CEDARS OF LEBANON.

BR. TALMAGE DISCOURSES ABOUT THESE GRAND TREES.

And braws an infinite Number of Parac flets fietween Their Manifol & Cuelle tiesand the fives of Mou-An Inchement to Charles.

Proday Dr. Palmage preached another sermon of his series on Palestine and the adjoining countries. Dr. Talmage on-nounced as his text, Psalm 104: 16: "The cedars of Lebanon which He bath planted." In our journey we change stirrup for wheel, it is four o'clock in the morning, at Damascus, Syria, and we are among the lanterns of the hostelry waiting for the stage to start. A Mohammedan in high life is putting his three wives on board within an apartment by themselves, and our party occupy the main apartment of one of the most uncomfortable vehicles in which mortals were ever jammed and half strangulated. Hat we must not let the discomforts annul of disparage the opportunities. We are rolling on and out and up the mountains of Lebanon, their fore-head under a crown of snow, which coronet the fingers of the hottest summer connet cast down. We are ascending heights around which is garlanded much of the finest possy of the Scriptures, and are rising toward the mightest dominion that botany every recognized, reigned over by the most imporial tree that ever swayed a leafy country, the Labaner codars a tree milogized in my text as having grown from a nut put into the ground by God Himdo with its planting. "The trees of hobas

non which he had planted." The average height of this mountain is green thousand feet, but in one place, it No higher than six thousand feet can vegetation swist, but bolow that line, at the right season, are vineyards and orchards and olive groves, and flowers that dash the mountain side with a very car nage of color, and fill the air with aromatics that Hosea, the prophet, and Solomon, the king, cele-trated as "the small of Lebanon." At a height of six thousand feet is a grove of codars, the only descendants of those vas forests from which Solomom out his timber for the temple at deritation, and where at one time there were one hundred thousand atomen howing out the beam from which great cities were constructed. Hat this nation of trees has by human tecnoclasm been massacred until only a small group is left. This race of giants is nearly extinct, but f have no doubt that some of these were here when Hiram, King of Tyrs, ordered the as-sassination of those cedars of Lebanon which the Lord planted. From the multitude of ment to which it may be put and the employment of it in the Scriptures, the cedar is the divine favorite. When the plains to be seen from the window of this stage in which we rids to: day are parched under summer heats, and not a prace blade survives the fervidity, this tree stands in luxuriance, delying the minmer sun. And when the storing of winter tarrify the earth, and hurl the rocks tree grapples the hurricans of snow is triumple, and leaves the spent fury at its foot. From sixty to eighty foot high are they, the horizontal branches of great sweep with their intrien of leaves needle shaped, the top of the tree pyramidal, a throne of foliage on which might, and splender, and mination of bross go, or on, that for the most part the incumtains of fabanon are bare of fishings, while I am sorry to say, the earth in all lands is being likewise demuled.

As we ride along on these mountains of fabanen, we bothing how its coders spread their branches, and breathed their aroms, and cast their shadows all through the Hitle Solomen discoursed about them in his botanical works, when he spoke of trees from the order trees that is in Lebanon even unto the hystop that springeth out of

(me of the Lebanon codars was examined by a scientist and from its concentric circ years old and still standing, and there is anch a thing as reorlasting strength, and such a stauchness of Christian character that all time and all storally instead of being its demotition shall be its opposituity. Not mich are those vacillating Christians who are so plone on Similar than they have no rollgion last for the week day. As the anaronda gorge itself with food, and then search for a long while to he thoroughly inspirately, so there are mon who will on Sunday got such a religious surfeit that the rest of the week they seem theroughly dead to all rollgious emotion: They weep in offered under a charity sermen, but if on Monday a subject of want presents itself at the door, the begger's safety will depend entirely in quick limbs and an unobstructe ed stateway, to takes all the grace they can got to keep them from committing as sault and battery on those includers, who come with pute faces and stories of distress and subscription papers. The reason that God planted these cedars in the Rible was to striggest to us that we ought, in our religious character, to be deep like the cedar, like the coder, broad branched as the coder. A traveler measured the spread of the houses of one of of these trees and found it one hundred and aleven fest from branch tip to branch tip, and I have seen corines of Christian charactor that through their prayers and charis tics put out one branch to the utterment the attermest parts of Asia, and these wider branched Christia a will keep on multiply instantil all the earth is evershadownt with

that what has been the history of most of the great rectars in merchantles, in art, in law, i medicine, in statesmanship, in Christian usefulness "John, get up and milk the e-wes it's lates He half-past five in the morning. Split an arinful of wood on your way out so that we can build the Ares for breakfast. But your pare foot on the cold elelote, and week the ies in some pitcher before son our wash. Yes; it has been snowing and drifting again last night, and we will have to break the reade" The boy's otherstional advantages, a long oak plant without any back to it, in country school house, and stove throwing out more anoke than heat. Pressing on from one bard hip to another. After a while a postthere his to another. After a vittle a pos-tion on salary or wages small enough to keep life, but keep if at its lowest obti, starting in occupation or business with prosperous men brying to light you back at prosperous men brying to light you back at Starting in occupation prosperous men trying to light you back at a prosperous men trying to light you back at avery stop. But after a good while fairly on your feet, and your opportunities on your feet, and then by some aidden turn widening, and then by some aidden turn widening, and then by some aidden turn widening, and then of all earth and the situation, and defiant of all earth and this way up to the throne of the world grant poory, must sell his copyright of prevention to the three payments. And William Shakespare on his way up to be acknowledged the great.

and Canova, the sculptor, must toil on through orphanage, modelling a lion in butter before he could out his statues in marble. And the great Stephenson must watch cows in the field for a lew pennies watch cows in the field for a low pennies and then become a stoker, and afterwards mend clocks, before he puts the comotive on its track and calls forth plaudits from parliaments and medals from kings. Abel Stevens is picked up a neglected child of the street, and rises through his consecrated genius to be one of the most illustrious clergymen and historians of the consecrated services. the most illustrious clergymen and historians of the century. And Hishop Janes, of the same church, in bothood worked his passage from Ireland to America, and up to a useful-ness, where, in the bishopric, he was second to no one who ever adorned it.

While in banishment Xenophon wrote his nabasis and Thucydides his "History of the Peloponnesian War," and Victor Hugo must be exited for many years to the island of Guerusey before he can come to that height in the affections of his constrymenthat crowds Champs E-yees and the adjoining boulevardes with one million mourners as his hearse rolls down to the Church of the Madeleine. Oh, it is a tough old world, and it will keep you back and keep you down, and keep you under as long as it can Thirty years from now the foremost men in all occupations and professions will be

those who are this hour in awful struggle of early life, many of them without five dollars heir name. So in spiritual life it takes a course of bereavements, persecutions, slekuesses, and losses to develop stalwart Christian character. I got a letter a few days ago saying:—'I have harrly seen a well day since I was born, and I could not write my own name until I was lifty years of age, and I am very poor, but I am, by the grace of God, the happiest man in Chicago." The Hible speaks of the snows of Lebanon, and at this season of the year the snows there must be tremendous. The despest snow ever seen in America would be insignificant compared with the idest winter of snows on those Lebanon mountains. The cedars catch that sky-full of crystals on their brow and on their long arms. Piled up in great hefts are these snows, enough to crush other trees to the ground, splitting the branches from the trunk and leaving them rent and torn never to rise. But while crossing over these mountains of Levanon I bothink my self of what an exciting seems it must be when one of the cedars does full. It does not go down like other trees with a slight cracks that hardly makes the woodsman look up, or a hawk flutter from a neighboring bough, When a cedar falls it is the great event in the calendar of the mountains. The axemen fly. The partridges swoop to the valley for escape. The neighboring trees go down under the awful weight of the descending fionarch. The rocks are moved out of their places, and the earth trembles as from miles around all ravines send back the sympathetic cohoes, Crash | Crash | Crash | So when the great cedars of worldly or Christian influence fall it is something terrific. Within the past few years now many mighty and overtopping men have gone down. There seems now to be an epidemic of moral dis-The morat world, the religious world, the political world, the commercial world are quaking with the full of Lebanon catars. It is swittl. We are compelled to ory out with Sochariah the prophet, "How, he trees, for the cedar is fatien!" Some of the smaller trees are glad of When some great dealer in stocks gors down, the smaller dealers clap their hands and say, "Goot for him!" When a great political leader goes down the small politicians clap their hands and say, "Just as lexpected! When a great mine religion falls, many little ministers laugh up their alcoves and think themselves some how advantaged. Ah, beloved brothern, no one makes anything out of moral shipnasous, not a sycamore on the plains of dericho, not an olive tree in all Palestine is helped by the fall of a Lebanon cedar, Hotter weep and pray and tremble and listen to Paul's advice to the Calabians when he says, Considering thysoif lest thou also tempted," No man is safe thatit he is dead, unless he be divinely protection. Warron Hastings, rising until he became

Governor-General of India, and the envy of the chief public men of his day, plunges into cruelties against the barbario people he had been sent to fule, until his mane is citiefly associated with the criminal trial in Westminster Hall, where upon him came the anationas of Sheridan, Fox, Edmund Burke, the English nation, and all time. Howl, firers, for the coder is fatten! As eminent instances of moral disaster are found in our own land and our own time, instances that I do not recite lest I would the festings of those now alive to mourn the shipwreek. Let your indignation against the failen turn to pity. A judge of one of our American courts gives this greperience. In a respeciable but poor family, a daughter was getting a musical otheration. She needed one more course of one to complete that education. The father's means were exhausted, and so great was his anxiety to help his daughters tent he feloniously took some money from tor said, There is the money to complete, your musical education." The wife and mother suspected something wrong, and obtained from her bustand the whole story, and that night went around with her hus band to the merchant's house, and surrenderel the whole amount of the money and asked forgiv was Forgivoness was denied, and the man was arrested. The judge, knowing all the circumstances and that the money had all been returned suggested to the merchant that he had better let the mat for drop for the sake of the wife and the daughter. Not he would not let it drop, and he did all he could to make the case conspicitons and biasting. The judge says that atterward that same inexerable merchant was before him for breaking the law of the and, it is a poor rule that will not work both ways. Let him that standed take head less he fall. Not congratulation, but

tears when a codar is fallen! In my journey up and down Palestine and Syria nothing more impressed me than the treps the tersbinths, the sy camores, the tamarisks, the oleandars, the multerries, the olives, the myrtles, the palms, the cedars all them explanatory of so much of the Scriptures. And the time is coming when, through an improved arboriculture the found world shall be circumferenced, ougrilled, embosomed, emparadised in shade rees, and fruit trees, and flower trees. festan declares in one place. "The glory of Lebanon shall be given unto it," and of another place, "All the trees of the field shall come up the fir tree. Instead of the thorn shall come up the fir tree. Instead of the briar shall come up the myrtle tree." Oh, grandest aborescence of all time. Regin! shall clap their hands. Instead of the thorn

Afmond Pudding. Make a sponge cake, bake it in a long pan, have the cake about two inches there. Hanck a pound of almonds, and pound them in rose water, mix with four grated. erackers, six eggs, a pound of butter, a pound of sugar, and a wise glass of grape jelly. Four on the cake, set in the oven 20 minutes, cover with meringue flavored with extract of aimend.

THE PLACEE GIRLS

A CURIOLS SOCIAL INSTITUTION LEFT FROM SLAVERY DAYS

Young Women of Beauty and Refinement and Wealth Who Make Alliunces But Not Marriages With Men of Society-The Custom Dying Out.

It has been twenty-seven years since the slavery that gave to the South much of its wealth and power died at the stroke of Atraham Lincoln's pen, and many of the curious social features which were a part of and grew out of it are well nigh forgotten. Besides slaves, which were bought and sold, there was an intermediate class of people who have a peculiar history about whom nothing has been said or written. I ailude nothing has been said of written. I allide to the places women and their children. The places was almost entirely confined to New Orleans. The term comes from the French word meaning "placed," and the places were women of all shades of color, from the mulatto to the octoroon, who could not be distinguished from the whitest lady in the land, Sometimes when a girl of this grade of color

was sold she became a placee.
It is not, however, of the slave class that I write, but another far more interesting, Tuers has always been in New Oclesus a peculiar society of persons of color, who were not to be compared with the ordinary negro. It was known before the war as the "free people of color," and still retains that name. In it were the decendants of place women and the white men who maintained them. Many of this class are very rich; most of the women are handsome, and men and women are well educated. These persons scorn the ordinary negro or mulatto, for they themselves have in their veins the bluest blood of the city and State they live in, and, as white people will not associate with them, they are a community by themselves. Very many persons in New Orleans, generally "Americans" (by whom I mean those having no French blood on either side, are utterly ignorant of the fact that among the inhabitants of that most picturque of all American cities there is a sovery as exclusive as that of the Austrian court, the most aristocratic court in Europe, to which it is almost impossible to gain admission, which presents the colored race in a condition and light that does not exist anywhere else.

Its beginning was simple. There came to New Orieans a hundred years ago persons from all countries in Europe to buy and sell c. tion and other great Sonthern staples Some were from England, a few were from France, more were from Holland, Germany, and the Latin countries. They came out to America to make a fortune and go back to their native land to enjoy it. They had no home ties for they could bring none. They were young and ro-mantie. They saw the graceful, soft-eyed quadroon. They could not marry these women if they had wished to, for it was against the law, but they could set them free, and this they frequently did. The children born of these alliances constitute this curious society, which still exists, and has existed for a century. As the fathers of these children was generally rich, the young quad roon or octoroon children were well educated, The girls went to convents, one or two of which maintained special and of course separate classes for these girls, and were taught all that their white sisters ever learned. When they left there the mother prepared to "range" her daughter, just as in "the best society" the mother prepares to make a good marriage for her girl who is and its vicinity.

just coming out. difficult to be comprehended by Northern folks-thes girls were as innocent and good as any girl can be. Their mothers knew they could not be married to white men. The girl her elf loathed the negro as much as the nost delicate-minded white woman possibly could She knew the relation her mother held to her father, but que voulez vous? She had never been taught that anything about it was wrong; the good nuns of the Ursulines or other convents let that alone, for it would have been of no use. The mother had her ambitions, as mothers have no maiter what the color of their skins may by la society it is the question of the largest fortune that most frequently stirs the maternal heart. Who, therefore, can blame the poor creature who has never known any better state, and whose chief roligious sentiment was that she should love her children and have themchristined in the only Church? Who can blame her because she wishes for her child what the fashionable white mother so often desires for herses good establishment? Therefore, after the young octoroon bas reached the proper age, and has learned all the good nuns can teach her, her mother looks out for a good home for her, when she

The placesing is a matter of great importance to these girls and their mothers, and, indeed, to all their relatives. Twice a year a very select ball is given, which the places women attend, and, of course, the eligible girls. There the young girl sees about all the desirable men-I mean gentlemen, men of the loftiest social rank-that are in the society of the city. The see the girls. The etiquette and deportment is as courtly and state'y here as at any gentle-man'shouse in New Orleans. At such time the formal acquain ance is made, for these girls never remain one moment alone with man, save their confessor, perhaps, or brothers, until they are places. The mother of these girls have an intinate knowledge of the "inside" of New Orleans life, so far as it concerns rich and generally "eligible" young men of the highest social rank, that would astonish a Parisian chief of secret police. Where they get this information goodness knows, but they have it. At last the proper person is selected, most frequently a rich young foreigner, for not many ereoles or Americans newadays desire or cars to enter into such relations, with their results, for a lifetime. The man agrees to give the girl an establishment and fits it up, and she takes possession.

Here comes the most wooderful part of it

all, there never known a man to fail in his promises to the woman. Whatever he may uo, or to whomever he may cheat or lie, he keep: his faith with the woman who is his places. It is a curious thing, but there are reasons for it. No married woman could more faithfully keep her marriage vows than the places woman keeps her faith. They never break their pledges. Every Sunday the man dines, if possible, with his places, and he is expected to come to the house once or twice a week; but there is no nunting him up or bothering him with notes or messengers. Sometimes, when he has a very intimate male friend, he may invite him to dies with him at his house, I shall never forget a dinner of this sort some years ago, where the host was a young Greek-merchant whom I knew well, an eathusiastie fellow, the scion of a great London banking house, handsome as an old-time freek god. The girl-for she was only about twenty-to all seeming was as white as he. She had that clear white complexion that is only seen to perfection among the best

They were very much he love when cash other, and there was no more sign of coasses ness and vulgarity such as one usually as-sociates with relations of this character-viable than there is in the prettiest nest

that a man could select for a dainty bride, in which she should be shut out from the world. And, after a dinner that in refine ment and correctness of service and arrangement could not be surpassed, the girl sang some sweet low foreign songs in a soft foreign tongue, for like most of her class, she spoke very little English. I wondered if there could be any sin where there was no knowledge or intintion of evil, for our first mother Eve herself, over whom no priest fromed a service when she mated with Adam, was not more perfectly without guile

than was this child of the tropics.

There are in New Orleans to-day perhaps 200 couples whose relations to each other are those I have described. It is a matter that is extremely difficult to write about because of its delicacy, but somehow the innate vulgarity which is always a part of relations between the sexes not sanctioned by law or religion does seem absent from those that I have over known. As a class, no women are more fascinating than are these quadroons or octoroons. They have the prettiest little hands and the dantiest the prettiest little hands and the dantiest

Norm - Fontypool is only 17 miles due south from
feet, scarcely larger than those of a child. | Lindsay. And, then, such eyes! large, full of a languorous sweetness, and iringed with the deepest black lasnes. It is not difficult for one who has ever seen these women to understand their wonderful power over the man of the far South. There is a larger percentage of beauty among them than could be found in any equal number of ladies in the best society anywhere. They are well educated, and nearly all of them sing beautifully, for, with their taint of negro blood, they inherit the marvellous negro voice, and because of these things, perchance, it is that the men keep faith where one might think they would tire with satiety or disgust. These women usually have a strain of for-

eign blood, in which Spanish, Portuguese, or Italian predominates. They have inherited all the fierce passions of their Latin sires. Once aroused, they are unforgiving and dangerous in the extreme, and they are prone to jeal-ousy, especially in case of the attentions of their lords to ladies in society who know nothing of all this, and only see in Monsieur X or Y an extremely good-looking and accomp-lished gentleman who papa says is fast growing rich. These places women know all he deadly secrets of the openh, and po-sess a skill in poisons which is murvelious. Some durk stories could be told by New Orleans paysicians if they would speak, of poisons defy-ing medical skill, that gradually wastenway the victim's nerve and brain, and others, like the loco, that produce in-auty and death aimost instantly. Many tales could be told, and true ones, too, of men high in the fashionable world, rich, with everything material to make life worth the living, wio have tried the jealous patience of the places too far, and of the creature who is as true berself as any welded wife could be, and would endure patiently anything but supercedure, who has turned at last at real or fancied wrong and quickly used the dread secrets only known to ner race.

One evil of this system is the illegitimate children, though they seidom exceed two, The sons are usually well educated, and some of them have handsome fortunes and are the founders of families respected by nota white people and colored. From this cass came many valuable citizens and wealthy and energetic Louisiana business men. There was a well-known broker in New Orienns named John Ciay, who died several days ago, said to be the son of a noted poutic and At his death John Clay was worth \$2,0,000, made in honorable trade. A curiou cauracter named Delacroix was another son born of such relations. He became a great miser, and owned at his death nearly a million dollars' worth of real estate in New Orleans

There are many cases—well known, tooof men who had two families, one quadroon, have in my mind now such a case, and the colored sons have done far better pecuniarily than the whites, though both bear & name honored for years in the State in which they were born. Most of these wimen inherit some money, and often hand-some fortunes. They help the men who at they are places to with a zeal and maess, that would do honor to any wife, I had a friend, a prominent cotton in itchant, who in the panic of 1873 was in torrible straits. He would surely fail and his credit be gone unless he could get \$10,000, The banks would not help him, and no was almost on the verge of suicide. He was place to a beautiful woman. She somehow heard of his trouble, and did a thing these women never do except in a matter of al-most life and death. She sent for him. "Is this true which I hear, Alphonse?' she asked, in soft, graceful French, to which abeauty was added by the perfectly modulated voice. "Mon ami, why did you not tell me? Here is something for you," and she put into his hands an envelope. He opened it listlessly, and there was a eneck upon the strong st bank in the city, the Canal Bank, certified, for \$70,000! She had heard of her lover's peril and gone to her brothers and sisters, who were very well to do, and obtained this money for him.

In 1876, when the visiting statesmen were in New Orleans trying to in-ure a fair count, I remember to have sposen to a gentleman from the North of this peculiar New Orleans institution, and he told the others. They immediately became very anxious to see some of the places women. I should have said becore that about all the recreations of this causs are going sometimes to the theatre and twice a year to a grand ball, to which none ut they themselves, their protectors, and a few of the friends of the latter are invited. Cortain Custom House officials in New Orleans at the time spoken of, anxious to gratify the desire alluded to, got up what they called a "quadroon ball," and the visiting statesmen were out in force, with all the news paper corresponden's from the North, who vere there to find out what was going on, As none of the visiting statesmen spoke French, and but a few of the ladies knew English, very much conversation was impossible but there was a good deal of danc-

This was the "quadroon ball," of which the press North had so much to say at the The places will probably end with this generation. It was a relic of barbarism that has outlived slavery, for certain obvious

reasons. - New York Sun.

Hiring Out Bibles. There is a firm in New York that hires out bibles. There is a popular impression that every family possesses a bible, a dic-tionary and a copy of Shakespeare. This impression, like many popular impres seems to be an erroneous one. The bibles man or a bishop, if a church dignitary so high as a bishop is favoring the family in question with a call or visit. Such an in-teresting religious episode in the life of a fastionable family as the appearance of a hishop is usually known in advance, and he bible is secured in proper time. The leaves between the old and new testaments leaves between the old and new testaments are of course perfectly blank, and if a representative of the church should chance to turn to them he would find that his fastionable friends were alarmingly destitute of geneological records. Such a discovery would strike the family discovered with more horror than it would any one else.
They seem willing, however, to take the chances. Men who hire out the bibles domand a deposit in every case, and charge \$2.

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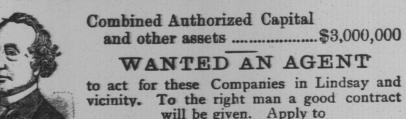
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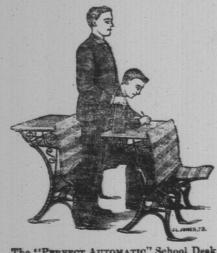
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