how brim full it is of love to human kind, not in Toronto only, but to the remotest corner the sun shines on. What a pity that, through the untowardness, the shortsightedness of man, we can't get or keep the system aworking! What an evil, that strikes, and corners, and cliques, and combinations, and ever new inventions intrude upon us and thwart our ideal evangel! What a trouble, that these become a ruling power and determine prices! Or, to view the subject from another standpoint, what a "vanity and sore evil" it is; after all our labor and the labor of our fathers in hammering a phase of life, a mode of civilization, into cognizable shape so that, as we turn it round, we may define it on all sides and hold it up clearly to the mind's eye, that we scarcely come to understand it, to brag of its perfections, but another phase springs from the unknown, takes the former by the heels and upsets it! Yet, if you look around and behind you, so it is all along the line. While nothing is without result, nothing is ultimate in this work-a-day world.

You need not mourn for competition. Suppose it true that a capitalist may employ whom he chooses, is it not that a laborer can transfer his services whither he will, from man to man, from shop to shop, from place to place? In the good time to come such power may be, but is it extant to-day? If so, what need of all this talk, all these negotiations, governmental and other, about "assisted passages," "assisted emigration" to the Northwest and elsewhere? They may mean nothing; but to us, from first to last, they mean a transference of labor by a power outside the laborer. By the theory it was in him. The main postulate, the main support of our supposed trade method falls to the ground at the first shot. Again, the other leg on which competition is said to stand, isolation, who favors it to-day? In any given direction, in any department of industry, other things equal, the combined efforts of five persons, laborers or capitalists, is of more avail than the forces of ten isolated. This truth is but dawning on the world, yet has produced astounding results. Were we not so much attached to shibboleths, had not competition theories wound them lves, like spiders' webs, so tightly around us, combination might have done more good ere this day, and competition might appear more clearly in its true character, a fetish anything but economic, wasteful in the extreme.

Now, look at competition in a wider field, as regards man's action towards man, reduce it to primary elements, strip it of adventitious clothing, paint, powder, and philanthropy, what have you? Not exactly what Thackeray found in his search for the fourth George, nothing; but a much worse article, an Ishmaelite. If there be any foundation for it, on what basis does competition rest other than the antagonism of man to man made fundamental?—a state of things where your hand is against every man, and every man's hand is against you? The membership of man in man is, we imagine, an idea of much wider application. We imagine, also that we recognize in this fundamental antagonism a fiction that we were told had long ago been discarded; refurbished, indeed, sublimated, refined, commercialized, but, essentially, the social fiction of Hobbes. Suppose it shown that it be not a losing game for humanity, on the contrary, gainful rather, nay more, necessary, as some will have it, yet does not "the war of all against all" come to you as a very curious "evangel" for the nineteenth century—a very notable "gospel" for the heir of all the ages!

But, however indefensible, a trade method may have good effect. What effect has competition? It cuts down prices, cuts down salaries; is not that good, good for the public, good for the consumer? May be; but who appreciates the good done, who favors low salaries or, a word better suited to the subject, low wages? Some capitalists say they do, also a telegraph company or two, and, may be, a gas company, a gas company of "consumers." Not a few journals, in whose interest published we do not inquire, tell us that low wages are not only preferable to high but necessary to trade. Here we ask for information. Is not this necessity, this preference for low wages more properly applied to another man than to one's self; more correctly used in the manufacture of gas than the making out of gas bills; more proper when we give than when we receive; a kind of blessedness turned inside out, that works only in one way appreciated in certain circles? Did any man in Toronto ever hear or read of a body other than the local assembly of Ontario going back on a "salary grab" where grab was unanimous and possible? Whether willingly done or otherwise, whether it shows that a flicker of conscience still struggles in legislative halls, we put it to any intelligent man whether that backing down was not a very strange proceeding, out of all precedent, itself a precedent "more honored in the breach than in the observance"? Whether we work for current coin of the dominion paid us in day's wage as city athlete, mechanic or artisan, receive our returns by check for week or month or year as clerks in their degree, take it in form of commission on sales made, or laboring for our own hand allot it when the crops come in, at stocktaking or at other times, are not all wages? And by experience if not by nature do we not all come to like them best when high? For what other end do we sweat and moil? Nay, more, for if there be any principle innate in man, intuitive as they say, this for high wages is one. It has all the marks, whatever standard you judge by, Scotch or German. It is *semper ubique* much more than any other innate principles, and so necessary to thought that scarcely does the child, particularly the American child, grasp the idea, apprehend the situation but the principle asserts itself.

Let not the gentle reader run away with the idea that we use the words "wages" and "high wages" in any Pickwickian sense, for we do not. By wages we mean the return for exertion economically considered; by high wages, wages not nominally high and relatively low, but wages really high. In time of gint a York shilling may purchase as much as would a dollar in famine or war times; but it is not, therefore equal to a dollar. To us wages are high and low according to their purchasing power—their exchange value. Well, what conclusion do we come to? That we all seek high wages; that our trade methods, or acknowledged trade methods, bring us to low wages that still we are not happy. What then? As the Mail says, we shall return to the subject.

MOCK MONARCHY IN FRANCE

In connection with the death and funeral of the Counte De Chambord, the fact of most importance to be observed is that there is no real monarchical revival in France, no matter what the organs of the various pretenders may say or think. These people are merely playing at monarchy; they have no adherents worth speaking of; they represent no vital principle but rather a disagreeable reminiscence. Royalty and imperialism are burlesqued by Bonapartists and Orleanists, and the people, unmoved by the traditions of the past, look on with contempt. The republic, in spite of its errors and the unfriendliness of Europe, is really stronger than it ever was, and indeed it is not improbable that this fact has much to do with its unpopularity in foreign cabinets. It can at length permit the mountebanks of monarchy to perform their antics in public without being in the least degree moved by them. To whatever danger it is exposed these persons do not threaten it.

The series of separate papers by Dr. Eggleston on Life in the Thirteen Colonies, which has been appearing in The Century during the past year, will be continued during the coming year, the next being on Husbandry in the Colonies, and describing the attempts at silk and wine culture, with many other curio s experiments and visionary projects. Other papers will treat of commerce and the social conditions, manners and customs of the colonists. The pictures which accompany these papers will be of historic interest and value.

The independence movement is gaining ground in Manitoba, as witness the following from the Morris Herald: There are hundreds of thousands of people in Canada who do not care one iota for the flag of England, and it is not the only one which has braved a thousand years anyway. By all means let us have a flag of our own, one that every Canadian can regard as an emblem of his nationality.

The present Duke of Marlborough has a thick skin or else he could not, with his other qualities, have survived to inherit the dukedom. But even he must be stung by the insult which the queen has offered him by refusing to receive him "on account of his character" and by withholding, or rather by reclaiming, from him the ribbon of the garter, which is almost a hereditary appanage of the dukedom. Her majesty has passed the garter over to her grandson and second successor to the throne Prince Victor.

The doctors now in session at Kingston are to be envied. The city council has voted $5 to entertain them. The local committee has not yet decided whether to make a trip to the Northwest a la syndicate, or treat the party to sandwiches and lager, and the aldermen with contempt.

Is the Belleville Ontario trying to bolster up the Guelph lottery when it says a doubt has been created as to its illegality?

Hundreds of trees were planted at Montreal this summer amidst a flourish of trumpets and flow of wine. Now they are dying for want of a little water.

THE THEORY OF EVOLUTION.

To the Editor of The World.

SIR: Rationis is strong in citations, so far as the names of the authors go, but that is not far enough for any practical purpose. If the passage he refers to in the work of Professor Tyndall is as convincing in its argument upon the question of the creation of life as he would wish the readers of The World to believe, he can hardly be so unkind as to deprive them of the benefit of seeing the words and judging for themselves. We have emerged from the times when the knowledge of first principles could be confined to the cloister. If the passage has value, the argument is not voluminous or too heavy for the columns of The World, and the present is one of the broadest of enquiries. RATIO.

SEPARATE BATHING GROUNDS.

To the Editor of The World.

SIR: Would you kindly inform the public generally for what possible reason the manager of the Wiman baths erected a set of seats in front of the bathing locality? Is it to enable a number of women, married and unmarried, to seat themselves there day after day to gaze at (possibly to admire) a set of men's naked legs and arms, whose outlines are faintly hid by what is called bathing gowns, made of flimsy flannel or flimsier cotton. I would respectfully ask Mr. Wiman and the other managers of the baths whether it would not be more consistent with common decency and morality to tear away the seats aforesaid, and convert them into fences around separate bathing places for male and female, and at the same time exclude the bathers altogether from the public gaze? ENQUIRER.

RELIGIOUS INSTRUCTION IN SCHOOLS.

To the Editor of The World.

SIR: All your kindly, if too elaborate, disclaimers I must accept, if there is to be "forgiveness all round." Only I will say that you have quite as much need of your own warning, "to be more careful in expressing your meaning," as I can possibly have. But I proceed to more positive matters.

I think you do an injustice to the teachers in representing them as "taking upon themselves" the systematic moral training of their pupils, and doing this by "resolution." They have simply recognized the position of all moralists, that teachers are *in loco parentis*, and as such "are responsible for the moral as well as the intellectual training of the pupils under their charge." "Is," not becomes responsible by resolution. Does any soul venture to deny it? May a teacher be indifferent to the moral faultiness of a pupil? Are scholastic faults the only ones he is responsible for correcting? Then, as to their second resolution, I should be sorry to think, and I do not think, The World could gainsay it—"That all systematic moral training" (i. e. supposing such to exist) "in the schools of Ontario should be based upon the christian religion as set forth in the bible." Certainly we are not prepared for either the evolutionary of hedonistic theory of morals as yet. At any rate however much teachers can or ought to do in the way of moral training that has not been, so far as I am aware, ever set forth as the primary object aimed at by the various bodies who have moved in this matter. Religious instruction, a knowledge of the bible, is what they aim at as a basis of training, not merely moral but in the fullest sense religious, by the children's recognized religious teachers later on. To the parents and clergy belongs in the first place the duty of religious instruction, Sunday schools being intended as a supplementary aid. For this aid there should be, theoretically speaking, neither need nor place, as nature and revelation have laid the whole work on other shoulders; but we have to take the world as we find it, and there is small chance of parents generally doing the work of instruction amid the struggle for existence in this nineteenth century though the moral training will be always going on and of the obligation to supervise and further it there can be no transference. As to the clergy—only give them the opportunity of instructing the young of their flocks assembled in our public schools and if, under any pretence whatever, they neglect this duty then indeed would your now senseless sarcasm be all too mild for such a delinquency. You ask, "are the clergy incapable of performing the duty they were ordained to? Have they abdicated in favor of the school teachers? or are they so engrossed with Jews, Turks, Hindoos, South Sea and other niggers that they have no time to waste on this section of the vineyard?" To describe the injustice of this in adequate terms would certainly not be seemly in your own columns; but by a compulsory education act to shut our young ones up in a scholastic jail, exercise them till mind and body are exhausted, tell us that on one day in the week we may arrange for religious instruction "after school hours," if we can get any to teach: and then mock us for not teaching—well, that is, I think, adding insult to injury with a vengeance! Does it not really seem as if the persons who first dreamt this scheme were either idiots or subtle enemies to religion? For what could more effectually induce the young to hate it than the mere attempt to work such a monstrous device?

By all means do as you suggest, "Lessen the number of subjects taught," and make room for religion. This word starts you, Mr. Editor, on an entirely wrong track. If you will but consult Liddell and Scott, or Coleridge's Aid to Reflection, Aphorism xxiii., you may see that threskeia means a very different thing in St. James' from what you are thinking of—so I may strip your longest paragraph. Honest work is indeed a good discipline, and, done to God, it is another form of praying; so we will allow the monkish "laborare est orare," in their meaning; but the very phrase recognizes two things, praying and working, neither of which is to delete the other. As wise a saying is, "Ora et labora." What we are asking is no "experiment;" it is a fact in Great Britain. And we are neither to be laughed nor argued out of a primary religious instinct. If others feel as I do in this matter, they will persevere in their demands, till we have no more "stoical dilutions of ethics" distilling from every teacher's exegesis, but the plain facts, doctrines and morals of the christian faith taught in our schools.

The patriotism of this aim is witnessed to from a quarter not open to suspicion. Mr. Herbert Spencer said not so long ago in the Contemporary, "While the American people retain the form of freedom, there has been a considerable loss of the substance. It is a question of character; not lack of information, but lack of certain moral sentiments." I leave that without comment.

Professor Monier Williams observes, "Missionary Schools in India are, in my opinion, doing the best work. The education they impart is openly and professedly founded on a christian basis. They teach the bible without enforcing ecclesiastical dogmas on their pupils. Indeed my second tour has impressed me more than ever with the benefits which India derives from the active efforts of missionaries of all denominations. . . . Missionary schools attract the children of parents of all creeds, though they openly aim at permeating their minds with a spirit hostile to these creds."

Is it too much to ask that we may have as much christianity in our schools in a christian country as is welcomed in a heathen land—one to which Canadian presbyterians, to their great honor, send a missionary? With many thanks.

JOHN CARRY.

Port Perry, Sept 3, 1883.

THE ELECTRIC RAILWAY.

To the Editor of The World.

SIR: As there seems to be an impression in the minds of the public generally, and those not versed in electrical science, that in its application to purposes of locomotion, electricity is in itself the motive power evolved in some mysterious manner, and destined in the near future to become a rival of the steam-engine. I would like if you can spare the space, to state a few facts regarding the use of electricity as applied to locomotion, especially as we are soon to have a practical illustration in our midst. We may start with the statement that any dynamo-electric machine capable of generating a current of electricity, will itself become a motor if an electric current is passed through it from any other source, varying in efficiency according to its construction; some dynamos constituting better motion than others under the same conditions of current. This is the underlying principle in the construction of electric railway. The electricity must first be generated by the use of any of the well known methods of producing power either by steam, water or air, and some means must be provided of carrying this current to the dynamo machine or motor on the car. Originally the rails themselves were used as the means of communication; later a metal strip laid between the rails and rubbed by a copper spring or brush attached to the car; and also a wire elevated on poles along the track on which a little carriage, connected by a flexible wire to the car, was made to run, has been used. So we see that the current of electricity is only employed as a means of communication between the power, steam or otherwise, and the cars on the track. Now as the most improved construction of electric motor, owing to loss from friction, counter-electromotive force, etc., will only return as effective force about sixty to seventy per cent. of the power put into it, it follows that, as a matter of practical application electricity will only be available as a transmitter of power in situations where steam cannot be employed, or within reach of heavy falls of water. Direct solar heat and the use of wind currents are inadmissible for the production of steady electric power without the use of systems of storage which cost more than they come to, and introduce complication which may be successfully not in a scientific laboratory but are entirely left in the race with "King Coal," handicapped though he be with the weight of monopoly and combinations of various kinds.

The risk of handling heavy currents of electricity is generally but little understood, and is therefore liable to considerable exaggeration. At a meeting of the exhibition committee it was gravely stated that the railway would have to be fenced in its whole length, as it would be fatal for any person to touch the electrical conductor; in fact, that to do so would instantly kill a hundred men! Inasmuch as the dynamos to be employed respectively as generator and motor are but 6-light Ball machines, this statement must be considered a trifle steep, especially as these machines are of the well-known Gramme type, which produces a current of greater continuity or smoothness than any other. The severity of a shock from an electric machine is in proportion, first, to the electro motive force or intensity of the current and secondly to its discontinuity. The most dangerous forms, therefore, are the machines in which the currents are not only disconnected but actually reversed several times in each revolution. Such machines are employed in the Jablochoff system, largely in use in Paris. To receive the current from one of these machines is instant death. There are none in use in Canada, and but three or four installations in the United States. As more or less continuous-current machines, such as are usually employed for arc lighting, the well-known Brush system is the most dangerous. The full current of a 40-light machine of that system, having an electromotive force of about 1600 volts, is also almost instantly fatal. The current of a 16-light Brush machine, of say 650 volts, though producing excruciating torture is not necessarily fatal, as demonstrated by the experience of the writer, but is about the limit of a strong man's endurance. As the factor of discontinuity in this system, as measured by instruments devised by Profs. Ayrton and Perry, is over fifty times that of the Gramme, it follows that the utmost current of a 6 light Gramme machine would be insignificant in comparison. A disagreeable shock might be the consequence of handling the bare wires, and as one result of electric current passed through the body is a tendency to paralyse the action of the heart, it would necessarily be more severe to any person afflicted with disease of that organ.

J. J. WRIGHT.

OFFICIAL DRUMMERS.

To the Editor of The World.

SIR: The reply of Mr. Samuel Hughes in your issue of this morning to my letter in The World of yesterday requires little comment. While tacitly he admits having been employed during vacation in canvassing inspectors, teachers and trustees in favor of W. J. Gage & Co.'s series of readers (in substantiation of which, if necessary, I can furnish ample proof) he determinedly questions the application of clause 227 of the school act to his case and claims that so far as he is concerned it is invalid. I have taken some pains to find whether any subsequent law has been enacted which would cancel 227 of the school act, as well as to obtain the opinion of the education department as to its bearing upon his actions, and I am supported in the most undoubted manner as to his culpability.

In his persistent effort to regard the school act as inoperative so far as he is concerned, he freely expresses in a manner calculated to treat the public, the trustees and departmental regulations with contempt. The portion of my former letter which he inadvisedly resents as being "the interference of Ratepayer as an advertising dodge," will not, I trust, prove a mask or veil to cover up his shortcomings from the gentlemen who constitute the board of trustees.

Mr. S. Hughes, forsooth, is not satisfied to merely violate the law, but insists that a law, which is applicable to his colleague, is impervious so far as he is concerned, and this, too, after the education department had issued a special "warning circular," of which he, doubtless, either saw or received a copy.

I repeat, Mr. S. Hughes must either substantiate the position (which he insists he is entitled to command in the matter) to the satisfaction of the board of trustees of the collegiate institute, or I will continue to agitate the question until it is investigated by them or the education department.

Toronto, Sept. 5, 1883. RATEPAYER.

THE CRUDE ARMY OF MOCKING-BIRDS.

To the Editor of The World.

SIR: Your candid criticism of the absurd and useless upheavings of the so-called Salvation army appears more reasonable and consistent than other journals who partly bolster them up. Even assuming the army is capable and intended to supplant true religion among our masses, still as there are an abundance of churches and chapels in all avenues of civilisation, with holy eminent preachers in their pulpits, the way this army carries on is as much as to say to them "You are not competent to expound the bible truths." In fact this kind of rabble-rout or ludicrous game is a direct insult to our churches and ministers. Why is this tamely allowed?

In Canada the government rules by framing laws for the people who have no right to impugn them by any such like public manifestations either on religious or any other grounds. It is likely enough there are everywhere persons deterred from Sabbath attendance on church simply because they have not suitable dress. This is a real difficulty and would probably ever remain until expert ministers themselves hit upon some novel plan to gather poor people in. The well dressed might content themselves with appearing at morning service only, so let those who cannot appear in splendor have possession in the evenings. Once on Sunday is enough for either rich or poor.

O. E. Q.

A CONUNDRUM FOR MR. ARNOLD

To the Editor of the World.

SIR. I have a conundrum for your correspondent W. Arnold. Supposing one thousand families are placed upon a hitherto uninhabited island capable of growing enough to support them and their descendants for generations to come; and further supposing that one-third of said families were laboriously industrious and managed to secure, from their portion of the land, considerably more than they required for themselves in the way of crops, cattle, etc.; that one-third were moderately industrious and made enough to live upon with a little over; and that one-third were idle and lazy and made no adequate provision for the present nor for hard times. Would your correspondent advise the laboriously industrious to bestow their stored up labor upon the idle and lazy without any compensation whatever? Or would he advise them to accept promissory notes to return similar goods by and bye? Backed times were to come before the wheatless folks could possibly repay, might not the families of the industrious and the idle share a common fate? and would this be justice? H

PARKDALE'S FIREMEN.

To the Editor of The World.

SIR: King Billy is right in regard to the Parkdale news in the Mail and Telegram, in fact we may call their reports no news at all. The military nuisance who writes for the Mail does so to glorify himself, and anything that does not bring grist to his mill is suppressed. The Telegram barks exactly as the Mail. These men have tried to manipulate our worthy reeve, but that gentleman has too much of the westerner in his composition to be managed by any man. Parkdale has too much intelligence, as these scribblers will find out to their cost, to be controlled for any length of time by cliques and small beer. In the meantime Jefferson Brick journalism must go. KING COFFEE.

Parkdale, Sept 5, 1883.

Catarrh—A New Treatment.

From the Weekly (Toronto) Mail, Aug. 31.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of two thousand patients treated during the past six months fully ninety per cent have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent of patients presenting themselves to the regular practitioner are benefited, while the patent medicine and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination—this accomplished, he claims the catarrh is practically cured and the permanency is unquestioned, as cures effected by him a few years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Mr. A. H. Dixon, 305 and 307 King street west, Toronto, Canada, and enclose stamp for his treatise on Catarrh.

The Great Dr. Virchow,

as resigned from the medical association of Berlin. He went be forced to keep "his light under a bushel." He approves of advertising any remedy or combination that will cure, regardless of medical ethics. The surgeons of the International Throat and Lung Institute, head office London, England, and branch offices Montreal, Toronto, Winnipeg and Detroit, Mich., using Dr. N. Souvielle's wonderful invention the Spirometer, are curing thousands of cases of bronchitis, consumption, catarrh, asthma and catarrhal deafness, and are making it known to physicians and sufferers all over the world. Physicians and sufferers are invited to call and try the Spirometer free. If impossible to call personally write, enclosing stamp, for list of questions and copy of International News, published monthly. Address Dr. N. Souvielle & Co., 172 Church street, Toronto, or 13 Philips square, Montreal.

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SPRING, 1883.

NEW STYLES. POPULAR PRICES.

Ladies' Balmorals and Button Boots in French Kid, French Oz Goat and Polished Calf. Ladies' French Kid from $2 upwards. Gents' Hand-Sewed Balmorals and Congress at cost.

W. WINDELER,

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PRACTICAL BOOT AND SHOE MAKER,

Is prepared to supply Ladies and Gents with all kinds of Boots and Shoes, STRICTLY HIS OWN MAKE.

Having a long experience is a guarantee that all goods purchased from him are A No. 1. You will do well to examine his fine stock of Boots and Shoes as his stock is complete and prices very low.

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JUST STEP INTO

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355 YONGE STREET, OPPOSITE ELM,

And examine his stock of CHOICE FALL GOODS. No Trouble to show goods. Prices Reasonable.

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TAILORS, 83 BAY STREET,

Have just Opened Out their FALL STOCK of Plain and Fancy Worsteds, English, Scotch, Irish and Canadian Tweeds, Overcoatings of all kinds. And they are now prepared to execute all orders for the coming season.

Satisfaction guaranteed as to cut, quality and fashion of goods.

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230 KING STREET EAST.

New Mattrasses, Feather Beds and Pillows for Sale.

Cash paid for all kinds of Feathers.

CLUTHE'S PERFECTED TRUSS

RUPTURE CURED

Latest Patented, U. S. and Canada, Dec. 20,

BE WISE.

There is hardly any other disease which so undermines the health and happiness of hundreds of thousands of families as Hernia, or Rupture. It creeps into almost every household as a worm; it causes nervous debility, impairs memory, extinguishes the spark which invigorates the relation of life in domestic circles, and inspires devotion to the most sacred institution of marriage, morality, etc.

In addition to the above it specially affects men, both physically and socially, of all ages and positions, destroys energy and wears out the human machine tenfold quicker than age or labor.

Sufferer, Be Wise, Rupture as well as deformity can only be treated by mechanical treatment. After the doctor has failed to hold your Rupture, after you have tried your druggist's stock and "Liniments," and failed, Rupture always increasing instead of decreasing, I say come to or write to me, and I will do for you all I can.

Medals, Philadelphia Centennial, and first prizes wherever exhibited.

Nineteen years' material experience, 17 years established in Canada, thorough acquaintance with the Anatomy of the Human Frame, natural mechanical advantages have made me a perfect master of this profession, and everybody Ruptured or Deformed should send stamps for book on the cure and the Human Frame, containing valuable information, registered by

For the Perfected Chas. Cluthe's Truss, which can be worn day and night, also in the water. No webs, no rubber. Really Perfected. Call about the 9th, as it will take all that time to fill standing orders on improvements.

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