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INSPECTION INVITED.

C. M. B. A.

Resolutions of Condolence. At the regular meeting of Windsor Branch, No. 1, C. M. B. A., held on May 20th, 1886, the following resolutions were unanimously adopted:

Whereas, The members of this Branch have learned with sorrow of the death of Mr. Bernard Fox, father of Brothers Charles and James Fox, and

Whereas, The loss sustained by our esteemed Brother no hearts but theirs can fully realize. Be it therefore Resolved, That we extend to our respected Brother and other members of the family our sincere condolence and earnest sympathy.

While recognizing the hand of Divine Providence in this affliction, we remember that His death all things for the best, and we earnestly pray that He will comfort and console them with a firm trust that through His Divine Mercy they will meet him whom they so well loved here in a better world, where there will be no more sorrow.

Resolved, That a copy of these resolutions be sent to the family, and one to the CATHOLIC RECORD for publication.

J. M. MULLICH, M. A. McFARLANE, Rec. Sec.

At the last regular meeting of Paris Branch, No. 17, the following resolution of condolence was passed: Whereas, It has pleased Almighty God to remove from this life Mary Ganon, the beloved wife of Brother John Leyden,

Resolved, That the members of this Branch hereby extend to Bro. Leyden their sincere and heartfelt sympathy in his sad affliction, and pray Almighty God to comfort and strengthen him to bear his great loss.

Resolved, That a copy of this resolution be sent to Bro. Leyden, and one to the CATHOLIC RECORD for publication.

D. O'NEILL, JAMES GARDINER, Vice Pres. Rec. Secy.

Better Pay For Secretaries. While we desire to favor the poor man on every occasion possible, by keeping the expense down to a point that will not place our Association in danger, we wipe out what we have accomplished in the last decade, we deem it proper to urge the increase of salaries of our Supreme and Grand Secretaries.

Our membership has reached a figure in our respective councils that requires the constant attention of our secretaries. They have done nobly in the discharge of their duties, considering the circumstances which they are under, and are entitled to unlimited credit. Let them be remunerated at our secretaries to be held the coming year, and we doubt if organizers will be required to spread the Association. We can well afford to do this, as the services of other officers are donated to the Association. When we allow a compensation that will not permit our secretaries to devote their entire time to the Association, we cannot expect or look for the discipline that we otherwise should. Matters of importance will often be put off for to-morrow that should have immediate attention, owing to the fact that other duties outside of the Association, entrusted to our secretaries for execution, must be accomplished, for the simple reason that the remuneration of the latter is much more than that allowed for the former. Let us pay our secretaries well, and at the same time select the very best material obtainable, say we shall experience no trouble in having the constitution complied with to the letter.—C. M. B. A. Reporter.

A Letter from Mr. Gladstone. The corresponding secretary of the Ottawa St. Patrick's Literary Association has received the following letter from Premier Gladstone, which is very opportune on the eve of the lecture on Home Rule to be delivered by the Rev. Dr. Burns in the Grand Opera House to-morrow night:

10 Downing Street, Whitehall, 14th May, 1886.

SIR,—I beg to acknowledge the receipt of the resolutions of the St. Patrick's Literary Association, forwarded in your letter of April 26, on the subject of the Irish policy of Her Majesty's Ministers; and I request that you will convey to the members of the association my thanks for their assurance of sympathy and approval. I am, Sir, your obedient servant, W. E. GLADSTONE.

Mr. Chas. Murphy, St. Patrick's Lit. Assoc'n, Ottawa.—Ottawa Free Press, May 26th.

A LONDONER'S BENEFIT.—The Rochester Union of the 26th May contains the following reference to the benefit entertainment tendered Miss Cleary Coppinger (a native of London) at the Literary Union Hall the evening previous:—"It was a gratifying success, and showed that the admirers and friends of the fair young violinist are decidedly numerous. The hall was completely filled, many having to stand. An admirable programme was carried out by Miss Coppinger, assisted by Miss Sarah Mays, vocalist; Mrs. Henri Appy, reader; Miss Minnie B. Wolff, pianist; Miss Bertha Clark, Messrs. Richard Huebner and Theodore Schlicht, violinists; Miss Zola Richardson, accompanist. Miss Coppinger is a violinist of rare talent, and she played last night with charming grace and beauty of expression. Her solo was enthusiastically received, and a beautiful basket of flowers were presented to her."

We understand that Miss Coppinger will shortly give a similar entertainment in this her native city, assisted by the best of the talent mentioned above. We have not yet seen the talented young lady's crowded house.

OBITUARY.

Mrs. Mary Hayes.

In Hamilton, on the 25th of May last, Mrs. Mary Hayes, wife of D. Hayes, Esq., of Toronto, breathed her last at the residence of her brother, Frank O'Callaghan, Esq., of this city, at the age of 82 years. She was a native of County Wick, Ireland, and came to this city to pay her brother a visit when she was suddenly taken ill. No serious results were at first feared, and the news of her demise was received in London with much surprise. She had, however, been ailing for some months. During her residence in London, extending over a period of about twenty-five years, she had made very many sincere friends and admirers. In all works of religion and of charity Mrs. Hayes was ever one of the foremost to extend aid, effective and material aid, and there are many in London amongst the poor and lowly who will offer up a fervent prayer for the eternal happiness of her who always had for them a kind word and a liberal gift. The funeral, which was large and respectable, took place on Sunday last at Hamilton. We extend our sympathies to the other members of the family our most heartfelt condolence.

Mr. James J. Crowley, Prescott.

Died, at Henry street, Prescott, May 8th, 1886, James J. Crowley, in the 21st year of his age, youngest son of Mr. Denis Crowley, a time honored resident of that town. The deceased was a young man of sterling qualities, rare to be found in one of his age—a model in fact for many of his years. Never has it been known that this poor boy's exemplary person had taken God's holy name in vain. We are proud to chronicle the virtues of such an 'dying life amidst the corruptions so multitudinous in these evil days.

We heartily extend our sympathy to his bereaved parents and friends, in this their sad affliction, and hope they will be conscious that to die was his gain, though to society a loss for his many estimable traits of character. We have ample testimony in saying "he died as he lived," resigning calmly his spirit to Him who gave it, fortified with the rites of his holy religion and seeking aid through Jesus to go to his Heavenly Father, imploring fervently the intercession of Blessed Mary and Joseph. His was a holy life. May his soul rest in peace.

AT REST.

The Kingston Freeman of the 26th, conveys the sad intelligence of the death on Sunday, the 23rd of May, of Sister Mary Vincent of the House of Providence, Kingston. "The good sister," says the Freeman, "was a sister of the late Rev. Father Kelly, and was a woman whose name and fame as an advocate of the cause known over all parts of America. The loss of a good woman is indeed painfully to be deplored, but how is this common sorrow to be compared with that which last week has enveloped the people of Kingston in the loss of their truly good woman, whose kindness and fidelity to the poorer class can never be effaced. The name of Sister Mary Vincent is known far and near, in the hovels of the poor, in the homes of the rich, where she was always ready and willing to perform the duties of her high and holy calling for which she had given up life."

The funeral took place on Tuesday, the 25th, when a solemn mass of requiem in St. Mary's Cathedral was chanted by Rev. Father Kelly, assisted by the Rev. Fathers Trowney and McGinnis, as deacon and sub-deacon. His Lordship pronounced the last absolution, and at its conclusion the clergy went in processional order to the place where the tomb was prepared. The regard and esteem in which this good sister was held by the congregation, testified by the large and devout congregation which attended the last sad rites of the Church. The remains were carried by Messrs. T. Gardiner, W. J. Byrnes, B. J. Leahy, Lyons, Steacy and Dolan, six of the sisters of the House of Providence being pall bearers.

CATHOLIC PRESS.

Baltimore Mirror.

A St. Louis paper has a column and a half of feminine rhetoric written by a lady who calls herself a "society belle," the substance of which is a complaint that she is unmarried. She says she entered society seven years ago, since then has gone everywhere that society goes, and has received attentions from gentlemen who never become serious. Her mirror tells her that she is pretty, and her fortune is not inconsiderable; besides which she is of a gentle disposition. But the men she admires do not seek her hand. There is considerable frankness in this confession, and it is what thousands of young ladies all over the land are thinking. The novelty of society pleasures soon wears off. They do not fill the heart or satisfy the mind. They can only take the place for a while of that work which God has appointed for every creature. Now, the legitimate aspiration of every well-disposed woman, unless she has a religious vocation, is to marry a husband and become the mother of a family. It is the law of nature—a law that can only be supplanted by a higher law of vocation—and no frivolous social creation of man can supplant it. If these butterfly-like fashions would relinquish their social disposition and betake themselves to some useful and charitable labor, they would soon obtain husbands, and husbands of the right sort. Men may admire their beauty and like them as partners in the ball room, but a sensible man looks elsewhere when he thinks of selecting a wife. Can any one be blind to this fact? At all events, the plan is worth trying.

Catholic Review.

That man shall earn his bread by the sweat of his brow was proclaimed from the beginning by Almighty God. This enforced toil, a toil enforced by nature, was the necessary sequence of the great sin of disobedience and rebellion against a good Creator. Labor is not such a burden in itself. Give a man nothing to do and what is he? He is not a man. He moves around and about, a tramp in rags or a tramp in broadcloth. There is not much difference between them. The man, doing nothing, who dines and stays at a club, or the poor wretch who stays at a farm-hovels for a bit meat and drink as

THE DUCHESS OF NORFOLK.

HOW SHE BECAME A CATHOLIC THROUGH LOVE OF HER BREAD.

A writer in the Liverpool Catholic Times pays a tribute to the memory of the late Dowager Duchess of Norfolk, and gives the following account of her conversion: We have lately seen the close of a life of great goodness; a life very beautiful and very lovely. The Duchess Dowager of Norfolk, whom God has taken to Himself, was one of the conspicuous Christians of our day, and at the same time one of the most hidden, for she was rarely to be seen anywhere except in her own house and the cottages of the poor, or in the House of God. She was brought up outside the Church, and had been married for some ten years for her conversion. \* \* \* She and her husband were victims of the old and evil custom prevailing in England, and which was accepted by the wise and prudent, as well as by the ignorant and the children of mixed marriages into two camps. The boys went with the father, the girls with the mother. In the summer of 1849 Lady Arundel was again a mother, and a mother of a girl. By the contract entered into for her she had the right of the baby's soul, and had the right, if right can be applied to such a contract, to have her child baptized and brought up in heresy. This seems to have been for her the meeting of two roads, and she had to determine which road she would take. She was never hasty, and she considered the question; it was her husband and she alone must decide. From the first she accepted the name, but then that was settled by the day of the birth, the day of a great saint, and her husband read to her portions of that life as soon as she was able to listen to any one; he taking the life, which was in Latin, and translating it for her.

On her recovery the family left London for Littlehampton in Sussex, where it generally spent the autumn, but the baby, newly born with mercurial indigestion, was unbaptized. The mother was thinking, but also reading much. In her hands she held the book and on her lap the unconscious infant which really converted the mother. Lady Arundel submitted herself wholly as without reserve, and Father Tierney, the priest who was called, afterwards the chaplain of the Penitentiary at Southwark, was sent for. He came, and on Sunday, August 26, 1849, privately baptized that happy child. After this was done there was no more for doubt, and accordingly, as soon as she was able to walk, in the beginning of the following year, she was received into the Church at the Oratory in King William street, of which, as well as at Brompton, she continued all her life the constant and edifying frequenter.

Her conversion was a great event, and she is known to God; she knows what she knows, but the world knows very little after all. There is a saying current among us, and a very good one it is, namely, "Catholic first, English or Irish afterwards," as the case may be, but with the Duchess of Norfolk the motto was "afterwards." She was a Catholic and nothing else, either before or after.

God Protects the Innocent.

St. Elizabeth, Queen of Portugal, had in her service a young page. His virtues gained for him the admiration of the Queen and at the same time excited the jealousy of the other attendants, especially when they noticed his intimacy with the young master of the household. The Queen, however, how could it be otherwise? The Queen was the child of this young page to distribute her secret aims among the poor, who at that season were very numerous. These green-eyed monsters, therefore, sought to destroy this growing friendship by causing the young man's indignation. Their plans were well laid; one of the band is chosen messenger; he goes, informs the King of their pretended discoveries, attributing to the youth abominable crimes, giving a hypocritical intention to present good conduct. The King was surprised, was astonished, and for a moment could not utter a single word; in his rage he signed the young man's death warrant; however, so as not to excite the people, who were very much attached to him, everything should be done as if by the master of the house. The King sent word to the master of the house, that he would send him on the morrow a page, to ask: "Have the orders of the King been executed?" adding, with an angry look, "Let the master to take and throw him in the kiln, burn him to a cinder, for he has just murdered my indignation."

Accordingly, on the appointed day the page was sent with his message; and being obliged, however, on his way to pass by a chapel dedicated to "Mary, Queen of Angels," he could not resist the temptation, and he turned to salute his Mother, which was his usual practice when passing her image. It being a feast of our Lady, several Masses were to be said at this privileged shrine of Mary, the favorite resort of her children. As the Mass was already far advanced he remained to hear another. In the meantime the King, anxious to know if his command had been obeyed, sent the foremost in the plot for the destruction of the Queen's favorite. The master of the kiln, taking the slanderer for the person designated by the King, seized him and, notwithstanding all his protestations to the contrary, he was cast into the furnace, there to suffer what he had prepared for an innocent victim. The pious youth, having finished his devotions, once more saluted his Mother begging her to watch over him with maternal care. He turned to leave that sanctuary he sweetly whispered, "Mary I sweet Mother remember that I am thy child." Having arrived at the kiln, he made his demand; being answered in the affirmative, he immediately returned to the palace. Judge of the King's surprise on seeing him, whom he thought was sleeping his last sleep. Being informed of all the particulars of this strange event, he acknowledged the justice and goodness of God, in protecting the innocent; forming a strong resolution to be more exact to all the offices of our holy religion.

Right Rev. Bishop Thomas A. Becker, transferred from the See of Wilmington, was installed Bishop of Savannah on May 15th.

MAY SERVICES IN ITALY.

MEN, WOMEN AND CHILDREN RECITING THE LITANY BEFORE IMAGES OF OUR LADY.

The Romans celebrate the Month of Mary with singular devotion. In more than fifty churches the services are held each day at different hours, in the morning and in the evening, in order that the faithful, to whatever profession they belong, may be enabled to attend them, and hear the sermons that are preached exalting the sanctity and powerful patronage of the Virgin Immaculate. These services are surrounded with all the pomp and charming graces of which the Church is so lavish—lights, pictures, drapery, flowers, incense, music.

It is not the parish churches alone which attract the devout throngs, but the national churches of the French, the Spanish, the English, the Irish, the German, the Greek, the Italian, the Russian, the Pole, and the Sclava. There are also the churches and the chapels of confraternities, convents, hospitals, prisons, etc.; and the innumerable private oratories, which pious erects in palaces as well as in the humblest dwellings.

Everywhere in Rome, the rich and the poor, young and old, clergy and laity,—all celebrate the month of Mary.

In the village around the Eternal City women and children gather, under the porch of their dwellings, before decorated images of Our Lady; the men bareheaded at a little distance. And they all join in the litany, always followed by a popular hymn in the honor of Mary. The refrain of that hymn has become such a habit that it is to be heard all day; the husbandman who follows his ox drawn plough, the herdman driving his flock, the maiden going to the fountain, the woman washing clothes at the brookside, never weary of repeating the sweet psalm of St. Leonard of Port Maurice: "Evviva Maria! Maria evviva!" etc.

In all Italy, besides, the mass of the people in cities and villages, whom the Revolution has not been able to turn away from the practices of faith, seek in the worship of the Virgin a comfort in their grief, a relief from the weight of their servitude. Her help is implored by all ages and ranks of society; the young and the old, the rich and the poor, the seaman, the artisan, the soldier,—all implore her help. She it is whom the orphan calls his mother, the pilgrim, the sick, the physician. Happy lovers, whose faith for years has been pledged to the Madonna of Divine Love to bless and purify their throats. The same lovers, after marriage, ask the Madonna of Peace to give peace to their household. The young mother commends herself and child to the Divine Maternity. The growing youth and maiden invoke the "Mater Purissima et Castissima;" the student and ancient scholars alike, the "S-er of Wisdom;" those who rule the Madonna of the "Good Council."

The Italians are ever calling on Mary, and with increased fervor during the month consecrated to her honor. Even where materialism and atheism are proclaimed lamps twinkle day and night before her sweet face, and willing hands keep fresh flowers before the humblest of her shrines. There is in this world a land which has been more favored by the Mother of God, and in which the devotion to her is more universal, more tender, more intense, more intimately blended with the life of the people, than Italy.—Ave Maria.

A CATHOLIC EMPEROR WASHES THE FEET OF TWELVE POOR MEN.

A Vienna correspondent gives the following account of the ceremony of washing the feet of twelve poor men, which was, according to custom, performed on Maundy Thursday by the Emperor of Austria in the Festival Hall of the Hofburg, in the presence of a full muster of Austro-Hungarian Cabinet Ministers, State dignitaries, general officers, peers and Knights of Malta. Formerly the Emperor used to wash the feet of twelve poor women. Her Majesty's health, however, no longer allows her to take part in so fatiguing a function, and no ladies now figure in the Court procession.

The Fusswaechung is preceded by the serving of a dinner. A long table is set on one side of the hall, and covers are laid on it for twelve. At ten o'clock the dozen old men, each accompanied by two or three relatives, filed in and took their seats. The youngest of them was aged eighty five, and they all looked very feeble and broken. These old men are selected by the Court Marshal from a list of deserving poor recommended by the clergy and the Municipality. They are dressed in a black seventeenth century costume, which becomes their property along with all that is served to them—namely, the viands and the covers, including a jug with the Imperial arms, a silver goblet, a plate, a knife, a fork and a spoon.

The Emperor, wearing a Field-Marshal's uniform, entered the hall at half-past ten, escorted by the clergy of the Court Chapel, with several Archbishops and the Grand Duke of Tuscany. His Majesty walked to the head of the table, and at once began to remove the dishes from the trays brought to him by twelve life Guardsmen in scarlet uniforms. A formal question was then put to one of the old men, as to whether he would like to eat, and on his making a sign in the negative, the Archbishops stepped forward to clear the table. Four courses of several dishes each are in this way brought on and removed, the Emperor always serving the dishes and the Archbishops taking them off the table. At the conclusion of the ceremony the dishes are placed in large boxes and carried to the homes of the old men.

"When the last course had been removed the table was carried out, and the clergy began to intone a prayer. A long white cloth was then unrolled and drawn over the laps of the twelve old men, covering them from the waist downwards. Court servants stooped to take off the shoes and stockings from the right foot of each man, and the Emperor knelt to perform the foot washing. His

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Majesty sprinkled a little water out of a golden basin on to each foot, dried the foot with a towel, and then passed on to the next man. When the washing was ended, Prince Hohenlohe, the Court Marshal, advanced with a tray bearing twelve purses, and the Emperor hung one of these round each old man's neck. The whole ceremony lasted about half an hour. Like all the ceremonies in the Austrian Court, it was perfect in its arrangements. There was not a hitch of any kind."

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John Dillon's Declaration of Rights.

Mr. JOHN DILLON received with loud applause—I can well recollect some years ago I used to debate the merits of this house taunted and represented disorder and rebellion, I listened for some time delivered by my fellow-citizens above the gangway, I frequently debated the merits of this title will be transferred to than ours (Irish cheers) speeches continue to be of the noble lord. Now points in the speech of which I would like to do mention, he was very of the noble lord made a re-consider to be a most unhappy in the first place he quoted the habit of our opponents frequent use of the word platform, and you may be certain that when he was back on a German senator wherewith to accuse the America of a democracy accept this bill as a settlement, he was very deed. There are ten men in America, and the could find to quote was who may be a very but it certainly seemed a happy illustration of a future of the Irish Parliament lord spoke of that republic by Virginia (Irish cheers) man in the house know if in the whole length and breadth of the Irish race has a state of Virginia (Irish cheers) man in the Northern State and I and everybody who there knows not that the South will say that as Irish have so small a re-Virginia. Why, sir, that Dominion, every family trace his descent from the (cheers). The next time we want to cast a reproach upon the Irish race, let us state that Virginia (Irish cheers) man in the Northern State and I and everybody who there knows not that the South will say that as Irish have so small a re-Virginia. Why, sir, that Dominion, every family trace his descent from the (cheers). The next time we want to cast a reproach upon the Irish race, let us state that Virginia (Irish cheers) man in the Northern State and I and everybody who there knows not that the South will say that as Irish have so small a re-Virginia. Why, sir, that Dominion, every family trace his descent from the (cheers). The next time we want to cast a reproach upon the Irish race, let us state that Virginia (Irish cheers) man in the Northern State and I and everybody who there knows not that the South will say that as Irish have so small a re-Virginia. Why, sir, that Dominion, every family trace his descent from the (cheers). The next time we want to cast a reproach upon the Irish race, let us state that Virginia (Irish cheers) man in the Northern State and I and everybody who there knows not that the South will say that as Irish have so small a re-Virginia. Why, sir, that Dominion, every family trace his descent from the (cheers). The next time we want to cast a reproach upon the Irish race, let us state that Virginia (Irish cheers) man in the Northern State and I and everybody who there knows not that the South will say that as Irish have so small a re-Virginia. Why, sir, that Dominion, every family trace his descent from the (cheers). The next time we want to cast a reproach upon the Irish race, let us state that Virginia (Irish cheers) man in the Northern State and I and everybody who there knows not that the South will say that as Irish have so small a re-Virginia. Why, sir, that Dominion, every family trace his descent from the (cheers). The next time we want to cast a reproach upon the Irish race, let us state that Virginia (Irish cheers) man in the Northern State and I and everybody who there knows not that the South will say that as Irish have so small a re-Virginia. Why, sir, that Dominion, every family trace his descent from the (cheers). The next time we want to cast a reproach upon the Irish race, let us state that Virginia (Irish cheers) man in the Northern State and I and everybody who there knows not that the South will say that as Irish have so small a re-Virgin