

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 6.

LONDON, ONT., FRIDAY, NOV. 2, 1883.

NO. 264

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(OFFICIAL.)
DIOCESE OF LONDON.

LONDON, ONT., Sept. 17th, 1883.

REV. AND DEAR SIR,—We beg to announce to you that our annual ecclesiastical retreat will begin this year at Mount Hope on Monday, the 5th of November, and will terminate on the following Saturday. The retreat is a time of special graces and blessings of which every good priest is desirous to avail himself in order to promote the work of his salvation and sanctification. In the midst of the distracting cares and responsibilities of the holy ministry, and especially of the pastoral office, we are exposed to neglect the all-important affair of our own sanctification, and yet by neglecting it we neglect our own true happiness and eternal interests; whilst our holy ministry must be like the barren fig tree of the Gospel, laying the leaves and promises of fruitfulness, but in reality bearing no spiritual fruit of sacerdotal zeal and fervour to feed the hungry souls of our people.

The object of the retreat is to enable us to repair past negligences and failings, to take practical resolves and efficacious measures to promote our own personal sanctification, to stir up the grace of God which is within us by the imposition of Episcopal hands, and in the strength of our revived priestly spirit to return to our posts of duty resolved to do our utmost to promote the glory of God and the salvation of souls.

You are of course required to be present at the coming retreat; and we wish it to be distinctly understood that no priest of the diocese may absent himself except for grave cause and without our express sanction. In this connection we wish to impress on the pastors the duty of coming prepared to pay the amount of the contribution to which their respective missions stand pledged for the work of building the new cathedral. We have been, for months past, carrying on this work by borrowed money, for which we have to pay a heavy interest, and we are even now very heavily in debt. If each pastor would pay the amount due by his mission we would thereby be greatly relieved and would be in a position to put the cathedral under roof this Autumn without involving ourselves and the diocese in too oppressive a debt.

We are confident you will do your utmost to cooperate with us in this great work, and that as far as in you lies you will gladly help in bringing to completion a structure that will redound to the glory of God and the honor of our Holy Faith, and that will stand for centuries an eloquent monument of the faith and piety of the clergy and faithful of the diocese.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

HOUSE OF PROVIDENCE, TORONTO.

LETTER FROM ARCHBISHOP LYNCH.

The following communication was read in all Catholic churches in Toronto on the 28th:—

St. MICHAEL'S PALACE, Oct. 28.
As next Sunday, the 1st of November, is the day to take up the annual collection for the support of the House of Providence, we consider ourselves called upon to press in a special manner the claims which this great institution has upon the good people of this city and diocese.

There are nearly 500 inmates, by far the largest number in any charitable institution of the country. The wants of the poor of this city, they say, increase, appeal to every charitable heart, especially for the coming winter.

A great many poor emigrants from Ireland come out with large families. They cannot support them until they get work. The House of Providence receives the children for a time till the parents are able to procure a home for them. This temporary relief has been of immense value to many of the poor parents burdened with children. In fact the children would have to be abandoned or sent to Protestant homes were it not for the House of Providence. Out-door relief had to be given to a greater number than usual during the winter. There are in the House at the present time 80 sick and incurable women, who have to be attended to at little children, besides an equal number of aged and indigent persons, many of whom were once well off.

In Paris, France, there is a society of highborn ladies, who spend two or three hours every day in turn in an Incurable Hospital doing all the offices of nurses, washing and dressing the sores, changing the bandages and linen, &c., &c. This is truly Catholic and heroic, imitating St. Elizabeth, Queen of Hungary, and many others of royal blood.

There are 68 helpless old men, who also require care as that of children, 122 orphan girls, and 130 orphan boys have to be fed, clothed, bedded, and schooled. Two hundred and fifty large loaves of

bread baked by the sisters, are consumed. The oven is never cool. There is no paid servant in the House: were not this the case a large amount of money would be spent. Another large expense had to be incurred this year and last. There was no adequate accommodation for the inmates to hear Mass, and a chapel of fair proportions was built, together with other accommodations, on which there is considerable debt, but God will inspire some of his servants devoted to the Most Blessed Sacrament to help to liquidate it. Then the roof of the main building had to be removed. It was defective and leaking in many parts, and injuring the house very seriously. Of necessity it had to be replaced by a new roof costing over \$2,000. When anything is absolutely needed for God's house or God's children we do not hesitate to permit debts to be contracted, as Holy Providence always manifests His care of His own children. He inspires His servants to supply His place. What would become of these 500 inmates if they were to be abandoned?

The poor, to whom God has promised to be a Father, look to Him through you in their need of assistance. The good Sisters who have all the trouble and anxiety of collecting funds and managing so large an institution, suffer a great deal mentally and bodily, but they act as servants of Christ, and their confidence in His mercy has been justified. Whatever you enable them to do for the little ones of Christ He will hold as done for Himself. Oh! what an honour to dress and bandage the wounds—to feed Christ in the hungry.

How rich will be the reward of the sisters and benefactors of the poor. In other places committees are instituted to collect funds for such institutions as the House of Providence. This is attended with great trouble and anxiety, but it relieves the sisters and leaves them enough to do to take care of the many poor; but with us the good sisters do all. It is edifying to see them humbling themselves so far as to stand in the market-place to receive alms for God's poor; to see them go door to door, and in the depth of winter, on sleighs, going from farm house to farm house collecting provisions to feed the poor. We are often afraid that the corpses of some of these good sisters will be returned frozen to Toronto. They have done for years past the work of the "little sisters of the poor," lately established in France. To feed, without clothing, 500 inmates at the low figure of \$1 per week, exceeds \$26,000 yearly; then if clothing, house repairs, and cleaning be added, together with the water rate, which at half rate amounts to \$424 yearly, the cost of keeping the large house is very great, and great too, is the trouble and anxiety to meet all calls. The merciful providence of God alone is relied on to supply all wants. The medicines, coffins, and burial expenses, too, of a great number of poor, who find an asylum to prepare for a happy death, amount to a great deal. We need not mention here the various sources from which help comes. They are known to the people themselves. They press but very lightly on each individual, yet all have the consolation of knowing that God's poor are cared for both in life and death. Some legacies have been received from time to time, which benefit the souls of the givers more than the poor, even independent of their continual prayers. We need exhort our good people to think more of their own souls in their last will. They often neglect themselves and leave all to heirs, who may very soon forget them. They send nothing, or very little, before them to weigh in the balance of Divine justice against their sins. A grand funeral with a long line of carriages, an expensive coffin and grand marble tomb, too often administer to the pride and consolation of the living rather than help the dead. Those who give to the poor but lead to the Lord, and He will repay both principal and interest at the moment of death, when the soul is balancing between a miserable and a happy eternity. "Alms deeds free from death, cleanse from sin, and cause us to find mercy and life eternal." Job. 12c.

Yours in Christ,
JOHN JOSEPH LYNCH,
Archbishop of Toronto.

NOTES FROM ROME.

BY THE PILOT'S SPECIAL CORRESPONDENT.

Rome, Oct. 5.—The Rev. Dr. Donnelly, who, on the occasion of Cardinal McCabe's visit to Rome to receive the Cardinal's hat and take possession of his titular church, acted as the Cardinal's Secretary, has just been appointed Auxiliary Bishop of Dublin, by the Propaganda. Dr. Donnelly has excellent qualities and is universally respected. The failing health of the Cardinal has rendered it necessary for him to entrust much of the work of his extensive and important Archiepiscopate to another.

The newly-appointed Bishop of the Diocese of Hamilton, Ontario, arrived in Rome a few days ago. As I have already mentioned in "The Pilot," his return to Rome is for the purpose of being consecrated here. He has returned to his former residence at the Minerva, the chief house of the Order of the Dominicans in Rome, to which Order he belongs. His consecration will take place in the Church of the Minerva, as it is thought, on the second Sunday of November. The consecrating Prelate on the occasion will be His Eminence Cardinal Howard. The assistant Prelate at this consecration will be Monsignore Vincenzo Leone Sallua, of the Order of Preachers, Archbishop of Chalcidonia, and Commissary of the Holy Office, and Rt. Rev. James V. Cleary, Bishop of Kingston, Canada. A special interest surrounds the appointment of Father Carberry to this Diocese, as he was wholly unconscious of the intentions of the Holy

Order. The following beautiful and instructive sermon was preached last Sunday evening by Rev. Father William, O. S. F., in St. Joseph's Church, Chatham.

FAITH.

"We walk by Faith and not by sight." 2 Cor. 5: 7.

St. Agathon, the hermit, was renowned for his great sanctity of life, especially for his solid humility. His brother hermit, however, wished to put his piety to the test. "Father," he said to him, "a great many are scandalized at you, because you are proud and over-bearing; you despise others and slander them in order to make yourself appear more virtuous. Others again report that in spite of your grey hairs, you are addicted to the vice of impurity." Agathon replied: "I must confess that I am a sinful man, and I cannot deny my wickedness." He then prostrated himself upon the ground and begged his brother to implore for him the mercy of God. Being convinced of the true humility of brother Agathon, his fellow-hermit brought up other accusations which he bore with the deepest humility. "Yes! and they say that you have denied the faith. You are, then, an apostate!" When Agathon heard these words his brow became dark and wrinkled, and with indignation he exclaimed: "If an apostate! If my soul never, never! If I were the greatest sinner never would I deny the faith, for if I fell away from Christ and his church I could not receive the forgiveness of my sins. Without faith I would be lost—lost forever! You may call me anything, but not a renegade." Agathon is right, my brethren, for whosoever falls away from the faith severs himself from God and cuts asunder the last tie which unites him to the great Creator. Cling to the cross and your holy faith, for faith is the root and foundation of salvation. "Unless we walk here in faith, we cannot there in yonder life walk in God's sight," says St. Augustine.

As the subject of faith is of such fundamental and grave importance, I will endeavor this evening to speak on the Faith of the Catholic Christian.

What is faith, properly speaking? Properly speaking, it is only in things which we neither see nor understand, that we do believe; for if we see anything with our eyes and examine it by our senses the knowledge we acquire of it by this means is not faith but experience. If we come to the knowledge of anything by a train of arguments drawn from known principles, or by comparing the known properties, relations and connections of things together, the knowledge we acquire by this means is not faith, but reason and demonstration. But faith or belief, strictly speaking, embraces only the knowledge we acquire of things from the testimony of others, even though we never saw them with our eyes, or even cannot comprehend how or why they should be as they are. It is a knowledge which we acquire of things from the testimony of others, even though we never saw them with our eyes, or even cannot comprehend how or why they should be as they are. It is a knowledge which we acquire of things from the testimony of others, even though we never saw them with our eyes, or even cannot comprehend how or why they should be as they are.

Examples of this are every day before our eyes. Learners of art and science must take many things at first upon their master's word and believe many things which they neither see nor understand, and yet have no difficulty in doing so on the authority of their master, who declares them. If this be the case in daily instances about the things of this world, where the testimonies are only of men, how much more ought it to take place concerning the things of the other world and where it is God who declares them. It is plain we can never discover the things that are supernatural either by reason or experience, and that except God Almighty reveal them to us we must eternally remain ignorant of them. "No man," says Christ, "knoweth who the Son is but the Father, and who the Father is reveal them." Luke X. If God, therefore, discover any supernatural truth to mankind, who can refuse to believe it upon his word, even though he cannot understand it. Can we be surprised that we should not understand spiritual things when there are thousands of bodily things before our eyes every day which we cannot comprehend? Is it a matter of wonder that our finite understandings should not be able to see what belongs to an infinite God, or penetrate into the views and reasons of an all-wise Being? Or shall we poor weak creatures presume to decide what is possible for our Almighty Creator to do or not to do? Or what is becoming and fitting his infinite wisdom to do?

But to understand this matter to the bottom, we must observe that there are three things which may be considered in any object of our knowledge, its existence itself, the manner how it exists, and the reason why it exists. Now it is plain that we may know some one or other of these three things, without knowing them all. We know that wheat sown in the earth grows up to a new crop with great increase; this fact we know for certain; the reason why this is so we also know, to wit, to supply food for man; but the manner how it is so we cannot comprehend. If one takes any medicine it produces certain effects in his body. That the medicine he takes has the virtue of producing these effects is a fact we know from experience. Why it has this effect is also manifest, namely, to contribute to the

health of man; but the manner how it comes to have this effect all the physicians of the world can never clearly explain.

From time to time comets are seen in the heavens, and by the observations of the learned it appears that they run in a course quite different from the other heavenly bodies and with an immense velocity. That comets exist we know for certain; but in what manner they run such a singular course, or why they do so, or what purpose they serve, who can explain it?

If, therefore, even in things before our eyes, though we be certain of their existence, we are so often ignorant of the why and the how, is it to be wondered that we are ignorant of things supernatural?

Therefore, if God reveals it to us that such and such things are so, and though we cannot understand the why and the how, we must believe, even though in appearance they seem contrary to our idea of things.

What now is Faith in Jesus Christ? It is the firm belief of all those heavenly truths which he has revealed to man concerning God and eternity and the salvation of our souls. Could not man have acquired the knowledge of those heavenly truths by his own strength? No. It was impossible for man, by his own abilities, ever to have attained the knowledge of them. These truths are above nature, they belong to another world and many of them depend solely upon the will and good pleasure of God, and, therefore, could never have been known to man, unless God had revealed them to him. Hence we guess aright at things that are upon earth and with labor do we find the things that are before us, but the things that are in heaven who shall search." Wisd. IX. ch.

Has Christ left us a rule by which we may know the truths he has revealed? Most undoubtedly; and this rule is a plain, comprehensive and certain one.

The Catholic Church teaches that this rule of faith is the Word of God as interpreted by the Church. No rule can be plainer or more adapted to the infirmity of human nature. For let a person be ever so illiterate, if he even cannot read, and have but the smallest degree of common sense he can always be instructed in what is necessary for him to know by the church's teaching. In ages before printing was ever invented, thousands and thousands learned the necessary Christian duties and doctrines by this easy rule, expressed in the Apostles' Creed: "I believe in the Holy Catholic Church." This rule is certain, worthy of the divine wisdom and goodness of Christ. The certainty of this rule appears from the nature of the rule itself; for this does not consist in the private opinion of a few particular persons, but in the unanimous doctrine of the great body of the pastors of the Church spread throughout the whole world. Now these pastors are exceedingly numerous; they are spread throughout all nations and they differ from one another in their country, language, manners, government and worldly interests, and even in their opinions about matters of knowledge and learning. When, therefore, they all agree in giving us the same interpretation of scripture, or in declaring to us any truth of religion, it is not infinitely more certain to follow the decision of this body of teachers than our own private judgment? Would not a man be a fool to prefer his own interpretation to the just and approved civil law of his land in opposition to the decisions of the body of judges and jurists?

Is not the finger of God strikingly shown in his Church, when he keeps such multitudes of men united in religion, who so widely differ in everything else. Hence St. Cyprian says: "He cannot have God for his Father, who has not the Church for his mother." You know well what St. Augustine says: "If you do not even believe the gospel unless the Church moved me to do so." How certain we are if we take the Church as our guide in matters of the scriptures, which, according to St. Peter, are hard to be understood. How immense is not the number of the unlearned? And even among those who are learned who can be sure of his own stability? But are not the scriptures a comprehensive rule of faith?

Far from it. There are things believed and practiced by all Christians for which no authority is found in Scripture. Nay, which are contrary to the express words of scripture. The law of God laid down in scripture commands the seventh day of the week, which is Saturday, to be kept holy and no manner of work to be done on it. There is not in the whole bible a single text annulling that law or dispensing with it, and yet all Christians think it lawful to work on the 7th day and think it a duty to keep holy the first day of the week, or Sunday, in place of it. The Scripture expressly forbids to eat blood or things strangled, as a command of the Holy Ghost, Acts XV. And yet this law is broken every day by Christians without scruple, though they have not the authority from the bible to do so. All Christians believe the scriptures to be the Word of God, written by the inspiration of the Holy Ghost; yet it is impossible to prove from the books of the Canon of the bible that the writers of these books were all inspired by God, that the books, as we have them, are such as were written by them without addition, diminution, or corruption; or that the translations made of them are faithful, and agree with the originals.

What is the consequence of these reasonings? That seeing the written word alone, as interpreted by every man's private judgment, cannot be the plain, certain and comprehensive rule of faith left us by Christ, who said: "I have yet many things to say to you; but you cannot hear them

now; but when the spirit of truth shall come he will teach you all truth." John xvi.—"He that will not hear the Church, let him be to thee as a heathen and a publican." Hence the Bible is our material guide and the Church our formal guide and both of these are united in the one certain, plain and comprehensive rule of faith: "I believe in the One, the Holy, Catholic, and Apostolic Church." Our faith in this rule must be firm.

As St. Peter said to Christ: "To whom shall we go, for Thou hast words of eternal life?" then the faithful Catholic says: "To whom shall we go, for Thou O Church of God, being the oracle of God, hast words of eternal life?"

Take an instance: What would you think of a friend who would bargain that in spite of his present trust in you, he might be allowed some day to doubt you, who, when a thought came into his mind that you were playing a game with him, or that you were a knave, did not drive that thought from himself with indignation or laugh it away, but considered that he had an evident right to indulge it, any, should be wanting in duty to himself if he did not? Would you not think that your friend trifled with truth, that he was unjust to his reason, that he was wanting in manliness, that he was hurting his mind, if he did not banish such doubts about a true and trustworthy friend?

Give me, you would say, for my friend, one who will unite heart and hand with me, who will take my part and stand with me, though he may sometimes be critical, will always be anxious that others should also have faith in me.

What would you say of a friend that listened to every idle story against you? You would not trust him and like his absence better than his company.

Thus, a Catholic, who follows out a doubt against his Church, is not any more a faithful member. You will sometimes hear of Catholics falling away, who will tell you it arose from reading the Scriptures, which opened their eyes to the "unscripturalness," so they speak, of the Church of the Living God. No, scripture did not make them disbelieve; they disbelieved when they opened the Bible, they opened it in an unbelieving spirit and for an unbelieving purpose.

They began, in self-will and disobedience, worshipping their own dear selves and their own private judgments in opposition to what Christ says: "He that will not hear the Church is a heathen," etc., and they become apostates, drifted to and fro by every wind of doctrine.

Have we not the most alarming instances of this in history? With the bible open before him Mameer finds that titles and great estates are impious usurpations contrary to the natural equality of the faithful. He invites his followers to praise God for finding this in the bible, and they proceed, with fire and sword, to extirpate the impious and possess themselves of their property. Next comes a Dutch shoemaker named Beccol or John of Leyden, who finds in the Scriptures that earthly law is a restriction on liberty, and behold the sapient son of Crispin flings away his tools, puts himself at the head of a fanatical mob and proclaims himself King of Zion. He takes 14 wives at once, asserting that polygamy is Christian liberty and a privilege of the saints.

Joanna Southcote, the "Praise God Bearebones," the Mormon, the hosts of others are a undeniable proof of the danger of self-trust and private judgment. In conclusion, I most earnestly remind every Catholic here to exercise a lively faith in the faith enlivened by good works. St. James says: "What shall it profit if a man say he hath faith, but hath not works. Faith, if it have not works, is dead in itself. The devils also believe and tremble." Do not risk to believe in that comfortable doctrine, which makes the path to heaven quite smooth and easy: "Christ has left nothing for us to do, except to believe."

If this doctrine were only safe, it would certainly be a decided improvement on the good old Catholic method of penance. It has widened and smoothed the once narrow and rugged way of salvation; and a Christian may now go to heaven on comfortable turn-pike, if not on a railroad.

Verily, ours is an age of improvement. We have greatly improved on the example of St. Paul, of John the Baptist and of Christ Himself. Do not be deceived, my Brethren!—there are not two different roads to heaven; the one ancient, the other modern; the one strewn with thorns and the other with roses; the one offering us pardon on condition of good works and the other bidding us to be of good cheer—for that faith alone will save us. Remember what Melancthon said to his dying mother who asked his advice as to the religion she should then embrace: "The new religion is the more convenient, but the Catholic is the safer."

Hold in your hand the lantern of faith lit up by good works. Amen.

VANDALISM.

One of the grossest outrages that ever occurred in this city was, on Monday evening, perpetrated in St. Peter's Cathedral. The organist having visited the cathedral shortly before the time fixed for holding the Rosary service was astonished to find the organ mutilated and damaged to an extent rendering it almost useless. The run of stops, fifteen or sixteen in number, had been sawed off close to the instrument, the keys all twisted out of place, and the front of the organ hacked. The handle of the bellows had also been wrenched out, and general injury inflicted on the instrument.

The precise time at which the outrage was perpetrated was in all probability some moment between six and seven

o'clock, when the church had been temporarily vacated. Immediately on its discovery Father Tiernan placed the matter in the hands of the police. The offenders will, we trust, be speedily discovered and brought to justice. No punishment could be too severe for such lawlessness and villainy.

OBITUARY.

MRS. HONORA O'KEEFE.
We deeply regret to announce the death of Mrs. Honora O'Keefe, wife of Patrick O'Keefe, which took place in Grand Rapids, Michigan, on the 27th September last. The deceased lady was for many years a resident of London. She was a native of Oronmore, Co. Galway, Ireland, and a sister of Richard Carriek, Esq., of Montreal. We had the pleasure of her acquaintance for many years, and admired her many amiable qualities. She was one of those Irish ladies of the olden time, in whom shone out all those brilliant qualities of ardent faith, sincere piety, and intense love of country. We hope the reward of a well-spent life awaits her in eternity. May her soul rest in peace.

MR. RICHARD DINAHAN.
We deeply regret to chronicle the death of Mr. Richard Dinahan, which occurred on Friday last at Montreal, at the residence of his son, Mr. Patrick Dinahan. The sad intelligence of Mr. Dinahan's demise was first received here by Mr. John Keary, and as soon as it was made public excited the deepest and most widespread regret. The deceased gentleman had been for nearly forty years a resident of London. The old residents of the city all remember the venerable appearance of Mr. Dinahan, who for upwards of twenty-five years was in city employment. Deceased was a native of the County Clare, Ireland, and after serving a full term in the 80th Regiment, retired with the rank of Colonel and Pay Sergeant, after which he came to Canada in 1845, with the intention of devoting his attention to farming, and settled in the Township of Carleton, near the village of Delaware. But the retirement of rural life had little or no charm for his naturally ardent disposition. He consequently moved to London. For many years the deceased gentleman had been ailing; and some time ago left this city for Montreal where on Friday last, fortified by all the consolations of religion he passed away in his eighty-fourth year. The remains were brought here for interment. The funeral took place on Monday at 10:30 a. m. from St. Peter's Cathedral, when the Rev. Father Tiernan sang a solemn requiem mass. There was a very large congregation present, gathered to pay a last tribute to one whom they had so long known and justly esteemed. After mass Father Tiernan addressed the congregation on the necessity of men leading true Christian lives in order to prepare themselves for a holy and happy death. A good life is the certain forerunner of a good death. Since all men must die, it is indeed of absolute necessity, the eternal interests of their souls being at stake, that they prepare themselves for that awful and final moment which is to decide their fate for eternity, and that moment is the moment of dying. St. John speaking of their dying a holy death pronounces them blessed, "Blessed" he says, "are the dead who die in the Lord," and the reason assigned by this great Apostle for this declaration is that resting as they will from their labors, "their good works will follow them." To obtain a holy and happy death should be the end and aim of all our actions.

The Rev. Father spoke very feelingly and eloquently of the Christian life led by the good man whose remains were about to be consigned to the grave, showing that in all regards he was an exemplary citizen, a fervent and devoted Catholic, and a model parent. Father Tiernan's touching allusions to the deceased produced a very profound impression. The remains were conveyed to St. Peter's cemetery attended by one of the largest corteges for many years seen in London. The deceased gentleman leaves two sons, Peter and Patrick, the former being the eminent Father Dinahan of the Dominican order, the latter a respected merchant of Montreal. To both we tender a hearty expression of condolence in their bereavement.

DETROIT ART LOAN.

It is only just, taking, as the RECORD does, a deep interest in every true educational effort, to make a few editorial remarks on the magnificent collection of art known as the Detroit Loan. The Church has ever fostered genius and under her protecting wing and in her service was produced those masterpieces that even in this day of general art training remain unequalled. Our visit to the Art Loan was one of unequalled pleasure, and we only regret that space forbids us lingering on the many objects of beauty associated there. The necessity for this course is implied in the fact that there is over 6000 articles on view. Paintings by ancient masters as well as every modern artist of note, gem the walls, and masterly creations of the sculptor's art deck the corridors; rich laces, old armor, antique bronzes and rare books, are in loving companionship. Precious historical relics delight the student and textiles created by deft fingers provoke the curiosity of fair patrons. The announcement that Manville & Co. will run a special train to Detroit on Nov. 8th, at the cheap rate of \$1.50, will be hailed with pleasure by our readers, and we can assure them of a delightful and instructive day. This is the last chance, as the Art Loan closes on 10th November.

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