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The Parish Guide.

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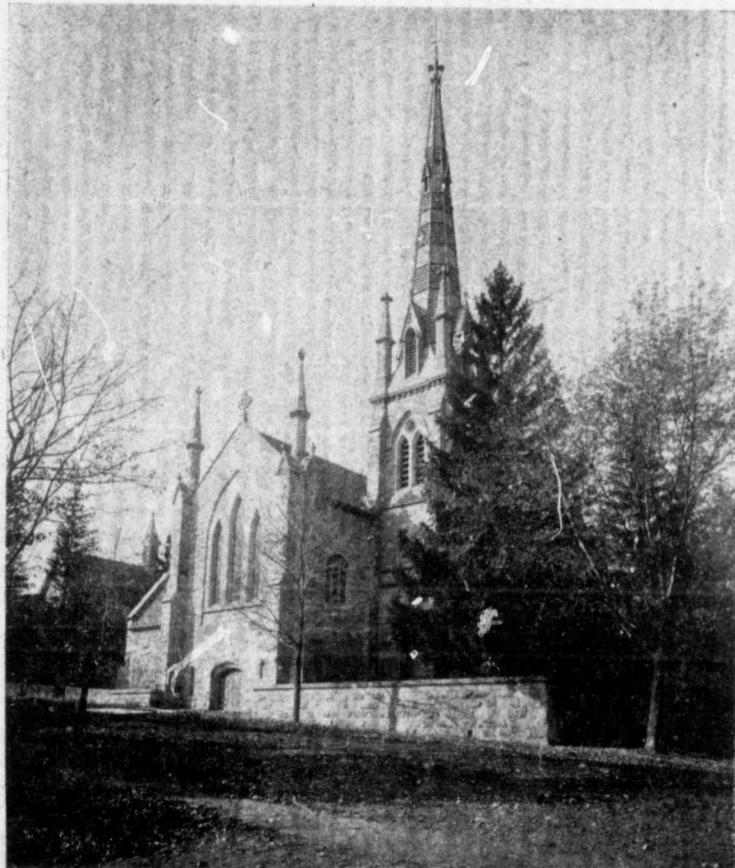
MAY, 1894.

No 5.

CHURCH OF THE ASCENSION,

CORNER JOHN AND MARIA STS.,

HAMILTON.



CLERGY:

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Cor. Hannah and McNab.

REV. F. E. HOWITT, ASSISTANT,
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SERVICES:

W.—Morning service, 11 o'clock.

Evening " 7 "

Sunday-school, 3 p. m.

Rector's Bible Class, 3:15 p. m.

Communion—1st Sunday in month, 11 a. m.

" 2nd " " " 9 "

" 3rd " " " 7 p. m.

" 4th " " " 11 a. m.

Confirmation—2nd Sunday in month, 4:15 p. m., and
any other time upon notice being given.

Services at the Mission Room, Wellington Street,
Sunday evening at 8 o'clock.

Monday.—Daughters of the King, 7:30 p. m.
Weekly.

Tuesday.—Woman's Auxiliary, Missionary Association, 2:45 p. m. Weekly.

" District Visitors—1st Tuesday in month.

" Dorcas Society, as arranged.

" Temperance Society, 8 p. m. Monthly.

Wednesday.—Service, 8 p. m. Weekly.

" S. Andrew's Brotherhood, 9 p. m.

Weekly.

Friday.—Confirmation Class.

" Service in Advent and Lent, 8 p. m.

Saturday.—W. M. A., Junior Branch, 10 a. m.

Weekly.

" Choir practice, 8 p. m. Weekly.

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The Parish Guide.

VOL. I.

CHURCH OF THE ASCENSION, MAY, 1894.

NO. 5

The Calendar.

MAY.

1. SS. Philip and James.
3. Ascension Day.
6. Sunday after Ascension.
13. Whitsunday.
14. Monday in Whitsunday Week.
15. Tuesday in Whitsunday Week.
20. Trinity Sunday.
27. First Sunday after Trinity.

Henry Fawcett.

Henry Fawcett started as a boy with the ambition to enter the English House of Commons. This aspiration he regarded as an inspiration from God, for he looked upon the position as a trust. He coveted it not to gratify any ambition for distinction and power, but that he might serve his country by removing from millions of his countrymen the degradation of ignorance. One day, after he had graduated from the university, Fawcett and his father went out shooting. The son was in advance some thirty yards, when a covey of partridges rose between him and his father, who fired at a bird which was in line with his son. The bird was shattered by the charge, but two pellets passed through the tinted spectacles of the son, one through each glass, entered the eyes and embedded themselves behind them. In an instant Henry Fawcett had been rendered blind for life.

His first thought was, not that he should be forever excluded from the House of Commons, but that he should never again see the lovely view which he had just been admiring. The father was broken-hearted, for the son was the pride of his heart, and he had made the youth's ambition his own.

The son, however, was not crushed by the terrible calamity. Though cast into utter darkness at the morning of his life, young Fawcett looked the calamity steadily in the face. He resigned himself to the inevitable, but he determined that the calamity should not make him abandon any duty he could perform, nor persuade him to give up the ambition of his life. From that moment his blindness lost half its terrors. It remained an impediment, but never became an obstruction. The man was crippled, but though he limped he kept step with the most stalwart and strong.

As a Fellow of the university he resided at Cambridge, and was elected its Professor of Political Economy. His verbal memory was weak, and he seldom trusted himself to make a quotation; but facts and figures were grasped by him with such precision as to fit him for his professional work. He became an authority in what Carlyle called the "Dismal Science," and a popular lecturer with the undergraduates.

Seven years after the accident,

the blind, poor, unknown young man sat in the House of Commons as a member for Brighton. Fifteen years of distinguished service as a Liberal member, wherein he displayed remarkable ability as a debater, caused Mr. Gladstone to appoint him Postmaster-General. Immediately he broke away from the traditions of officialism, by making it apparent that the nation did not exist to maintain the Postmaster-General, but that his office was created, and that he was put in it to serve the nation.

Prime ministers had regarded the post-office as a source of revenue. Mr. Fawcett insisted that this large arm of the government should do better work than increase the revenue; it should diffuse knowledge, expand trade, increase prosperity, encourage family correspondence, and facilitate thrift.

During the four years and a half that the blind man ran the great engine, he made it deliver parcels, receive the savings of the poor, insure their lives and pay them annuities. He lowered the charges on telegrams—the telegraph being a government monopoly in Great Britain—and greatly increased the use of postal orders.

He died in office, and the "common people," imitating the Queen and Mr. Gladstone, sent to Mrs. Fawcett written expressions of their great loss.

— — —
 "Then only live we, when we live to God."

The Word "Protestant."

"At any rate let us never be ashamed of that word which is so often urged against us, as a very watchword of disunion. Never let us shrink from speaking of our church as Protestant—Catholic it is in its faith and principles, Protestant in its attitude to false teachings and doctrinal error. Are we to be told that it is merely a 'negative' word? Is this to be a reproach to us? Is not one of the holiest titles of the Universal Church a negative title? Is not the whole Church of Christ a 'Militant' Church. Militant against sin, the world, and the devil, even as our own branch of the church is Protestant—Protestant against perversion and corruption? God forbid that we should ever be tempted to disown the attitude which jealousy for the honor of our dear Lord compelled us to assume! God forbid that our church should ever merge her honorable and distinctive title in the dangerous and disloyal acquiescences of doctrinal compromise.

BISHOP ELLICOTT.

Knowing God.

Knowledge is power. The difference between the successful and unsuccessful, the prosperous and the impoverished man, is often simply a difference in knowledge. The knowledge of science enables one to command the resources of nature. Men have lived in poverty while possessing lands in which were mines of untold wealth. The lack of knowledge

kept them poor : others with greater knowledge became rich.

A knowledge of *man* enables its possessor to make use of men to accomplish his purposes. Knowledge also serves as a safeguard against deception, imposition, mistakes, and many evils. But there is no knowledge which is so potent for good, and has such adaptations and capabilities as the knowledge of God. "This is life eternal, that they know Thee, the only true God, and Jesus Christ whom Thou hast sent." The angel declared to the prophet Daniel that "the people who do *know their God* shall be strong and do exploits." It is not enough to know there is a God, nor to know Him as a God of Abraham, Isaac, and Jacob ; but the people who do know *their God*, the living God, a present, mighty, eternal helper, "shall be strong and do exploits."

There is many a man who is weak, feeble and helpless, whose great need is to know God. If he had this knowledge his arm would have new strength, and his heart would feel new courage. If he had this knowledge, no fears could dismay him, no doubts disturb him. What wonders have been wrought by men who knew their God ; what exploits have been performed, what victories have been achieved, what triumphs over sin and evil, over darkness and despair.

Let us seek the knowledge of God, and pray that we may know Him, and that, robed in His righteousness and his strength, endowed with His power from on high, we may stand

among those "people who do know their God," and like them "be strong and do exploits."

The Neglected Letter.

The importance of present hours and present opportunities is often but little felt. "To-morrow shall be as this day, and more abundant," is the fond dream of the idle, the indifferent, and the pleasure-seeking soul. But how often sad surprises break in upon our mirth and ease, and blast our cherished hopes.

Many years ago, a Greek nobleman made a feast for his friends. In the midst of the festivities, a messenger entered in great haste with a letter. It was from a distance, and was sent to inform him that a plot had been formed by his enemies to *kill him that night*.

"My Lord," said the messenger, "my master desired me to say, that you must *read the letter without delay* ; for it is about serious things."

"Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him.

He neglected his last chance, and perished through his own folly. And are there not thousands who to-day are neglecting opportunities and disregarding warnings, who will mourn at last, when they are lost beyond remedy? To-day God sends His message to us. Oh, *read the letter to-day*, for "How shall we escape if we neglect so great salvation?"

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Notes.

PERSONS intending to join the next confirmation class should give in their names to the clergy.

THE Woman's Auxiliary has lost a bright, earnest and regular worker in the late Mrs. Pray, who entered into rest on Friday morning, the 13th April, aged 71.

THE missionary service, "Open Doors," was a success. The children sang very sweetly, and all who were present enjoyed both the singing and the accompaniment of our orchestra. The proceeds amounted to \$49, which has been sent to Algoma.

MR. FROST'S talk on "China" was very interesting. We hope to hear him again.

THE conversazione given by the Daughters of the King on the 9th was largely attended. The school-room looked nice with its temporary hangings and flags. The programme was a good one, and everybody seemed pleased and interested. We hope our young ladies will occasionally have such happy evenings.

THE adjourned vestry meeting was held on the 10th. The business was only formal.

At the annual meeting of the Woman's Auxiliary, the announcement that the Ascension Church Branch had raised \$600 during the past year was received with much applause. We hope this encouragement will stimulate our members to greater effort still.

THE Dean of Montreal stayed a few days at Mrs. McLaren's on his way from London last month.

THE Rev. W. McCormack, of St. Ann's Church, Brooklyn, preached on Sunday morning, the 29th ult. Mr. McCormack is a Hamiltonian, and many of his old friends were pleased to greet him.

WE are glad to welcome several new parishioners whose names do not appear in the Directory published last month. We will give a supplementary list shortly, which will also include several names unfortunately omitted.

The Late Rev. C. F. Haensel.

TO THE EDITOR :

DEAR SIR,—Will you permit me to recall, in addition to your interesting sketch of the Rev. Mr. Haensel, which appeared in this month's PARISH GUIDE, a very gratifying fact that came to my knowledge when in England, some thirty years ago? I was invited, with others, by a friend in London, to meet Bishop Crowther, who had then been recently consecrated, and was about to proceed to his African diocese. During a separate conversation which I had with him, I asked whether he knew the Rev. Mr. Haensel, who, I was aware, had been stationed for some years in Sierra Leone. He re-

plied, with great warmth of feeling, "Why, yes! I owe everything to Mr. Haensel; he was my spiritual guide and instructor." Here, then, we have one notable instance, at least, of our reverend friend's successful labor in the early part of his missionary career. Mr. Crowther, after being duly educated, made known the word of life, first for a number of years as presbyter, and then for thirty years as bishop, to his countrymen on the banks of the Niger. The results of his ministry among them, the great day alone will fully declare. The *first* seed, however, we know, was sown by Mr. Haensel.

Sincerely yours,

GEO. TAYLOR.

Hamilton, April 18, 1894.

A Historical Sketch of our Parish.

(Continued.)

UPON the death of Canon Hebden, the Rev. Geo. B. Cooke, who had but lately been ordained, was placed in temporary charge, the vestry meanwhile taking active steps to find a suitable successor to their late rector. Among those whose names were proposed, none were more popular than that of the Rev. James Carmichael, whose eloquent sermons on several occasions, as well as the attractiveness of his person and manner, had already won the esteem of many of the congregation. It was not surprising, therefore, that the choice fell upon him, and that a hearty and unanimous call was duly extended.

Mr. Carmichael was born in Ireland, and received his early educa-

tion at Trinity College School, Dublin. Shortly after the formation of the Diocese of Huron, and the consecration of Bishop Cronyn as its first Diocesan, an appeal was sent to Ireland for suitable young men to fill its many missions and outlying posts. Among those who responded to the call were three whose names have since become well known throughout the Canadian Church—Edward Sullivan, now the esteemed Bishop of Algoma; Philip DuMoulin, at present Canon and Rector of St. James' Cathedral, Toronto; and James Carmichael.

Upon his arrival in this country, in 1858, after passing the necessary examinations, Mr. Carmichael was duly ordained, and immediately placed in charge of the church at Clinton, then a flourishing village on the old Buffalo and Lake Huron Railway, which has since been absorbed into the Grand Trunk. Here, for a period of nearly ten years, he did faithful and efficient service. Under his able administration the congregation rapidly increased; the church edifice soon became inadequate, and was replaced by a new and attractive structure. But no sooner was the new church opened for divine worship than it was completely destroyed by fire.

As the resources of the people had already been heavily taxed, they were able to do but little towards repairing their loss, and Mr. Carmichael, after gathering together what he could, set forth to lay the claims of his destitute people before the church at large. His mission

proved highly successful, and a still more beautiful and commodious building was soon put up, but the foundation was laid for his speedy removal from his congregation. His earnest and eloquent appeals had touched many hearts and left a lasting impression wherever he had been. It was at this time that he first became known to the people of Hamilton. In the meanwhile a call was extended to him from S. George's Church, Montreal, of which the Rev. Wm. Bond, now Bishop of Montreal, was then rector, to succeed his friend, the Rev. Edward Sullivan, as assistant minister.

To the great regret of his parishioners the call was accepted, and Mr. Carmichael removed to Montreal, where for ten years he laboured with marked success, endearing himself to all with whom he was brought in contact, and manifesting that peculiar power in dealing with young men which has so distinguished his ministerial career. It was at this time that the vacancy occurred in the Church of the Ascension, Hamilton, and Mr. Carmichael, accepting the unanimous invitation of the vestry, entered upon his duties there in May, 1878.

(To be continued.)

Sir Isaac Newton and Voltaire.

It is a remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation said that, "if they were true, it would be necessary that a new mode of travelling should be invented."

He said that "the knowledge of mankind would be so increased before a certain date or time terminated—namely, 1,260 years—that they would be able to travel at the rate of 50 miles an hour." Voltaire got hold of this, and true to the spirit of scepticism of all ages, said: "Now look at the mighty mind of Newton, who discovered gravitation. When he became an old man and got into his dotage, he began to study the book called the Bible, and, it seems in order to credit its fabulous nonsense we must believe that the knowledge of mankind will be so increased that we shall be able to travel at 50 miles an hour. The poor dotard!" The self-complacency of the philosophic infidel made his friends laugh. But if he should get into a railway train, even a sceptic of to-day would have to say, "Newton was the philosopher, Voltaire the dotard."

Ancient Wonders.

Nineveh was fourteen miles long, eight miles wide, and forty-six miles round, with a wall one hundred feet high and thick enough for three chariots to drive abreast.

Babylon was fifty miles within the walls, which were seventy feet thick and one hundred feet high, with one hundred brazen gates.

The temple of Diana, at Ephesus, was four hundred and twenty feet to the support of the roof. It was one hundred years in building.

The largest of the pyramids is four hundred and eighty-one feet in height

and eight hundred and fifty-three feet on the sides. The base covers eleven acres.

— — —

Oh, for a Perfect Trust !

Oh ! for the peace of a perfect trust,
My loving God, in Thee ;
Unwavering faith, that never doubts
Thou choosest best for me.

Best, though my plans be all upset ;
Best, though the way be rough ;
Best, though my earthly store be
scant ;
In Thee I have enough.

Best, though my health and strength
be gone ;
Though weary days be mine,
Shut out from much that others
have ;
Not my will, Lord, but Thine !

And e'en though disappointments
come,
They, too, are best for me,
To wean me from this changing
world,
And lead me nearer Thee.

Oh ! for the peace of a perfect trust,
That looks away from all ;
That sees Thy hand in everything—
In great events or small ;

That hears Thy voice—a Father's
voice—
Directing for the best.
Oh ! for the peace of a perfect trust,
A heart with Thee at rest.

— — —

Prayer in Christ's Name.

When I ask a person to give me
something for another person's sake,
there is a plea indeed ; but when I
ask *in the name* of such another

person, if that person's name stands
for anything, I must have it. I am
clothed with the authority of him
whose name I plead. He that asks
in the name of Christ does, as it
were, pray as Christ's mouth. He
takes Christ to be praying for him.
We would have more power in
prayer if we had more *reality* of
Christ in it.

C. H. SPURGEON.

— — —

We should be looking at earth
from Heaven, instead of looking at
Heaven from earth.

LADY POWERSCOURT.

— — —

“ Be assured you will feel far hap-
pier, *in this world* even, by making
religion your chief business and
study, than by all the pleasure and
gaities which your young heart may
now be probably longing after. I
tell you, candidly and seriously, that
I would part with every earthly
pleasure *for life* for *one hour's* com-
munion with Jesus every day.”

COPT. HEDLEY VICARS.

— — —

Woe to that religion which teach-
eth even the best saint to doubt of
his salvation while he liveth ! Hath
Christ said “ Believe,” and shall man
say “ Doubt ” ? This is a rack and
a strappado to the conscience, for
he that doubteth his salvation doubt-
eth of God's love, and he that
doubteth God's love cannot heartily
love Him again. If this love be
wanting, it is not possible to have
true peace.

THOS. ADAMS.

Decision.

Be a *decided, out-spoken* Christian. It is the only way to be happy, safe, and useful.

First, be clear about your standing in Christ, by grace, through faith. There can be no real decision, while you doubt this. Accept heartily, on the Word of God, and for Christ's sake, the Salvation promised to those who *believe*. Then risk all for it. Whatever the consequences, make a bold stand for Christ.

This is the *happiest* course. Some believers try to live between Christ and the world. They are never happy, always conscious of inconsistency, always doubting and fearing. In seeking the good opinion of men, they lose the sense of God's favour. Fear Him, and you need fear none besides. Be decided; and men will soon know what to expect of you.

This is also the *safest* course. Open decision for Christ is a great safeguard against backsliding. Some young believers shrink from it, for fear of not "living up to it." This is wrong. Commit yourself openly to Christ's cause, and trust Him to keep you.

Moreover, it is the *most useful* course. If you want to do real work for Christ, you *must* be decided. You must live out your profession to have influence with others. Your testimony will have weight as you act out fearlessly what you believe. Reality is a great secret of power. But the salt that has "lost his savour" is "good for nothing."

Things That we Should Hold Fast.

1. "*Hold fast* that which is good." 1 Thess. v. 21; Phil. iv. 8.
2. "*Hold fast* the form of sound words." 2 Tim. i. 13.
3. "*Hold fast* the confidence and the rejoicing of the hope." Heb. iii. 6.
4. "*Let us hold fast* our profession." Heb. iv. 14; x. 23

Acknowledgment of Subscribers to The Parish Guide.

Judge Muir, \$1; Mr. Anderson, 10c; Mrs. Shepherd, 35c; Dr. and Mrs. Kittson, \$1; J. C. Ramsey, 50c; H. W. Potter, 35c; Mrs. Field, 35c; Samuel Hunter, 35c; Misses Carlisle, 75c; Geo. Taylor, 50c; Miss Johnson, 35c; J. E. Overholt, 50c; J. H. Gilbert, 35c; A. Powis, \$3.50; Mrs. Newcombe, 35c; Mrs. Chapman, \$1; J. Yorick, 80c; Jas. Gadsby, 50c; Benjamin Carman, 35c; F. F. Dalley, \$1.05; W. Ambrose, 35c; F. W. Gates, jr., 35c; Archdale Wilson, 35c; W. Hobson, 40c; Miss C. Hewitt, 35c; W. Smye, 35c; W. Plant, 35c; D. Barton, 35c; Hillhouse Brown, 35c.

Parish Register.

BAPTISMS.

- April 1. Ellen Gladys, daughter of W. H. Fletcher.
 " 8. Henry Osborne, son of Jacob Ross.
 " 22. Ethel Catharine Alex., daughter of R. A. McBair.

MARRIAGES.

- April 4. By the Rev. F. E. Howitt, at 146 Ferguson Avenue north, W. A. McCallum to Elizabeth M. Davis.

BURIALS.

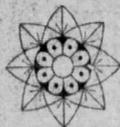
- April 15. Catharine Young Pray; aged 71.
 " 23. Ernest Philip Aitkin; aged 36.

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