C. M. B. A.

Letter from the Grand President.

Letter from the Grand President.

Stratford, Ont., March 18th, 1889.

To the members of the C. M. B. A. in Canada:

BROTHER, we have every reason to feel gratified with the progress our association is making throughout chanda, 15 Branches and nearly 700 members being added to our list since the Toronto seems and the Toronto as we have no paid organizers, and shows that some of our deputies and members are exerting themselves to spread the C. M. B. A.

The work of prosecuting the advancement of our society should not be left altogether to the efforts of our deputies. We have all a common luterest in lits welfare. Every member, however humble he may be, has his influence, and it is the duty of all 10 do their utmost in this particular, and never let an opportunity pass where they can make the same and objects of the sasociation known, or gain a member to its ranke.

Our progress in the Province of Quebec has been somewhat related owing to the absence of Constitutions in the French language, but now that difficulty has been overcome, the trustees of the Supreme Connoil having authorized the printing of two thousand copies in said language, and I feel sure with the efforts our deputies.

As you are aware the chief object of the C.

large increase in memoraling in the next two years.

As you are aware the chief object of the C.

M. B. A. is to create a fune out of which to pay one or two thousand dollars to the widow or heirs of our sease experience, has been, in a great many instances, the means of enabling the mother to keep her young children together, educate and bring them our reputable citizens. Yet in its infancy and a great deal enends upon the acts of its present membership as to its perpetuity.

The Constitution and by laws make it obligatory on every member to lunch his Easter duty and as this is the season that holy mother Church marks out for us to begin the season that holy mother Church marks out for us to perform this duty, no member hould remain in the ranks of the C. M. B. A. who falls to comply.

The Presidents of Branches will please see

The Presidents of Branches will please set that this easential law is faithfully carried out.

No change has been made in the jurisdiction of the Grand Council of Canada in regard to members procuring Beneficiary certificates. As soon as a member is initiated he must get the form, termed "Application for Beneficiary Certificate," properly filled out, and the Recording Becrefary of his Branch will forward said application to the Grand Secretary.

When a member desires to make a change in the designation of his Beneficiary he must fill out a new Application for a Beneficiary Certificate (or fill out the Drinted form on the back of his old certificate it said certificate for fill out the printed form on the back of his old certificate to the Grand Secretary.

Branches are requested to collect the Supervising Medicai Examiner's fees from each applicant and retain said fees in the General Fund until the General Fund until the General Fund and it is the course the Grand Secretary. This is the course the Grand Council of Canada has heretolore pursued and we find it quite satisfactory. Where Branch Floancial Secretary, and pass into the General Fund the same as the initiation fee.

Yours fraternally.

One Meeting at Outlie.

Open Meeting at Oustic.

Open Meeting at Gustic.

An open meeting was held in Oustic on the 13th. District Deputy E. J. O'Brien, Guelph, in the absence of the President, Mr. Jas. synott, occupied the chair. After he had opened the meeting he gave a very lucid description of the alms and objects of the association, which was listened to with great attention. He spologized for the absence of Father Plant, Spiritual Adviser of the Branch, who was unavoidably detained, and also read a letter from Chancellor James Keougo, Branch 3i, who expressed regret at not being present on account of ill breath. Mr. Keough was expected to deliver an address. After the G. D. D. had addressed the meeting the audience was treated to a musical programme of considerable merit. The following parties took part in it: Songs and solos by Missos Hayden, Brandon, Johns, and Messrs, J. A. Gallagher, J. Neelin (banjo solo and song), and G. Higgins, Miss Ella Metcaif playing the accompaniments, assisted by Miss Minnie Hayden. The duet by Mr. Gallagher and Miss Hayden was very much appreciated. The clog dance and specialities by Mr. John Brown brought down the hall. Mr. C. C. Collins gave some splendid relections on the violin, which were most enthusiastically received, and evidently appreciated, from the encores which he received The singing of Miss Hayden and Mr. Gallagher was up to their usual standard and this means a great deal to those who have heard these vocalists. The concert was closed by a few appropriate remarks from the chairman who congraulated the members of the Branch on the "Lectures on the Philosophy of History," lecture zv. he take the following comprehensive view of the much abused order:

"The great want of the age (the sixteenth century) was a religious order, which established in opposition to Protestantism, should not be dependant on the State that developed according to the inter-

The concert was closed by a few appropriate remarks from the chairman who congra'unlated the members of the Branch on the large turnout at the meeting, and the evident interest taken in the Branch by the members since its organization.

About a hundred members and friends then adjourned to Mrs. Oakes' hotel where a most sumptuous repast was in waiting, which reflected credit on the hostess, and was most heartily partaken of by the visitors. After the cloth had been removed appeaches were made by D. et. O'Brien, who ccupled the chair, and Mr. Mathias McCann, who was vice-chairman, and Mr. N. Lynett. Before the meeting broke up a cordial vote of thanks, counched in becoming language, was moved by Messrs. O'Brien and Galiagher for the cordial reception the visitors from Guelph had received. This was responded to by Messrs. McCann, Lynett, Smith and others. A vote of thanks was also tendered to the ladies who took part. Mr. O'Brien was called to respond and did so in a humorous and pleasant man ner. The Guelph party arrived home and they will visit Oustic on the first favorable opportunity.

Election of Officers.

Election of Officers.

Officers of Branch No 6, Strathroy, Ont., for 1889, installed by Deputy S. R. Brown, assisted by Dr. Hanavan, Supervising Medi-tal Examiner. assisted by Dr. Hanavan, supervising Medical Examiner.
President, Rev A J McKeon
First Vice-President, Jømes Healey
Second Vice-President, Jømes Healey
Second Vice-President, John Barry
Recording Secretary, John Barry
Assistant Secretary, Michael Barry
Floancial St. cretary. Patrick O'Keefe
Treasurer, Patrick O'Dwyer
Marshal, John Muldon
Guard, Francis Upton
Trustees, Rev A J McKeon, Andrew McDonnell, Francis Upton, P O'Dwyer, and
John Muldon.

DEATH OF MRS. N. RANAHAN.

We regret to announce the death of Mrs. Ranahan, which of Mr. N. Ranahan, which took place in this city on the 14th instant at the early age of twenty-six years. The funeral took place on Saturday, 16th, to St. Peter's Cathedral, where solemn Requiem Mass was offered for the repose of her soul, sizer which the remains ware taken for interment to St. Peter's were taken for interment to St. Peter's cemetery. The late Mrs. Ranahan was ever a most fervent Catholic, and her many good qualities made her very much beloved by a large circle of relatives and friends, to all of whom we offer our most sincere condolence. May her soul rest in

Cardinal Lavigerie requested Belgian volunteers, to the number of one hundred, to serve on the crussde sgainst African slavery. Seven hundred volunteers have

THE JESUITS.

SIX LETTERS IN THEIR DEPENCE.

LETTER I We are gratified to be enabled to place before our readers a series of six letters, which were published in the Montreal Herald in 1843, in defence of the Society of Jesus. It would appear that at that period in our history, as well as at the present time, there were to be found in Canada a number of men who misunder. stood and misrepresented the objects and aims and bistory of the Company of

Sir.—The great advantage of the liberty of the press, so universally established in our day, consists simply in the facility which it affords of presenting to the public view both sides of every controvertible question. And this is indeed an incalculable advantage. Much as it is, in common with every other species of good, abused; deplorable as are some of its effects upon the week and unthinking—those whom, unhappily, "no faith can fix"—still is it to be prized and preserved as a utile of the first magnitude. To it is the republic of letters, so extensive in this age, desply indebted, and by it is truth, which under less favorable circumstances would too frequently make but tardy advances, enabled to press onward with uninterrupted rapidity. Of the privilege alluded to, you have, in several recent numbers of your paper availed yourself, to disparage, in an unbounded manner, the origin and universal conduct of the Society of Jesuits. You have, it would appear, given your side of the subject,—will you then permit me to give that, which for sake of the nonce, I will familiarly term mine? Think not, Sir, that I seek admission to your columns for the fanatical purpose of claiming for the Jesuits impeccability, either as a society, or ss individuals; nor, would I have you suppose that it is my intention to wade through the mine of private infamy imputed to that devoted body in common, I may add, with every other order of the Catholic Church, not even excepting the sainted virgins of the cloister. Either of these designs would be alike SIR,-The great advantage of the liberty

order of the Catholic Church, not even excepting the sainted virgins of the cloister. Either of these designs would be alike derogatory to the dignity of the press, and insulting to the understanding of an enlightened community, whose desire evidently is to be informed upon PRINCIPLE, and upon important leading results. Upon the principles of the "Society of Jesus," as well as upon the open and unquestionable results of these principles, will I then submit a small amount of information collected from sources of the highest reollected from sources of the highest repute. I will produce authorities, Protestant ss well as Catholic; Monarchs, Priesta, Historians and Philosophers, the most illustrious that ever adorned their respec

tional claim to our good opinion. If some members of the order adopted, at this

DEAR SIR—We, the undersigned exiles, their descendants and others, who, though not children of Erin, still have sympathy not children of Erin, still have sympathy for the sorrowing Isle, beg to offer our mite to assist in defending those brave leaders who stand the champions of humanity.

Although our offering is insignificant in the cause of battle, still it suffices to show that on this little sandbark there are hearts that sympathize in that struggle of birthright, innocence and freedom.

Knowing that the smallest metal point lifted on high can arrest the wildest leap of the lightning, so our offering, our sympathy and our prayers may assist in burltive stations.

Before, however, proceeding further, I must enter my solemn protest against the authority upon which your charges are grounded, viz: the work "Secreta Monta." This work has been again and again proven to be an absurd and infamous imposture, and is by all enlightened Protestants, as well as by Catholics, classed with such productions as "Fox's Martyre," "Oates' Plot," and the recent and well known lying 'Disclosures of Maria Monk:" most minutely has it been falsified by the authorized work of Father Grester, and that its refutation has been recognized by inquirers of the highest order, the following evidence most certainly proves. The first I will submit will be from the pen of, perhaps, the greatest Christian philosopher of the present century, the late Frederick Von Schlege! This great man has been reared amidst all the prejudices of Protestantism; but, as we are told, "his well-balanced mind had, at an early period, become disgusted with the vagaries and inconsistencies of novelty, and sought repose in the bosom of the Catholic Church." In his invaluable "Lectures on the Philosophy of History," lectures we have to the proper in before, however, proceeding further, I

pathy and our prayers may assist in burling back those eternal calumnies of forgers, plunderers and despollers of the poor.

In page 122 is the following testimony to their worth as missionaries in North

way."
Montreal, February 2ad, 1843.

To the Edstor of the Freeman Journal

TO BE CONTINUED.

THE PARNELL FUND.

Charlottetown, P. E. I.

Feb 25, 1889.

	M	P. HOGAN, Ires	0.
. Ray. Bishop	1	Jas Murphy	1
M'Intyre	10 00	Francis Curran	1
Doyle, sr	5 00	Patk McClosky	1
P Hogan		J Maddigan	1
P Hogan		Michael Egan	1
atk Lappin	2 00	M Trainor	1
atk Blake	2 00	Ed Praught	1
O M Reddin, jr.	2 00	John McKevar	1
atk Cuilen	2 00	John Kelly	1
McQuaid	2 00	Chos Berrigan	1
J Trainor	2 00	Patk Lantry	1
J Murphy	2 00	Martin Walsh	
McPhilips	2 00	Jas McIsaac	1
as Eden	2 00	Jer Sweeny	1
r Conroy	2 00	Jas O'Brine	1
iward Kelly	2 00	Jas Ezan	1
Fitzgerald		John Power	1
mon Bolger	1 00	Daniel Griffith	1
atk Kelly	1 00		-
Lohneton	1 00	Total	661

CHINIQUY AND HIS BOOK.

To the Editor of the Catholic Record :

Father Chiniquy was lately lecturing here. One of my neighbors, anxious to do me a kindness, sent me his book, "Fifty years in the Caurch of Rome." I have looked into it for a few minutes, and instead of weakening my faith in the Catholic Church, it confirms me more and more in that faith.

by carcass, 9 to 10; lamb by qr., 10 to 11; spring, qr., 150, veal by qr. to 8; veal by qr. of to 8; outles, pr., 70 to 90; geese, each, 50 to 60; geese | b, 6 to 9; turkeys, | b, 11 to 12.

Toronto, March 21.—WHE AT.—Fail, No. 2, 1.(7 to 1.08; No. 1, 107 to 1.08; red winter, No. 2, 1.(7 to 1.08; No. 1, Manitobs hard, 1.30) satism, should not be dependant on the State, but devoted exclusively to the interests of the Church: a religious order which, well equipped with modern learning, science and accompliabment, possessing a knowledge of the world, acquainted with the spirit of the times, and pursuing the course which expediency dictated, with prudence and circumspection, should undertake the defence of the Catholic religion, and the propagation of the gospel more in that faith.

As to the teaching of the Catholic

As to the teaching of the Catholic Church, laymen are guided by the catechism, which contains an epitome of all her doctrines. On page fifty-four of the Catechism in use in Ontario I see the following question.

"May we then pray to the crucifix, or to the images or relics of the saints."

Answer. "By no means; for they have patter life nor sense nor nowar to hear

prudence and circumspection, should undertake the defence of the Catholic religion, and the propagation of the gospel in foreign countries, and worthily and successfully prosesute this two fold object. Such an order was the Society of Jesuits, in its first institution; and that among the founders and first members of this society, there were men of undoubted picty and eminent sanctity, men animated by the sublimest principles of Christian self denial, possessed of great intellectual endowments, and favored by God with high preternatural powers, no unprejudiced historical inquirer will deny Whether the reproaches which have been made to many members of this order, of having exerted an undue political influence, and displayed a split of ambitton and intrigue in the history of this period, be well founded or not, I shall not stop to enquire; because such charges, at best, can affect individuais only, and not the society whose very name ludeed has become in our times, the very watchward of party strife and contention. The severest condemnation of the Jesuits proceeds from a quarter, where we clearly discern the most implacable hostility to Christianity, and to all religion; and this circumstance ought to furnish the Jesuits with additional claim to our good opinion. If some members of the order adopted, at this either life, nor cense, nor power to hear

If an angel from heaven were to declare If an angel from heaven were to declare to us a different doctrine, we would not believe it: how much less believe Father Chiniquy, who says we worship images and statues. Perhaps I had best quote his own words. They are: "My people and I, as are all Roman Catholics, were much claim to the worship of images and status."

given to the worship of images and sta-tues."

I will not attempt to say what he has I will not attempt to say what he has
done, or may do; fortunately I am not
responsible for his acts; but I can, and I
do, as a Catholic, give his words the most
positive contradiction, both for myself
and for my fellow-Catholice. Speaking
of the "Stations of the Cross" he says:
"One of our favorite devotional exercises
was to kneel three or four times a week
before them, prostrate ourselves and say. before them, prostrate ourselves and say, with a loud voice, "oh! holy cross, we adore thee." He knows as well as I, or adore thee." He knows as well as 1, or any other Catholic, that the words used at the beginning of the meditation made before each station, is "We adore Thee, O Uhrist, and praise (or bless) Thee Be-cause by Thy holy cross Thou hast re-deemed the world," and that the words he has quoted are not correct. In the next members of the order adopted, at this period, those absolute maxims and principles of policy and government, which in general characterizes that age; and if the writings of others were distinguished by that rude polemic tone and spirit spoken of above, and which was equally characteristic of those time; it would be unjust to lay to the charge of the order, or even of marticular members, failings and defects paragraph he goes on to say (whether he means the statues or stations I know not:) "We used to or stations I know not:) "We used to address our most fervent prayers to them, saking them to change our hearts and perfect exemption from which is the most rare of human excellencies."

It is also gratifying to find that a distinguished Protestant historian of our own day and continent has done full justice to the Jesuits. Bancroft, in his History of the United States (vol. iti. ch 20.), gives a detailed and eloquent account of their missionary labors in Canada, and the

valley of the Miestesippi. With the following extracts I will close this communication. In page 120 he thus glances at the general history of the order:

"The establishment of the 'Society of Jasus' by Loyola, had been contemporary with the Reformation, of which it was deigned to arrest the progress. Its members were, by its rules, never to become prelates, and could gain power and inflators only by influence over mind. Their vows were poverty, chastity, absolute obdelence, and a constant readiness to go on missions against hereey and heatheniam. Their cloisters became the best chools in the world. Emancipated in a great degree from the forms of plety; separated from domestic ties; constituting a community essentially intellectual as well as essentially pleblan; bound to gether by the most perfect organization, and having for their end a control over opinion among the scholars and courts of Europe, and throughout the habitable globe, the order of the Jesuits held as its influence, and the closest internal unity. Immediately on its institution, their missions among the Caffree; in California, on the banks of the Marunthon, on the plains of Paraguay, they invited the wildest of barbarisans to the civilization of that finds. Thibst in Coch in China, and in China; they penetrated Ethiopia, and reached the Abyasinians; they planted missions among the Caffree; in California, on the banks of the Marunthon, on the plains of Paraguay, they invited the wildest of barbarisans to the civilization of that fund for the services he was supposed to have performed for the valled and the canadian paper which in the Malian of the closest internal unity. In page 122 is the following testimony to their worth as missionaries in North Caron out of that fund for the services he was supposed to have performed for the Canadian Government. No matter how questionable the Canadian paper which published articles attacking members of the Government, they were sure to be reproduced in good faith by some respect able journals in the Uaited Stater, and it was on account of such a reproduction and comments based upon it that he now troubled the House. He wished to state that he had nothing whatever to do with the secret survice money. As far as the man Le Caron was concerned, he had never heard of him until he saw his name in the papers." America:

"Away from the amenities of life, away from the opportunities of vain glory, they became dead to the world, and possessed their scule in unaiterable peace. The few who lived to grow old, though bowed by the tolls of a long mission, still kindled with the ferrour of Apostolic zeal. The history of their labors is connected with the origin of every celebrated town in French America: not a cape was turned, nor a river entered, but a Jesuit led the way."

never heard of him until he saw his name in the papers."

In quoting the original charge we said that Mr. Costigan "as not likely to have lent himself to the base purposes of either British or Canadian rulers in this matter."

Our confidence in Mr. Costigan was not misplaced, and we deeply regret having given even a temporary currency to the calumny. Mr. Costigan's record on the question of sympathy with Ireland, which we have examined carefully and without bias, is that of an earnest friend of Home Rule, performing his delicate duty under very trying consistions. We think that he erred in judgment by opposing Mr. Blake's motion of an address to the Crown on that question, three years ago. The Blake's motion of an address to the Crown on that question, three years ago. The discourteous reception of his own address on the sime subject, by the Home Government in 1882, was his excuse, and it exon erates him from any suspicion of lacking sympathy with the cause.

It is a grave mistake for Irish Canadians of Link-American to lat the differences of

or Irish-Americans to let the differences of party interfere with the harmony which should govern their labors for a cause dear to them all. Loyalty to their party as well as loyalty to their adopted land would not be lessened by kindly sympathy and union in helping the cause of their struggling brethren at home.

LATEST MARKET REPORTS.

London, March 21.—GRAIN.—Red winter, 167 to 1.72; white, 1.67 to 1.72; spring, 1.67 to 1.72; orn, 80 to 85; rye, 1 00, to 1.05; barley, mait, 1.00; barley, feed, 80 to 85; oats, 9) to 93; peas, 90 to 93; beans, bush, 1.00 to 1.30.

VEGETABLES.—Potatoes, bag, 25 to 38, onlons, bag, 45 to 65; cabbages, doz, 25 to 40; turnips, bag, 25 to 30; PRO/IDUCE—Eggs, 13 to 15; butter, best roll. 25 to 28; large rolls, 21; crocks, 18; tub dairy, 20; store packed firkin, 18; dry wood, 425 to 450; green wood, 4.50 to 4.75; soft wood, 250 to 3.50; lard, No. 1.12 to 13; lard, No. 2, 11 to 12; straw, load, 3.00 to 4.00; hay, ton. 10.00 to 12 00; maple syrup, gal, 1.25; maple sugar, 1b, 11.

FRUIT — Apples, bag, 29 to 45; bbl, 65 to 100.

MEATS.—Pork, 6 50 to 6.75; pork by qr. 8 to 9; beef, by qr. 4.00 to 6 00; mutton, by qr., 8 to 9; mutton by carcass, 7 to 8; lamb by carcass, 9 to 10; lamb by qr., 10 to 1; spring qr., 150, weal by qr, 7 to 8; veal by carcass, 6

fat beeves, 2.50 to 4.59.

Toronto, March 21.—WHEAT.—Fall, No. 2, 1.10; spring, No. 1, 1.07 to 1.68; red winter, No. 2, 1.10; to 1.08; No. 1, Manitoba hard, 1.30 to 1.34; No. 2, 1.25 to 127. Barley, No. 1, 57 to 58; No. 2, 64 to 55; No. 3, extra, 50 to 51; No. 3, 68 to 47. Peas, No. 2, 55 to 58. Oats, No. 2, 33 to 36. Flour, extra, 455 to 460; straight roller, 489 to 490; strong bakers, 500 to 590.

Montreal, March 21.—FLOUR—Receipts, 490 bbis; sales, none reported; market quiet and unchanged.

RUFFALO LANE SECON

BUFFALO LIVE STOCK.

East Buffalo, N. Y., March 21 —Receipts, 2 care; offerings 4 care; all sold; a load of 23 head of Nebraska steers of 1.200 lbs sold at 390; 20 head of mixed stock, averaging a little over 1000 lbs, at 3.30, and a load of mixed common stock brought 3.

SHEEP AND LAMBS—Offerings, 10 cars: nearly all sheep; demand slow, but everything disposed of at steady prices; most of them sold at 465 to 510 for choice to extra stock, choice 140 lb, sheep bringing 5. Lambs sold at 6.

HOGS—Offerings, 30 cars, which are liberal for this time of the year and market a shade lower; sufficient demand; to take the offerings; trade slower for several days. BUFFALO LIVE STOCK.

A Life of Ease.

A Life of Ease.

Miss Lizzie Ratcliffe, writing from Falkirk, Ont., says: "I had such a cough I could not sleep and was fast going into consumption; I tried everything I could hear of without relief, but when I got Hagyard's Pectoral Balsam I soon got ease. It is the best medicine I ever tried."

Lizzie Ratcliffe, Falkirk, Ont.

What Toronto's well-known Good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and have tried many remedies, but never found an article that has done me as much good as Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure."

A. M. Hamilton, Warkworth, writes:
"For weeks I was troubled with a swelled
ankle, which caused me much pain and
annoyance. Mr. Maybee, of this place, recommenced Dr. Thomas' Eclectric Oil for

A HOME LEFT LONELY.

In the Township of Ellice, on the 5th of February, all that was mo tal of Mr. Carroll wasconeigned to their last resting place in the Catholic cemetery of the city of Stratford. The relatives of Mrs. Carroll were called upon to gaze on the dark angel of death bearing away the remains of her who had been honored and loved by all. She was one of the first residents of this neighborhood. She saw this settlement in the fact of Canada in 1843 accompanied by her hughand. She was born in the townland of Lamgar, County of Monaghan, Irelind, in the year 1815. She was married at the church of the diocese in the year 1811. After living a few years in the Emeral Isle they begun, accompenied by a few friends and one daughter, their lonely journey across the Atlantic to seek their fortune in the new country. Arriving in Stratford they settled on the farm which is now occupied by the family of the deceased. They enjoyed the peace and happiness of a comfortable home which had been the result of great labor. In the year 1888, she was left a widow and a double duty them devolved on her which she performed with great patience and endurance. She was a strict adherent of the Catholic Church in whose faths the lived and died glorifying God. She leaves behind her five daughters and one son who have the sympathy of many in their sad affliction and loss.

ORDINATIONS.

Archville, Ont., March 10th, 1889.
At an ordination held by His Lordship Bishop Clut, O. M. I., at the scholasticate of the Oblates of Mary Immaculate, Alderic Deselete, O. M. I., and Camille Lefsbyre, who are destined for the Mc-Kenzle river mission, both of the diocese of Montreal, were ordained descons; also Pierre Gignon, Joseph Allaire, Jean Baptiste Dorais, Arthur Coutlee, of Montreal diocese. Tonsure: Francois Bugnard, of diocese. Tonsure: Francois Bugnard, of the diocese of Chambery, Savoie. All members of the Congregation of the Oblates of Mary Immaculate.

To THE DEAF—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to Nicholson, 177 McDougal Street, New York.

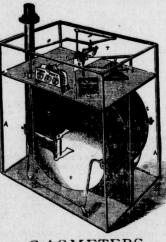
Eighty Per Cent Eighty Per Cent

of the human race, according to a high authority, suffer from one or other form of blood taint. Never allow this latent evil to develop into serious disease while the blood can be kept pure and the system clean by proper precautions, such as using Burdock Blood Bitters, whenever any scrofulous symptoms appear. No medicine equals B. B. as a blood cleanser.

In Montreal, on March 13th, the wife of Mr. Jer. Coffey, of a son.







GASMETERS.

All sizes from 3 Lights to 500 Lights. Send or Price List to the manufacturer,

JOHN S. MOORE, Dominion Meter Works, 328 Wortley Road, London, Ontario,

THE ELECTRIC BUTTON

Don't Wait

Until your hair becomes dry, thin, and gray before giving the attention needed to preserve its beauty and vitality. Keep on your toilet-table a bottle of Ayer's Hair Vigor—the only dressing you require for the hair—and use a little, daily, to preserve the natural color and prevent baldness.

Thomas Munday, Sharon Grove, Kv. writes: "Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best hairrestorer in the world."

"My hair was faded and dry," writes-Mabel C. Hardy, of Delavan, Ill.; "but after using a bottle of Ayer's Hair Vigor it became black and glossy."

Aver's Hair Vigor, sold by Druggists and Perfumers.

Pimples and Blotches, So disfiguring to the face, forehead, and neck, may be entirely removed by the use of Ayer's Sarsaparilla, the best and safest Alterative and Blood-Purifier ever-

Dr. J. C. Ayer & Co., Lowell, Mass.

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& IN BRONZE

on EACH PLUG and PACKAGE. Burdock LOOD TTERS

WILL CURE OR RELIEVE DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE, DRYNESS OF THE SKIN, And every species of disease arising from disagdered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.



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112 Dundas. HOLY W

**PASCHAI** In the f 2, 3, 4, 5, 6, 8, 10, Plain, per Decorated

REAL PALMS The average heads pe Price for 100 head: 50 ... 25 ... 12 ...

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D. & J. SA 115 Church St. TORON IRELANI

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