THE CITY OF BUFFALO.

Some Impressions From a Recent Visit.

BY J. E. POLLOCK, B. A.

The city is said to have obtained its name from Buffalo Creek, and the creek from an Indian of that name. Fort Erie was built in 1764, but Capt. Wm. Johnson, who married a Seneca woman was the first white settler at the mouth of Buffalo Creek in the year 1793. Buffalo and Toronto, therefore, date from the same year; each possessed a fort: Buffalo—Fort Erie; Toronto—Fort Rouille. Each was founded on the shore of a great inland lake—the one on the south-east shore of Lake Erie—the other on the north-west shore of Lake Ontario; the one beneath the Stars and Stripes, the other beneath the banner of Britannia, and each destined to become a great city although both were burned to the ground in the wars of 1812-15 which devastated the boundary lines of the rival nations.

Buffalo, like Toronto, is a great steamship and railway focus, each being the centre of a great and rapidly increasing trade on the lakes and through a fertile country lying east and west. The peculiarly

COINCIDENT FORTUNATE SITUATION

of each, the character of its inhabitants, salubrious climate, fertility of soil, links of connection with town and country—by steamboat, railway, telegraph and telepone—have made and are still making each a great and a prosperous city, with a progression rivalling the first cities on the Continent.

Buffalo is the larger (250,000), the wealthier, the more democratic of the two; Toronto the more aristocratic, with its finer situation, fine harbor, better boulevarded but inferior paved and narrower streets, handsomer lawns, finer architecture, superior schools and colleges and University. Toronto, too, has the more romantic and healthier situation. In Toronto the English, Scotch, and Irish elements of nationality largely prevail, while Buffalo seems to have a large German element, which, perhaps, may be accounted for by the purchase of the Reservation lands of the Seneca Indians by the Holland Company in an early period of the city's history. In 1798 the New York Legislature authorized aliens to hold land by which law the Holland Company were enabled to take possession of the lands they had purchased, and in the same year the name Buffalo was given to Erie. To Joseph Ellicott, more than to any other man in its early history, is said to be due the rapid progress of Buffalo, which soon rose from a hamlet to a city. He surveyed the land for a city in 1798 and opened up the first wagon-road in Erie County. The story of Portia Ransom is one of the earliest tales told in Buffalo's history. Asa Ransom, a silversmith, settled in Buffalo, in 1796, with his wife and infant daughter Portia. The Seneca Indians, one of the

TRIBES OF THE IROQUOIS,

occupied the lands surrounding the village. In one of their visits to Buffalo they made a raid upon Mr. Ransom's house in his absence and being denied liquor resolved to carry off the little girl Portia. It was with the greatest difficulty that the child was saved through the heroic conduct of Mrs. Ransom and her neighbors. Not only was the child saved from the Indians but lived, prospered, and afterwards became Mrs. Christopher Harvey.

In walking up Main St., Buffalo, one might easily fancy himself on Yonge St., Toronto. There are similar wholesale houses at the foot of the street near the canal, and similar displays of goods on either side of the street, with its rising slope till you reach the Genesee House, north of which are many handsome private residences and public institutions. Parallel with Main St., which runs north and south, are Pearl, Washington, Niagara and Delaware streets, the last being the finest in the city for its magnificent private residences, fine churches, ample boulevards and broad pavements overarched by lines of lofty trees. On this street stand three magnificent churches almost side by side. First, Calvary church (Presbyterian) a handsome and imposing edifice of white stone next, a Methodist Episcopal of equal and similar proportions but of red stone then Trinity Church (English) a massive building of red stone differing from the others in architecture, more ornamented with large circular windows of stained glass fronting the street. Another handsome English church is that of St. John on Swan St., built of white stone and resembling much the Presbyterian and Methodist, and whose Sunday School numbers 650 pupils. The writer witnessed the children's Easter floral service in this church. The altar, tablets, bishop's chair, and reader's desk were decorated with garlands of green. Above the altar was a blazing cross. From the bank of roses which filled the baptismal font sprang beautiful lilies,

PURE AND LOVELY CALLAS

arose from a vase at the corner of the chancel while the entire pulpit front was concealed by a mass of white and delicately-tinted flowers intermingled with green vines all artistically arranged. Fully one fourth of the immense assemblage that filled the sanctuary were children. Another fine church is that of St. Mary (Catholic) on Broadway St. to which thronged thousands of worshippers early on Easter morn. St. Paul's Cathedral is the most fashionable and aristocratic church in the city. Immense numbers throng there to hear the superb musical programme at Easter and to admire the lovely floral decorations of the church that day. However, no church in Buffalo has so fine a situation and such chaste architecture as the Metropolitan of Toronto.

On the other hand, few cities, perhaps, on the American continent, can boast so fine a Court House as Buffalo. Built of pure white stone, devoid of elaborate ornamentation, like the chaste Greek columns of old, it rises in the purity and simplicity of its grandeur. It occupies an elevated space with main entrances from opposite sides. Its interior is as

CHASTE AND MAGNIFICENT

as the exterior, having double stairways and double enclosed elevators leading from floor to floor. A tablet in the entrance hall shows the number and office of every room in the building. The Americans are a practical people. The Court House was erected in 1875, and in the same year they erected a magnificent gaol of white stone in the rear of the Court on the opposite side of the street. In Buffalo, from Court to prison is but a step, one may say.

In another respect Buffalo far exceeds Toronto. No monument in Queen's Park, lovely as Nature has made the surroundings, rises half so stately and grand as Buffalo's "Monument of Liberty" in Union Square. It was erected in 1882. The base has for the statue of a soldier standing at each corner as if to guard from every point of the compass the maiden standing at the pinnacle of the monument and representing the liberty of the nation. The monument is of pure white stone, circular column and bearing carved inscriptions. It is called the "Soldiers' Monument."

In another respect Buffalo surpasses Toronto and this is a national feature, I believe, of the American people. It is the courteous politeness of its people. If any doubt this statement let him visit Buffalo and ask questions of information from police men, business men or those he meets upon the street. Stranger receive a kind welcome. One citizen is considered as good as another if his reputation be good. Wealth builds no social barriers. Equal rights and liberties to all. A common brotherhood and a common humanity.

The average American young man thinks if he were in the place of Alexander of Battenberg he would leave Bismarck and the rest of them wrangling and elope with the girl.

"Mr. S.," asked a Professor at the Maine State College, "what do you understand by naturalization?" Mr. S.—"Naturalization is the process making a foreign-born person a native of the United States."

Madame Bouricaut and the Bon Marche.

When this century was in its first quarter, Marguerite Guerin, a peasant girl, lived in Verjux—a small village in the department of the Saone-et-Loire in eastern France. Her parents were very poor. They led the simple life of the French peasantry, working hard, earning little, and concerning themselves not at all about matters outside of their own and their neighbors' lives.

Marguerite was not sent to school. She had to help her mother with the work, and to pull weeds in the turnip-patch behind the house, and she hardly guesses that the world was not embraced in the hamlet beyond which she had never travelled.

As she grew up, it was necessary to do something to earn her living, and the only opportunity open to her was to become a washerwoman. The washing of Verjux was done on the banks of the Saone. There Marguerite Guerin stood, on her floating platform, and dipped her pile of linen clothes in the river. Then she spread them on the platform, and rubbed them with a scrubbing-brush. When they were scrubbed, and rinsed quite clean, she carried them—herself scarcely less wet than they—to the fields and spread them on the grass to dry in the sun.

At this time, there was a young traveling merchant, or pedlar, who drove a cart from village to village, selling linen at the fairs or *foies*. Every French place has its annual *foie*, or outdoor festival, made by people who travel from town to town in a sort of car, and set up their tents, booths, and merry go rounds along the villagestreets, or on some public square, or common. Among the showmen and vendors of trinkets are some pedlars with more useful wares.

Aristide Bouricaut was one of these. In time he arrived with his stock of linen at the *fete* of Verjux. He became acquainted with the Guerins, and, after a little, proposed to them for their daughter Marguerite. The parents were well pleased; for young Bouricaut bore a good character, and besides was the owner of a horse and cart which helped him to an honest living. So they were married, and Marguerite rose a step in the world. She now travelled in her husband's cart. Although they only met their expenses with the sales they made from day to day, they were content.

The French know how to economize in a thousand ways that Americans as yet are ignorant of. And by dint of contriving and saving a few sous at one time, and a few more at another, they at length accumulated a sum which served in these days to take them with their little boy to Paris.

In 1848 they had saved enough to make a venture of their own, and they bought a small place on the corner of the Rue du Bac and the Rue de Sevres, which they opened as a variety shop. They called it the "Bon Marche," which means literally "cheap market,"—a place where bargains are found. Madame Bouricaut assisted her husband. She made change and kept the books. Together they originated the happy system of "fixing prices." At that time, the prices in Paris stores were very elastic, varying according to the merchant's guess as to the size of his customer's purse. The Boucauts saw that it was not agreeable to customers to pay uncertain values. Accordingly they attached "etiquettes," or price-tags, to their articles, which served the double purpose of determining the price and saving time in asking it.

It was a struggle at first to sustain their humble beginning; but they were so courageous, and took so much pains to please, that their patronage increased. Presently they added the adjoining store to their own; and M. Bouricaut gave his clerks permission to invest their money in the business, with a return of six per cent. interest. Gradually the Bon Marche absorbed the adjacent shops, until it had crept over the whole great block, and risen to the height of five stories. Its trade, too, was not confined to Paris, but extended over France entire, then to the other European countries, and finally east and west to China, Japan and America.

When her husband died, ten years ago, Madame Bouricaut became the head of a business worth twenty millions of francs, with an income of from sixty thousand to two hundred thousand francs per day. She continued the business with eminent success, sustaining relations to finance unparalleled in the history of woman.

Her store is one of the sights of Paris. Everything is sold there, from a pocket-handkerchief to a Persian rug. There is something, too, to suit the purse of every purchaser; and the clerks are as attentive in doing up for one a box of notepaper at thirteen sous, as they are in taking one's order for a seal-skin sacque.

But there is another side to the Bon Marche which is not known to most of its customers. If it is so pleasant for those who buy, it is not less so to those who sell. There are more than thirty-two hundred employees, and they resemble an immense family. Madame Bouricaut felt gravely the responsibility of her position as mother to so many children. After her husband's death, she divided one-half of the business in shares among the employees, and established pensions for those who had served in the store more than twelve years. She took great care of aged and infirm employees, finding light work for them when they were no longer able to do their full share. Only last summer, she gave five million francs as the foundation of a fund to support superannuated clerks.

Another fine idea was the erection of kitchens and dining-rooms in the top of the store, where the entire force of clerks have their meals without expense. She also built a private infirmary for the employees, and engaged a doctor, who comes every day to investigate cases of sickness.

But remembering her own and M. Bouricaut's struggles for an education, Madame Bouricaut provided food for their minds as well as their bodies. She hired teachers of music and languages to give evening lessons to all who were anxious to learn. As a result, the Bon Marche has organized one of the best brass bands in Paris; while many of the clerks are excellent linguists, interpreting six or seven languages with facility. This makes the Bon Marche the most convenient store in Paris for foreigners.

There is a gymnasium and fencing-room for the men. And the hundred and twenty-five young women who serve in the ready-made department are lodged in Madame's own house, opposite the store. Each has her separate room, with polished walnut floor, dainty white bed, and fresh curtains.

But Madame's charities were not confined to the Bon Marche. The poor of Paris and the benevolent institutions throughout France knew her as a magnificent philanthropist. She looked upon her vast fortune as a sum entrusted to her to use for the good of others. She did not forget the scene of her *debut* in the commercial world, as the wife of a poor pedlar, and, last fall, gave the community of her birthplace six hundred thousand francs to build a bridge across the Saone at Verjux. This is to give the farmers a short route to carry their crops to market.

For herself, Madame Bouricaut spent next to nothing. She lived in the most simple and unassuming manner. Of late years, she had terrible attacks of asthma, and spent the winter months in her villa at Cannes—the mild climate of southern France alleviating her sufferings. It was there, that, unexpectedly, she died the 7th of December. She was buried from her parish church of St. Thomas Aquinas in Paris. The employees of Bon Marche, and delegations from the charitable institutions of France, with friends and *proteges* filled the church to overflowing, and made a vast procession to the cemetery of Montparnasse.

As Madame Bouricaut left no one but distant relatives, there was some curiosity to know what she would do with her sixty million francs.

Seventeen million francs are divided as legacies among the employees of the Bon Marche, in Sums varying from one thousand to ten thousand francs, according to their years of service. She also leaves them her beautiful chrysanthemum grounds at Fontenay-aux-Roses, with enough money to convert into a home for convalescent invalid employees. This makes two millions more. Sums of one hundred thousand to five hundred thousand francs are left to numberless benevolent associations. Homes for old women and schools for young girls are endowed. The five orders founded by Baron Taylor—the associations of artists, of musicians, of dramatists, of inventors, and educational workers—are each left a hundred thousand francs. Monsieur Pasteur and the archbishop of Paris have legacies of one hundred thousand, and three hundred thousand respectively.

The religious sects of Paris are remembered, the poor of each of the twenty *arrondissements* of Paris are to have some thousands. Her pictures are given to the collections of the Louvre and the Luxembourg; her linen and silverware to a house of education for poor girls.

These are only a few of the long list of legacies. All that remains is to build a hospital in the city.

The Women of England.

While the women lately in international council at Washington were exulting over what education had done for their sex during the last generation, a very serious discussion was begun in England as to whether, under the existing conditions there, this education has really been of practical advantage to women.

There are now in the United Kingdom 800,000 more women than men, or, as the London *Spectator* puts it, "there are 800,000 girls who, unless we establish polygamy, never can be married at all." The vast majority of these spinsters, of whom 500,000 are 35 years of age or older, belong to the educated or partly educated classes, and the rest of them are without money. Meanwhile the emigration of men from the crowded islands is steadily increasing their numbers actually and proportionately, the continuous agricultural depression is adding to their poverty, and the general diffusion of education is rapidly multiplying the ranks of those whose tastes and habits unfit them to earn their bread in the only employments in which there is a great demand for women's labor. Even though her pay be small, an ordinary working girl can always secure a place, but these "necessitous gentlewomen," these educated girls without money, are only competent for the light work for which the demand is comparatively small.

The consequence is that "the great shopkeepers could fill their establishments with the daughters of clergymen, country solicitor, doctors, and superior clerks, and then leave a kind of wonderful begging for admittance outside." These lighter situations, of one sort or another, are in so eager demand by a yearly increasing multitude of such women that "the business of the smallest patronage of the kind becomes a heart-breaking burden." Mr. Walter Besant tells how a talks report that he had established an association for providing "ladies" with copying work brought him an "incredible number of letters from writers who related "terrible, heartrending stories of suffering."

"What is going to be the end of all this? To the *Spectator* there seems to be "a sensible prospect" that twenty years hence it will result in "a serious demoralization of educated women from the desperate desire for a livelihood seen to be almost unattainable." Therefore it is "half tempted" to reconsider the whole question of education, and to "doubt if the majority of gentlewomen without means would not be better for ignorance, as leaving them better able to give up their grade at once," and join the class of the working women for whose labor there is a great demand.

It is also to be borne in mind that the proportionate number of educated men has increased, and continues to increase rapidly, and that there is a great competition between men and educated women for many of the places that do not require hard manual labor, or other qualification than the "general intelligence" which is so large a part of what both have to offer in the market. The consequence must be a reduction in the price for the work, and, therefore, of the incomes of fathers of educated daughters who in their turn will find it the more necessary to enter into the competition for work.

If, then, we do not go to the extreme of the *Spectator* and question the advisability of education for these women, we must at least conclude that there is something radically defective about the sort of education they are receiving. Though Mr. Walter Besant takes a purely poetic view of society when he declares that "no woman should be forced to work at all, except at such things as please her," we cannot overlook the fact that the introduction of women into the labor market has been one of the chief causes of the labor disturbances of modern times.

Artistic Curtain Stuffs.

I know of nothing in the matter of furnishing, that appeals so strongly to a housekeeper's heart as beautiful stuff for curtains and hangings. A visit to one of our large emporiums is productive of more discussion was begun in England as to whether, under the existing conditions there, this education has really been of practical advantage to women.

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"Only yesterday," he said, "I saw one of these diners, which consisted of a piece of hard, pasty like bread."

A POOR DINNER.

This piece of bread was produced and shown to the committed.

Lord Derby asked, "But was this piece of bread for the man's dinner or breakfast, Mr. White?" "I took it myself," said Mr. White, "as the remains of his dinner. He had coffee with it, but no fish, nor meat, nor anything else. It is the ordinary food of the sweaters. By working eighteen or nineteen hours a day for some years the working sweater in the slop boot trade hopes to be a knifer himself. The colonial market is flooded with work of the most worthless description turned out by these sweaters—boots with soles made largely of brown paper."

The Earl of Dunraven asked:—What is the price paid for finishing these boots?"

"The manufacturers pay fourpence a pair for finishing, or four shillings a dozen."

"What do you say," asked Lord Derby, "about the men who work eighteen hours a day?"

"I have known one sweater who, when he went home at midnight, was so exhausted that he was his custom to sleep with his head on a table, being too tired to go to bed. Any attempt by the man to organize themselves, to get shorter hours or to obtain better wages, is looked upon as insubordination and the masters will instantly dismiss them."

The life of a London sweater was hopeless and dreary, and it is not surprising that they showed inclinations to adopt revolutionary propaganda.

Asked about the sweaters, Mr. White added that they were usually intelligent and temperate, most attached to their families, of whom they caught glimpses, as it were. They never thought of amusements, and at forty years old a sweater was aged and worn out.

"Are they well behaved?" asked Lord Derby.

"Admirably behaved as regards morality; abominably behaved as regards cleanliness.

"Is the condition of these men better or worse here than in their own country?"

"Many of the men who come here from abroad have been driven from their homes by political reasons. Their social life here is certainly not better than that which they left in their own country."

Several workmen witnesses who were examined fully bore out the truth of Mr. White's investigation. One can stand as an instance of all.

A WORKMAN'S TESTIMONY.

Samuel Wildman, whose appearance contradicted his name, a boot finisher, said that he came from Hungary ten years ago, as he could not get a living there.

"What were you engaged at there?" asked Lord Dunraven.

"I was a tailor."

"Then what made you think you could do better here?"

From what friends in Hungary told him he came to England, went to the East End and was there told by a man that he could learn the boot finishing business in four weeks.

He worked for the man for four weeks for nothing, beginning at five o'clock in the morning and leaving off at midnight. He worked every day except Saturday. For these four weeks he was not paid anything. He subsequently obtained employment in another workshop. He had labored for the past ten years at sweating work from six in the morning until midnight each day in the week but Saturday and now earned fifteen shillings weekly. He had a wife and six children, and paid four shillings a week for rent.

He was required to work so hard that he could not drink his coffee or tea until it was cool, as he could not spare the time to drink it warm. The workroom was about four and a half yards square and two or three yards high. It had two windows, two gas-lights and one heating light, and four workmen, besides the master, were employed in it.

No inspector had ever visited it. The witness spoke in broken English, but was at last questioned by Lord Rothschild in German, and in reply answered as above.

She Was Saved

From days of agony and discomfort, not by great integrositions, but by the use of the only force pop corn cure—Putnam's Painless Corn Extractor. Tender, painful corns are removed by its use in a few days, without the slightest discomfort. Many substitutes in the market make it necessary that only "Putnam's" should be asked for and taken. Sure, safe, harmless.

ITCHING PILES.

SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops the itching and bleeding, heals ulceration, and in many cases removes the tumors. It is equally efficacious in curing all Skin Diseases. DR. SWAYNE & SON, Proprietors, Philadelphia. SWAYNE'S OINTMENT can be obtained of druggists. Sent by mail for 50 cents.

Life of the London Sweater.

The Earl of Dunraven is not only desirous of reforming the House of Lords but is earnest in trying to better the condition of the poor slaves of what is called here, as in the United States, the "sweating" system. He is chairman of the committee of which Lords Derby and Rothschild are members. They met in the library of the House of Lords taking testimony. The view is thus stated in an answer to a question which Lord Dunraven put to a witness, Arnold White, formerly member of Parliament and co-laborer with Walter Besant, George R. Sims and others in ferreting out abuses on the poor.

Mr. White:—"The remedies are:—1. The restriction of foreign pauper emigration especially that of men over fifty years of age, unskilled in their trade, speaking no language but their own and bringing no money with them. 2. The extension of the Factory Acts to adult males, with registration of all work-rooms, the certificate of registration to be affixed outside the house, and every room in the house to be accessible to the factory and sanitary inspectors. 3 The abolition of the conflicting and inadequate duties of sanitary and factory inspectors and largely to increase the number of the inspectors and to raise their qualifications.

THE "SWEATING" SYSTEM.

Mr. White went on to detail how, being interested in social questions, he had repeatedly come in contact with the "sweating" system. Lord Rothschild asked:—"How would you describe 'sweating'?"

"It is impossible to give a scientific definition. It might be called a system of grinding the poor." The word "sweater" used in the boot trade had the opposite meaning to that in the tailors' trade. In the boot trade a "sweater" was a man who worked himself; in the tailors' trade one who caused others to sweat. A master, or knifer, in the London boot trade took a half share. He could prepare work for two, three or four finishers. Supposing the price paid by the manufacturer was four shillings a dozen, the master would take two shillings and divide the remainder among three workmen. Thus it was evident that the master, or knifer, was anxious to increase the number of "sweaters," as he thus got an increased proportion of the money. The knifer provided his own gas with a cup of coffee in the morning and in the evening in order to prevent the workers from moving from their seats. He also provided them with tools, light and what was known as grindery.

THE SYSTEM OF WORKING

the slop boot trade had been brought about by two factors not in existence two generations ago—the practice of riveting and the unrestricted importation of green hands from Russia, Poland and Germany. They belonged to no union, and were willing to work for such remuneration as was given to Indian coolies, who would receive four or five annas a day. The absence of apprenticeship was another cause. Formerly workmen had to undergo an apprenticeship in order to be skilful. A "greener" who had not arrived a fortnight from abroad was now considered sufficiently competent to take part in the work.

The two great causes of sweating were the improvements in machinery and the importation of foreigners. Where there was not the poor foreigner there was not the sweating.

Answer to Earl Derby, who inquired about the hours of labor of sweaters, Mr. White said they worked about eighteen hours a day. He had seen men at work from five o'clock a.m. until midnight. They sat in their shirts and trousers. They ate and worked at their seats and took their meals there.

Consumption Curable.

It cannot be too often impressed on every one that the much dreaded consumption (which is only lung scrofula), is curable, if attended to at once, and that the primary symptoms, so often mistaken as signs of diseased lungs, are only symptoms of an unhealthy liver. To this organ the system is indebted for pure blood, and to pure blood the lungs are indebted no less than to pure air for healthy action. If the former is polluted, we have the hacking cough, the hectic flush, night-sweats, and a whole train of symptoms resembling consumption. Rouse the liver to healthy action by the use of Dr. Pierce's Golden Medical Discovery, take healthy exercise, live in the open air, and all symptoms of consumption will disappear. For weak lungs, spitting of blood, shortness of breath, chronic nasal catarrh, bronchitis, asthma, severe coughs, and kindred afflictions, it is a most wonderful remedy.

In a speech at Croydon Mr. Goschen credited Mr. Gladstone with a desire to have Parliament rise to its former dignity, but he said Mr. Gladstone was overruled by his copartner, Mr. Parnell.

They Pay $500, or Cure.

For many years the manufacturers of Dr. Sage's Catarrh Remedy, who are thoroughly responsible, financially, have offered in good faith, through nearly every newspaper in the land a standing reward of $500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they can not cure. The remedy is sold by druggists at only 50 cents. It is mild soothing, cleansing, deodorizing, antiseptic and healing.

In a recently published poem James Russell Lowell speaks of "champagne in the air." There is some disappointment felt because he did not mention the locality in which he had discovered this inspiring atmospheric phenomenon. Doubtless it was in a country where the climate is extra dry.

Asleep on the Railroad Track.

A little child, tired of play, had pillowed his head on a rail and fallen asleep. The train was almost upon him when a passing stranger rushed forward and saved him from a horrible death. Perhaps you are asleep on the track, too. You are, if you are neglecting the biliousness and constipation which trouble you, in the hope that you will "come all right." Wake up, or the train will be upon you! Constipation is too often the forerunner of a general "breaking up." Dr. Pierce's Pleasant Purgative Pellets will regulate your liver, stomach and bowels, and restore your system to its normal condition.

A bass drum may be a snare and a noisy instrument, but it is not as loud as a girl's hair when it is banged.

People who are subject to bad breath, foul breath, sour or sad disorder of the Stomach, can at once be relieved by using Dr. Carson's Stomach Bitters—a safe and sure remedy. Ask your Druggist.

Why are Cashmere shawls like deaf people? Because you can't make them here.

Consumption Surely Cured.

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, Dr. T. A. SLOCUM, 37 Yonge St., Toronto, Ont.

The man who stoops to pick up a cent often ruins half a dollar's worth of suspenders.

Whenever your Stomach or Bowels get out of order, causing biliousness, Dyspepsia, or Indigestion, try their splendid pills, take at once a dose of Dr. Wilcox's Stomach Bitters. Best family medicine. All druggists, 25 cents.

Why is a dead nigger like a candidate in the background? Because he is a dark corse.

HUMPHREYS' COUGH CURE cures in one minute.

It may be that a man can love but one woman in a lifetime, but how if he going to know unless he tries?

CINGALESE HAIR RENEWER restores grey and faded hair to its natural color and prevents falling out.

History is a mighty drama, enacted upon the theatre of time, with suns for lamps and eternity for a background.—Thomas Carlyle.

A Cure for Drunkenness.

The opium habit, dipsomania, sleeplessness, nervous prostration caused by the use of tobacco, wakefulness, mental depression, softening of the brain, etc., premature old age, loss of vitality caused by over-exertion of the brain, and loss of natural strength, from any cause whatever. Men—young, old or middle aged—who are broken down from any of the above causes, or any cause not mentioned above, send your address and 10 cents in stamps for Lubon's Treatise, in book form, of *Diseases of Man*. Books sent sealed and secure from observation. Address M. V. LUBON 47 Wellington street East, Toronto Ont.

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A. P. 396

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The Bank of Toronto, April 25th, 1888.

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