

CATHOLICS OF SCOTLAND.

Written for CATHOLIC RECORD.
BY THE REV. JAMES M'DONELL DAWSON,
LL. D., F. R. S.
PART II.

JAMES GRANT, J. M'DONALD, GEO. HAY,
ETC., AND THEIR TIME.

At this time the loyalty of Catholic soldiers and their bravery in the field was nothing new to the British public. These great qualities, however, met with but little consideration on the part of the more dark and bigoted portion of the Presbyterian world. Two Highland battalions of British troops, composed in great part of Catholics, both officers and privates, had served in the war which led to the cession of Canada to Great Britain. On leaving the service, these brave veterans were allowed a pension, sufficient for their comfortable maintenance. They retired to their mountain homes; and generally their being Catholics was not considered as an objection to the regular payment of their pensions. In some of the remoter parts of the Highlands, however, the ministers raised such an objection, and threatened those brave men, who had risked their lives in fighting the battles of their country with the loss of their pensions unless they would abstain from any public profession of their Faith. As many of those men were entirely dependent on what the Government allowed them, the threat of the ministers implied a total privation of their livelihood. It does not appear that such a threat was, or could have been carried into execution, in defiance of the general opinion which prevailed. In fact, the Lord Justice Clerk (the chief judge in Scotland) and the Lord Advocate pledged their word in answer to Bishop Hay's appeal, that, although they could give no public assurance in favour of the pensioners, no complaint as to religion, made against them, should be listened to by the law officers of the crown. This, we may conclude, was a sufficient check to the charitable ministers, and the retired soldiers were directed to ask, as usual, without fear, the payment of their pensions.

It had been the custom to administer to recruits the attestation oath, in other words, that they should swear that they were Protestants. This custom must have been highly injurious to the military service. Bishop Hay publicly advised all Catholics who wished to enlist, to declare openly when they were called upon to make the attestation, that they were Catholics, and would never take the oath in its existing form. They followed the Bishop's directions, were applauded for their honesty, allowed to omit the objectionable clause and swear only to be obedient and faithful. This reform greatly facilitated recruiting. Many Catholics were added to the ranks of the army as privates, and young gentlemen, notwithstanding their religious profession, obtained commissions.

Lord Stanhope, a minister of the Crown, and a leading member of the Government, endeavored in 1718 to obtain some mitigation of the penal laws in favor of Catholics. He was supported by the Government of the time and had many friends in Parliament. He, nevertheless, utterly failed. The age of greater light and a more tolerant mind had not yet dawned. It had made but small progress when our army men, in 1770, took up the gauntlet in favor of their Catholic fellow-citizens. They knew the value of the Catholic soldier; and they would have him a free man, and not a Pariah or Helot crushed to a state worse than servitude, by cruel and degrading penal laws. A motion made in the House of Commons, 11th Dec., 1770, by General Bourgoigne, and seconded by General Conway, had in view to provide soldiers for the British army at the beginning of the American war. To this end it was proposed to relax the penal statutes which prevented Catholics from serving under the British flag, unless they did violence to their conscience. General Bourgoigne addressed the Commons with great freedom. During the late war he had had the honor to command 500 Roman Catholics. It was true that they had come to him as Protestants; but, it was also very well known that the poor fellows went when they were able, to their own place of worship; and, as they went out of uniform, he had not opposed it. He declared that they were as brave soldiers as any in the British army; and that foreign nations were astonished that so many fine soldiers should be forced into foreign service by the imposition of oaths at home, which they could not take without violating Truth and Religion. The eloquence of the noble General was lost on the House of Commons of 1770. In the short period of eight years there was a change. Shall it be said a change of opinion? The sentiments of a nation do not change so rapidly. But, wars and rumors of wars, more eloquent than the words of orators, more powerful than "the still small voice of reason," some times oblige them to change their policy. It cannot be alleged that the statesmen who composed the Government of Lord North were unfriendly to toleration and a mitigation of the penal laws. But the war with America and an impending war with France, no doubt quickened their zeal in endeavoring to pass through Parliament some form of bill that would considerably lessen the odious laws. It behooved them to move with caution, for they knew not, as yet, what the sentiments of the Opposition were; and, accordingly, they wisely resolved to refrain from bringing the subject before Parliament until they had made all possible enquiry and preparation. They looked first to Scotland, and sent thither a confidential agent, Sir John Dalrymple, a Scotch Baron or Exchequer. This gentleman was already known as friendly to Catholics, having originated a plan for raising Catholic soldiers in Ireland and having nearly succeeded in obtaining the restoration of the forfeited estates to the families of their original proprietors, when his laudable endeavors were interrupted by the state of affairs in America. Sir John was not without

friends in Scotland. Among these was Lord Linton, the son and heir of the Earl of Faquair, a Scotch Peer; and, in order to be introduced to Bishop Hay, he had recourse to the good services of the Rev. Alexander Gordon, newly appointed principal of the Scotch College of Paris, with whom he had formerly been intimate at the French capital. Sir John now proceeded to business, visited Bishop Hay and desired to learn from him the sentiments of the Scotch Catholics on the three following points: 1. How they were generally disposed to regard the war with America? 2. What grounds there were to expect that they would enter freely into his Majesty's service if invited? 3. What ameliorations in their social condition they would look for as an equivalent for their services? To these queries the Bishop gave distinct answers in writing, under date of 16th February, 1778. He assured the Government agent of the loyalty of the Catholic people, and that, although they were incapacitated by law for serving their country, either as military men, or as civilians, their honest endeavor was directed to the discharge of their private duties to their country as good citizens. With regard to the question of the war with America, the Bishop took it upon himself to say that the conduct of the Americans was generally disapproved of by the Scotch Catholics of his acquaintance. As a proof of this, as well as of the readiness with which Catholics would enter into his Majesty's service, he reminded Sir John that nearly all the emigrants who had left the Highlands for America, a few years before, were now wearing his Majesty's uniform. He also referred to the great number of Catholics who had enlisted in spite of every discouragement, during the last war, and to the popularity of the recruiting sergeant in Catholic districts of the country at the present time. The bishop added and at some length, that he considered it undoubted that if the whole penal code were repealed and Catholics restored to all the rights and privileges of their fellow subjects, Catholics would become entirely attached to his Majesty's person and Government and that the more favored they were in this way the more cordial would be their service, but this was more than could be hoped for in the present state of matters. In the mean time his object could be attained by the removal of three chief impediments to a cordial service of his Majesty. First, a repeal of the sanguinary laws against all hearers and sayers of mass. As long as it is death or banishment to attend the Catholic worship, it cannot be supposed that Catholics would cheerfully serve, or consider themselves as looked upon in a friendly light by Government. Secondly, a repeal of those statutes which enable the Protestant seller of an estate to take it back again from the Catholic purchaser without allowing to the latter action for the restitution of the price, and of those which enable the nearest Protestant heir to take the estate from the rightful Catholic proprietor. Thirdly, that that part of the attestation oath which regards religion be done away with and those who enter the service be required only to swear fidelity to the king and obedience to the laws of war.

Lord Linton's opinion, which Sir John had taken separately, agreed in every point with that of Bishop Hay. The agent was now ready for further negotiations with the ministry. Accordingly he saw Premier Lord North, Lord George Germain and Lord Suffolk. These gentlemen were highly pleased with the opinions which he had laid before them. Bishop Hay had suggested to Sir John the importance of obtaining the co-operation of the English Catholic body in their negotiations. He wrote, accordingly, to Edinburgh for letters of introduction to Bishop Challoner and other leading Catholics of England. Bishop Hay, in reply, immediately forwarded to the agent a letter for his venerable friend, Bishop Challoner, and another to the coadjutor Bishop Talbot. More he declined to do, lest he should appear too assuming in the matter, considering that it would be better if in Scotland they seemed to follow rather than to lead. He knew also that the two bishops for whom he gave introductions had great influence with all their friends in England, and the persons best qualified to give advice as regards the important business in hand. Bishop Challoner did not enter with much warmth or courage into the plan of a partial repeal of the penal code. But he assured Sir John Dalrymple of the loyal sentiments of the Catholics of England in the present crisis. The aged Bishop had suffered so long from the oppression of the odious laws that he could not be reconciled to the idea of the Catholics acting in the open and public way now proposed to them. He dreaded lest by coming forward in support of Government, they should give offence to the Opposition and perhaps occasion a renewal of persecution. Through the timidity incident to his great age, he started many difficulties. An eminent Catholic lawyer, Mr. Duane, gave the agent a similar reception. Sir John, however, was not to be discouraged. He waited on the Duke of Norfolk, Lord Shrewsbury, Lord Petre and many other Catholic noblemen and gentlemen in London. He induced them to hold several meetings for the discussion of the subject. They came at last to the conclusion, with the concurrence of the ministry, that a loyal address should be presented to the king in the name of the English and Scotch Catholics. His Majesty would receive it graciously and reply in the most encouraging terms. Soon after they would jointly present a petition, praying for a mitigation of the penal laws. This petition would be referred to Parliament and supported by all the influence of the court. Thus, by avoiding to introduce the subject merely as a Government measure, unsustained by the voice of the Catholics themselves, it was hoped that it would meet with less opposition. About the same time, also, the Irish Catholics presented a loyal address, so that nothing was wanting to show what sentiments prevailed.

The Catholic nobility and gentry of England were now invited by circular letters to come up to town and sign the proposed address, or authorize it to be signed for them by proxy. At the request of Sir John Dalrymple, Lord Linton, in the absence of the Earl of Faquair, who was resident with his daughters in France, represented the Scotch Catholics. He was willingly accompanied, as he desired, by Bishop Hay. As soon as they arrived, Lord Linton attended a meeting of the Catholic body, at which the address was adopted and signed, personally, or by proxy, by ten peers and nearly two hundred commoners who were gentlemen of family and property in England. Lord Linton and Mr. George Maxwell, of Kirkcubright, signed for the Scotch Catholics. The address expressed the attachment of his Majesty's Roman Catholic subjects to his person and Government, notwithstanding the disabilities under which they labored. The address disclaimed, moreover, all sympathies with the designs of any foreign power against the crown, and the safety and tranquility of his Majesty's subjects. It appeals for proof of the sentiments to the irreproachable conduct of the Roman Catholics for many years past "under circumstances of public discountenance and displeasure." Lord Arundel and Surrey, Lord Linton and Lord Petre presented the address at a public levee. It was graciously received, as his Majesty had promised it would be, and afforded him much gratification. The Irish Catholics presented a like address, dated Dublin, April 13th, and signed by three hundred persons.

As the Penal Laws were not the same in the three kingdoms, the Ministry desired that the Catholic representatives should prepare for them a note showing what their constituents wished to be done for them by Parliament. It was also signified that if their first demands were moderate, everything that they possibly could desire, the Nation approving, would be done for them in course of time.

There was still great anxiety as to the light in which the Opposition in the House of Commons might view the measure. If it were presented merely as a scheme of the ministry, it might, on that account, fail. Several circumstances, however, concurred to dispel all doubt on this head, and made it apparent that the members of the Opposition were the warmest supporters of the measure. Many of them were connected with Ireland by property and family, and from a human feeling towards their fellow-countrymen, they were anxious that the Irish should be relieved of their social and political grievances. Of this liberality, however, Great Britain must set the example. The name of the celebrated Edmund Burke, at that time leader of the Opposition, was a sufficient guarantee for the sincerity and humanity of their motives. And now comes State policy which concurred with so many other causes to secure unanimous support for the Catholic Relief Bill. The American Congress had invited all Catholics to emigrate to the West, promising them entire liberty of conscience. There was also, throughout the land, the salutary fear of a French invasion. This added not a little to the pressure of the American war; and hence it became highly important that all parties in the State should unite against the common enemy. The dissenting Protestants of England, at the same time, lent their aid. They needed a little more religious liberty than the jealous State church and its supporters had hitherto allowed them. They were inclined, therefore, to favour the Catholic movement, considering it a step towards their own complete emancipation. They no doubt also had a view to securing the support which the Catholics, from gratitude, in return for their timely aid, would be disposed to bestow, when the dissenting bodies came to claim an extension of their liberties.

TO BE CONTINUED.

LANDSDOWNE VIVIDLY REMEMBERED.

Appropos of Landsdowne's new appointment as governor general of India, William O'Brien says. Before Lord Landsdowne reaches Hindostan as viceroy, I have reason to know that the native press of India will give me an opportunity of explaining the character of their new viceroy to the millions of Indian ryots, whose detestation of landlordism is equal to our own, and who have been watching our Irish struggle with vivid sympathy and hope. I venture to assure his lordship that the ghosts of Luggacuran will walk in the deepest recesses of the Nellore Hills. Here at home we shall have an opportunity of testing this winter what the numerous tenantry under Mr. Townsend Trench's rod in Kerry and Queen's county think of the satanic pleasantries by which the original injustice perpetrated in the valley of Luggacuran is aggravated with low deceit. The Luggacuran tenantry and those who are fighting their battle have now acquitted their consciences by showing the fullest and frankest readiness to go half-way in peace-making. They have been met with insincerity and double dealing of the vilest stamp. They will henceforth rely solely on their indomitable organization and upon the inexhaustible aid of our American and Australian kindred to resist exactions which the land act of last year and which Mr. Townsend Trench's own terms of settlement brand with condemnation, and the rotting hayfields and discharged emergency men that mark the result of Mr. Trench's experiments on the already evicted farms, will render the Luggacuran tenantry easy as to how many more "white elephants" Mr. Trench takes in his menagerie. The whole story is one of such mingled tyranny and low duplicity, that, on the strength of the story of Luggacuran alone, Irish landlordism would deserve to die the death.

It is useless to attempt the cure of any disorder, if the blood is allowed to remain impure. Neuralgia and rheumatism are traceable to a disordered condition of the blood, and in numberless cases have been cured by taking a few bottles of Ayer's Sarsaparilla.

The Triumphant Three.
"During three years' suffering with dyspepsia I tried almost every known remedy but kept getting worse until I tried B. B. B. I had only used it three days when I felt better; three bottles completely cured me." W. Nichols, of Kendal, Ont.

ARCHDIOCESE OF TORONTO.

PARISH OF GRIMSEY.

The Agricultural Hall, Grimsey, was well filled on Tuesday evening, the occasion being a lecture by the Rev. Dean Harris, of St. Catharines, and a concert by talented artists under the auspices of the Catholic church. W. H. Morgan was in the chair, and after a few opening remarks, introduced Mrs. Wignmore, of Hamilton, who gave a violin solo, accompanied on the piano by Miss Grace McAllister. Mrs. Wignmore's style is free and her playing of St. Patrick's day was received with applause. The next was a bass solo, "The Sentinel," by Mr. Thomas, of Hamilton, followed by a duet, "Folly and Fashion," by Miss Sullivan and Mr. Bryant, of Hamilton. This piece was received with applause. In response to a hearty encore they sang "Gipsy Maid." Miss Sullivan's singing in the encore was very fine, while Mr. Bryant kept up his end both as a lover and singer, in gallant style. The next was a very pretty selection entitled "the Song from the Beach," by Miss O'Brien, of Hamilton, which was rendered in good style. Mr. Bryant then appeared as "The Chilly Man," which was greeted with well deserved applause, his appearance being as amusing as his song. His encore, "I'm getting a big boy now," was taken even better than his first piece and received hearty applause.

At this stage in the proceedings the chairman announced that the Rev. Dean Harris would lecture on the subject of "The Mission to the Huron Indians." Dean Harris is a man of very commanding appearance, and speaks in a clear and expressive tone and with a forcible and emphatic manner. He entered into the details of the life of the Indian savages of this country previous to the visits of the Jesuit Missionaries. The lecture throughout was replete with interesting information and was delivered in a style that could not but command attention. His description of Father Brechou's death was listened to with breathless interest. To give the least idea of the lecture in this report is utterly impossible. To be appreciated it had to be heard.

The second part of the concert opened by Miss Sullivan singing "The Lament of the Irish Emigrant." Miss Sullivan has a powerful voice and perfect articulation, and the pathos with which she sang her selection held the audience spell bound. She received a well merited encore. On returning she sang "Jangle Dear," which received a hearty round of applause. Mr. Thomas followed with a solo "Over the Garden Wall." Mr. Bryant's appearance in "Have you seen my Girl?" was the signal for a burst of applause and he lost no ground by his rendering of it, and when he turned to leave the stage he received an encore that made the hall shake. He returned and sang "Is any one ill?" Miss O'Brien sang next "Tit for Tat" very prettily, and in answer to an encore sang again. There is music in Miss O'Brien's singing, but she does not do herself full justice, as she held her voice in check, seldom letting it rise to its full power. The concluding piece was a duet, "Life Dream is over," by Miss Sullivan and Mr. Thomas, the latter singing much better than he did in his solos, and the former fully maintaining her position as "star" of the evening. The accompanist throughout was Mrs. Wignmore, who materially assisted the performers by her skilful playing.

After the close of the concert the very Rev. Dean Harris, Father Davis, formerly Priest at Smithville, the Chairman, those who took part in the entertainment, J. A. Livingston of the Independent, and several gentlemen and ladies of Smithville, sat down to a sumptuous repast, at the residence of the Rev. Father McCrae, where a most enjoyable hour was spent.—Grimsey Independent.

BILLY RAMCAT.

It was at Tralee, O'Connell completely silenced a Cork attorney who defied all gentle rebuke. This individual possessed a love for fighting not inferior to the Scotch terror that lost his appetite when he had "naething to worrit." "His person," we are told, "was indicative of his disposition. His face was bold, menacing, and scornful in its expression. He had stamped upon him the defiance and resolution of a pugilist. Upon either temple there stood erect a lock of hair which no brush could smooth down. These locks looked like horns, and added to the combative expression of his countenance. He was fiery in his nature, excessively spirited and ejaculated, rather than spoke, to an audience; his speeches consisted of a series of short, hissing, spluttering sentences, by no means devoid of talent of a certain kind." Upon the occasion referred to this irrepressible attorney gave O'Connell great annoyance. He interrupted O'Connell several times; he improperly addressed the witnesses as they mounted the witness chair, and altogether was quite unruly. The counsel engaged with O'Connell tried to keep him quiet; more than once the judge severely rebuked his improper interference—it was all in vain; up he would start, like a jack in a box, and hiss out some remark which was sure to provoke O'Connell. At last, O'Connell, losing all patience, shouted in a voice of thunder, "Sit down you audacious, snarling, pugnacious ramcat!" The words were no sooner uttered than every one in court saw the truth of their application. Judge, jury, counsel, attorneys, were convulsed with laughter. The judge extremely enjoyed the happy epithets, which completely suited the combative attorney, who gasped with suppressed rage. He bore the sobriquet of "Billy Ramcat" for the rest of his natural life.

Doomed to die, and oh, so young, Is there nothing that can save This poor, hopeless sufferer From the dark and cruel grave? Comes an answer: "Yes, there is: 'Favorite Prescription' try; It has saved the lives of thousands Who were given up to die."

For all "Female diseases," Dr. Pierce's Favorite Prescription is the standard remedy, and no woman should despair of recovery until she has given it a trial.

Praiseworthy.

"Last summer I was entirely laid up with liver complaint. A friend advised me to use Burdock Blood Bitters; I did so, and four bottles cured me. I cannot praise this remedy too much." John H. Rivers, Orr Lake, Ont.



How to Cure Skin & Scalp DISEASES with CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price CUTICURA, 75c.; Soap, 25c.; RESOLVENT, \$1.50. Prepared by the FOSTER DRUG & CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases"

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.

New Fall Trousersings.

New Fall Suitings.

New Fall Overcoatings.

New Fall Neckwear.

PETHICK & M'DONALD

393 Richmond St.

First Door North of the City Hall.

10000 PRESENTS

TO FIRST APPLYING, WHILE THEY LAST

We will send by mail an appropriate gift to each maiden, wife, mother or cook—one to a family—who will try the BREADMAKER'S BAKING POWDER. Cut the red circle from the label and send it in a letter stating honest opinion after fair trial. Either a 5, 7 or 25 cent size will secure the gift. Any grocer or storekeeper knows where to get it if asked for by you.—Address—CHURCHILL & CO., TORONTO

GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness' Beef, Iron and Wine. We are safe in saying there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

HARKNESS & Co., Druggists

Cor. Dundas and Wellington Sts. LONDON, ONT.

FITS STOPPED FREE

Insane Persons Restored, Dr. KLINE'S GREAT NERVE RESTORER for all Brain & Nerve Diseases. Only cure for Nerve Affections, Fits, Epilepsy, etc. INSTALLED if taken as directed. No Fits after first day's use. Treatise and 25 trial bottle free if sent to Dr. Kline, 301 Arch St., Philadelphia, Pa. See Druggists. BEWARE OF IMITATING FRAUDS. For sale by Lyman Bros. & Co., Toronto.

ST. JEROME'S COLLEGE.

BERLIN, ONT.

Complete Classical, Philosophical & Commercial Courses, and Shorthand and Typewriting.

For further particulars apply to

REV. L. FUNCKEN, C.M., D.D., President.

GOVERNMENT LAND

Subject to entry under the U.S. Homestead, Pre-emption Timber culture, Desert land and Mining Laws in

NEW MEXICO.

Private lands for colonization. For information apply to EDWARD HARRIS,

Special Immigration Agent A. T. & S. F. Ry. 1860 Union Ave., Kansas City, Mo.

PIANOS

STEINWAY,

CHICKERING,

AND HAINES.

ESTEY & CO'Y ORGANS.

Large Assortment of Reliable Second-Hand PIANOS.

Liberal Terms. Inspection solicited.

A. & S. NORDHEIMER,

15 KING STREET EAST, TORONTO.

BRANCHES—MONTREAL, OTTAWA, HAMILTON, LONDON.

NOW THAT THE COLD AUTUMN DAYS HAVE COME

Every one feels the want of a

WARMING, INVIGORATING BEVERAGE

And this want is fully supplied by

Johnston's Fluid Beef

THE GREAT STRENGTH-GIVER.

It is the greatest GENERATOR OF HEAT. IT STIMULATES THE CIRCULATION NOURISHES THE SYSTEM AND FORTIFIES IT against the attacks OF COLD AND DISEASE.

HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.

And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 22s., and 38s. each Box or Pot, and may be had of all Medicine Vendors throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

BOOKS FOR NOVEMBER.

How to say the Rosary without Distractions; or, Points for Mental Occupation whilst Reciting the Vocal Prayers, 5 cts. each; \$3.00 per 100

Month of November, containing prayers, examples and aspirations 15

Purgatory Opened to the Piety of the Faithful 40

Purgatory; Doctrinal, Historical, and Poetical; by Mrs. James Sadlier \$2 00

The Way of Salvation and of Perfection, by St. Alphonsus Liguori \$1 25

The great Means of Salvation and of Perfection, by St. Alphonsus Liguori \$1 25

Sent by Mail free of Postage on receipt of price.

D. & J. SADLIER & CO.

115 Church St. 1669 Notre Dame St. TORONTO. MONTREAL.

NEW FALL WOOLENS.

The Latest Styles in Stripes and Plaid Suitings and Trousersings.

Clerical and Dress Suits a Special Feature.

HARRY LENOX,

Merchant Tailor, Cor. Richmond and Carling Sts.

ALTAR WINES

We again direct the attention of the clergy to our fine stock of Altar Wines:

Sandwich, Californian, Tarragone, and Sicilian.

Always on hand.

Particular attention given to bottling. Send orders before warm weather, to get them in best order.

J. & C. J. BRENNAN,

HAMILTON, ONT.

PIANO TUNING.

PARTIES WISHING PIANOS TUNED and properly attended to should leave orders at A. & S. Nordheimer's, 415 Richmond street.—A. RAMSPERGER, Tuner.

F. C. B. C.

LONDON, ONT.

The Opening of the Forest City Business College, London, Ont., on Sep. 3rd, was 20 per cent. increase over any previous year. Faculty has been strengthened. Seating capacity increased to accommodate 150 Students. Handsome Catalogue Free.

Westerville & York.

STRUTHERS, ANDERSON & CO

WHOLESALE IMPORTERS OF

STAPLE & FANCY DRY GOODS

SMALL WARES, STATIONERY, JEWELRY, ETC.

33 RICHMOND STREET. - LONDON ONT