

MARCH 29, 1890.

THE JESUITS.

PROF. SCHEMIGER ATTACKS AND FATHER JONES DEFENDS THEM. Rev. Mr. Scrimger to Father Jones. To the Editor of the Montreal Star:

Sir—I had thought my correspondence with Father Jones ended on the balancing of our accounts, but he evidently cannot resist the temptation to be fully represented in a discussion that is likely to take permanent form and circulate among all classes of the people. Least of all, apparently, is he willing to allow my last rejoinder to be the closing word in that correspondence. As I have said all along, the point under discussion is to me a very minor one, not in any way affecting the general argument of the paper out of which the discussion has grown, but it seems very important to him. Perhaps I should feel the same if I were in his place.

I shall not trouble the public further with *ad usque ad*, the more especially that Father Jones grants almost all that I have contended for, but shall content myself with saying I still adhere to my opinion that the rendering I gave of the passage of the Constitutions under discussion is the natural rendering according to all sound laws of Latin grammar and interpretation. When I find translator after translator giving substantially the same rendering, independently of each other, and without hesitation, when also their own commentaries using the same construction elsewhere in my sense and generally, if not universally, employing a different phrase to express Father Jones' meaning when they clearly wish to express it, I can hardly help feeling that it is the only natural rendering. I, at any rate, gave it in good faith.

One must respect, however, the earnestness with which Father Jones seeks to clear the Constitutions of the Society from the odious charge of expressly authorizing a Superior to lay a command upon a subordinate requiring him to perpetrate a crime. Whatever may have been the intention of the passage originally I take it that he at least recognizes no such right on the part of his Superior, and if he ordered would refuse to obey.

I have to acknowledge that in his last letter he has very considerably strengthened the evidence that his interpretation of the passage was also held by Suarez. The language of Suarez is not altogether free from difficulty, but upon construction and as to the whole spirit of his discussion arising from the extracts given by Father Jones (and the fairness of which I shall not question) he seems to be all through laboring to make out a case. But until I can find time and opportunity to avail myself of Father Jones' kind invitation to examine Suarez fully, I shall not presume to say whether or not I am taking an unfair advantage of him if I call attention to the fact that he himself furnishes the explanation of the attitude of Suarez when he insists that though published surreptitiously the Constitutions of the Order "had already become public property" in his time. Most assuredly, if the passage had become public property, it is necessary that some explanation should be given of it which might quiet the inevitable alarm and stay the rising storm of public indignation.

But, sir, I have still something further to say on the general question, if the public and Father Jones will bear with me. Every supposition could be proved to a demonstration that the meaning which he puts upon this passage were not merely his meaning and that of Suarez but the only legitimate meaning and the meaning intended by the founder. I do not know that it would very much change my opinion as to the practical tendency of the Constitutions and as to the whole Jesuit doctrine of obedience. No one, brought up as I have been at least, can read these Constitutions, or the Summary of them, or Loyola's Letter on the Virtue of Obedience without a shudder of horror at the dishonor which is thereby put upon our common humanity.

Every part of one frail, fallible man to another is made the great, almost the only, virtue of the Christian character. I do not mean to be offensive, but I can not refrain from saying that so far from carrying out the spirit of the texts of Scripture quoted by Father Jones in his last letter, it is positively immoral for any man to consent to be deprived of his manhood and become a mere corpse to be moved hither and thither by another at will, a mere staff in an old man's hand. It is infinitely more immoral than would be any physical self-mutilation from a supposed religious motive. And if there is one thing more than another that is plausible in the whole matter it is the way in which they seem to glory in their self-accusation and hug the bondage to which they have subjected their souls. Father Jones speaks of my invectives on this subject. I would that I could make them a hundred times as strong. They would not then express all that I feel.

And this initial fundamental immorality in the order is the fruitful mother of others. It is this which has given birth to that not inconsiderable number of iniquities with which the order stands rightly and irreversibly charged by history—given birth to them so naturally that the members of the order seem to be almost unconscious that they are iniquitous at all. Certain—Joly's work is not unknown to me. At this volume of it lies open before me at this moment. But, notwithstanding all that this able apologist has said, I believe the verdict of history still remains unrevoked and irreversible except in a few minor details. For the Jesuits to compare themselves in their sufferings with our Blessed Lord whose name they have chosen to assume may be plausible to them. To me it is only blasphemy.

It is an immorality of the kind that breaks down the moral sense and perverts the judgment as almost nothing else could do in the case of men who have any earnestness or piety in them. In no other way can I account for the fact that men, with no mean powers and supposed to be the best of their kind, should so readily teach and defend so many abominable theories as have done almost all the writers of their order. Losing all true keenness of moral insight they become the victims of a mechanical logic, without power to burst through the fetters they have forged for themselves.

mend the public to study the case of Anna which was given in full in your issue of the 24th. Let me give you another from this very Suarez who according to Father Jones, guards himself so carefully as to the limit of obedience. I must ask Father Jones' pardon if I quote a passage or two second hand, not having the original. I believe them to be genuine and accurate:

"It is permitted to an individual to kill a tyrant in virtue of the right of self-defense; for though the community does not command it, it is always to be understood that it wishes to be defended by every one of its citizens individually, and even by a stranger. Then, if no defense can be found excepting the death of the tyrant, it is permitted to every man to kill him."

"Whenever a King has been legitimately deposed (i. e. by the Pope), he ceases to be a King or a legitimate prince, and that can no longer be affirmed of him which may be said for a legitimate king; he henceforth should be called a tyrant. Thus after he has been declared to be deprived of his kingdom, it becomes legal to treat him as a real tyrant; and come quietly any man has a right to kill him."

(See Chalotais, report on the Constitutions of the Jesuits to the Parliament of Brittany, 1761.) It would be easy to add to this from other sources, but I forbear. With such convenient ideas as to what is right, no limitation of obedience can count for very much when a real emergency arises, though of course like every one else who values his reputation they prefer to gain their ends by fair means when they can.

Father Jones complains of the difficulty of making their position as to obedience intelligible to those who have been trained under the principles of the Reformation. I sympathize with him in this, for I have been struck by the fact that he seems incapable of understanding what is meant by a real respect for the individual conscience, though, if I am correctly informed, it does appear surprising that he should so completely have forgotten the traditions of his Protestant ancestry. It is only a fresh proof of the blighting consequence of the blighting tendency of the system of which I complain.

Father Jones persists in endeavoring to shelter himself behind the Roman Catholic Church as a whole. Of course he is doing this for a purpose of his own, as must have been apparent to your readers all through. But let me advise him not to be too sure of his ground there. If it is indeed true that the position of the whole Church is identical with that of the Jesuit Order I am heartily sorry for it. I admit that some countenance is given to his assertion by the well known fact that the Jesuits only too well succeeded in their attempt to "capture" the Vatican Council of 1870. But the approval of them by the Holy See has not been uniform. In proof of which I might quote the familiar words of Pope Clement's Brief of Suppression, 1773, but it is very long and already well known.

The haughty reply of Father Ricci, General of the Order, at the time, to a suggestion that the Society should be reconstituted on a new and sounder basis was: "Let them be as they are or cease to be." (Sint autem sicut sunt.) The proud motto of the Church is *semper eadem*. The Pope has suppressed the Order once, he may do it again, and this time not at the demand of princes merely but at the demand of the whole body of the Church, refusing longer to tolerate their baleful ascendancy. "The mills of the gods grind slowly, but they grind exceeding small."

JOHN SCHEMIGER, Montreal, March 6th, 1890.

Father Jones to Rev. Mr. Scrimger. To the Editor of the Montreal Star: Sir—It would be ungracious to close this controversy without thanking Professor Scrimger for the very notable service he has done during the past fortnight, rendered to the Society of Jesus. This service is manifold and invaluable.

No flatter illustration of the methods of the adversaries of the Society and of the Church could have been devised than the one given by our worthy Professor; and for this we are grateful. If one thing more than another has been brought out into the light it is the timidity of the substance upon which a whole fabric of accusations has been piled, story after story, with Effe's like pertinacity, against the Jesuit Order. Their Constitutions are attacked as sanctioning an infamous principle; but whatever the Ministerial Association or its exponent may yet fondly and hopelessly cling to, the public eye sees the accusation resolve itself into its constituent parts: religious fanaticism and, very mildly speaking, groundless assertion.

"I still adhere to my opinion that the rendering I gave of the passage of the Constitutions under discussion is the natural rendering according to all sound laws of Latin grammar and interpretation," such is the Professor's conclusion. Well, the more is the pity. Opportunities have been lavished on him in vain. Were he a judge on the bench the poor man who would have to face the consequences of similar interpretations of the law would be in a sad plight. The Professor has made manifest the wisdom of our refusal in the Harcourt-Whelan controversy to accept a fifth arbiter of his own and Principal McVicar's choosing; and for this again we are thankful. No man of their particular school of thought enjoyed, so far as I could learn, a more enviable reputation for fairness than the Professor. I leave it to you, Mr. Editor, to determine, since the most elementary rules of interpretation have been so carefully thrust aside by him, what fate would have awaited the minority, had a fifth man been chosen from the same circle.

And why follow him in his fresh attacks on the Constitutions of the Order so long as a similarly enlightened mode of procedure is to be adopted? If the worthy Professor carry out his peculiar anomaly of exegesis in the interpretation of Holy Scripture, where oftentimes interpretation is really required, all his amiability and mildness of disposition will avail but little, and he may well wonder that he does not find a Christianity to his liking beyond his own immediate range of vision. Used, therefore, to think of entering upon any discussion of the tenets of Christ's true religion. Equally useless to

waste words and blacken paper in the further elucidation of the present question. For, if I understand his style of argument, neither correct latitude, nor the context, nor parallel passages, nor the inviolable custom of the schools for centuries, nor the unmistakable teaching of their theologians, nor the repeated protestations of the members of the Order from the beginning are to have weight with him. If so, the sooner, for his own sake, the debate is closed the better.

For all that, the Professor has placed the Society under an obligation to him, and he purposes to do more. He will republish these letters, which at all events are luckily in your columns for reference. And I would remind future readers that only one point has been touched upon, but for which it should be said "ab uno disce omnes." As for "probabilism," "the end and the means, etc.," the true teaching of the Society is on record, within the reach of all, and may be had for the asking. Translating, God willing, I shall touch upon before long, and bring home to the general mind what the enemies of the Society would fain foist in her teaching.

Professor Scrimger, instead of frankly admitting that he was misled into believing that the Superior could excommunicate a subject after the numerous proofs submitted, sums up the whole extent of his concession in the following: "I have to acknowledge that in his last letter he (Father Jones) has very considerably strengthened the evidence that his interpretation of the passage was also held by Suarez. The language of Suarez is not altogether free from difficulty and even contradiction." Then follow several insinuations as to the straightforwardness of Suarez in his public commentary on the constitutions. We cannot the Professor once for all get rid of his utterly erroneous notion that the Constitutions of the Order were, or could be, an unknown quantity at least for the Holy See? He must be aware that no religious order can possibly exist as such within the Church unless its constitutions be approved by the Sovereign Pontiff. Now, Benedict XIV. declares in terms sufficiently clear that: "The approbation of a religious order is not only a mere permission but a definition of the Sovereign Pontiff by which truly he decrees that the rule he approves and confirms contains nothing repugnant to even the sacred perfection." Approbatio est definitio Religio, non solum duxat est permissio, sed definitio summi Pontificis, qua nimirum decretum regulam quam approbat et confirmat nihil continere evangelicam perfectionem repugnans (Lambertini, de Sacramentis Canonis, T. 1, page 381.)

Now, if the Constitutions of the Jesuits ever evoked the excommunication of a man deposed, or ever encouraged an obedience, which the professor has stigmatized as "positively immoral," the Catholic Church solemnly approved both. But as the Ministerial Association has not the courage apparently to attack openly the Church, lest it should rouse the ire of Catholics in general, it is its only purpose far better to sever the cause of the Jesuits from that of the Church, it describes to the Society of Jesus what it deems condemnable in her teaching. The great bulk of all Jesuits and a few bad or ignorant Catholics will be entrapped; and the vast majority of the untold Protestant and the entire body of earnest Catholics will detect the fraud.

The anti Jesuit method is further exemplified by the old makes shift. When fairly brought to bay on one count, these experts in dialectics smally pass on to a second with the convenient transition: "Let me now give another from this very Suarez, etc." This is a device of the mode of warfare was not unknown to the ingenious Parliaments. It would seem that it is yet in vogue. It may do very well for the unflagged nestlings of the Professor's seminary, but it will not be over popular with those whose little weakness is to prefer "mechanical logic" though the exponent of the Ministerial Association has not got out of his way to enlighten us as to how mechanical logic may be opposed to "all true keenness of moral insight."

As it has been my very unpleasant duty to arouse the Professor from the delusive dream that he was quite conversant with the technical expressions of the School, I am constrained furthermore to undecide him with the plain language of the scientific and religious institutions in the Old Church. He would have his immediate following to believe on his "ipse dixit" (for who would trust to it now?), that of the vow of obedience is at the bottom of all the mischief, and has been the base of the Society. He no doubt is partial to refractory monks who have broken their vows, and he would, other things being equal, welcome them with open arms. He must not the less lose sight of the fact that St. Bernard, in the tenth century, had very much the same notions of perfect obedience as St. Ignatius had in the sixteenth.

In inveighing against this vow of the Jesuits the Professor is covertly, but very obviously, charging the religious orders. While on his point, let me say with due moderation, remark that the Professor's vocabulary is singularly energetic for a Christian controversialist. I can bear with him all the same, for I fully understand that it has been all along very annoying to have had their little guma exposed to the public gaze in your columns. I will go so far as to say that I have very serious doubts as to their ever republishing my letters in full. It would be beyond question a very noteworthy deviation from their well-known methods. The Professor has not hesitated to draw the attention of the public to the fact that the Protestant traditions of my ancestry are not my own. What relates to my own very insignificant self must be singularly devoid of interest to the public. It neither aids to, nor eliminates one jot from the weight of my arguments. But since he does remark with surprise that I should have so completely forgotten the traditions of my Protestant ancestry, it would not have been out of place to have added that same Protestant ancestry had previously and very unfortunately discarded the true Catholic traditions of their own forefathers in the faith.

As for the closing paragraph of his Saturday's letter, the Professor may possess his soul in patience. The former suppressed the Society, as a means of diminishing energy was granted by the prolonged and a too tumultuous cry of joy from her foes to warrant the Church ever

to have recourse again to a similar expedient. But should that day ever come, unflinching obedience to his command will enable the Society quietly to cease again to exist at the voice of the Vicar of Christ, who first sanctioned her existence and crowned with the halo of sanctity numbers of her obedient children.

Accept, Mr. Editor, my own thanks and those of the fair minded public for the graceful manner in which you have opened your columns to the free discussion of this and similar topics of actual and general interest.

A. E. JONES, S. J. St. Mary's College, March 10, 1890. TO BE CONTINUED.

THE POPE A PEACEMAKER.

New York Herald Bureau, Rome, March 18. I have the authority of the Vatican to announce that the Pope will consent to act as mediator through whom a simultaneous disarmament of the European nations might be brought about. The question was put directly by your correspondent to-night, and the answer was equally direct. Leo XIII. has taken a bold stand. He holds that the existence of the immense armies which are destined to the health of Europe and inflicting great suffering upon the tolling masses is anti-Christian. The German Emperor wrote an autograph letter inviting the Pope to send an ambassador to the Berlin Labor Conference. In reply the Pope sent an autograph letter saying he could not send an ambassador as he was given precedence over all delegates. Then the Emperor wrote another letter, urging the Pope in the interests of mankind to take part in the conference so far as he could, and at least give it his moral support. To this the Pontiff has warmly responded.

I am authorized to announce that the Pope has written a document dealing with the entire problem raised at Berlin. This has been diplomatically communicated to the Papal Nuncio in Germany, and will be laid before the International Conference. There is no doubt that a great movement is on foot to give the Pope a leading part in the effort to deal with the universal labor troubles. His Holiness recognizes that a great opportunity for the Church to put itself at the head of the world-wide reform demanded by organized labor. He holds that nations must adopt the principles of Christianity, and that the Church is the only power competent to deal with the tremendous issues involved in the social and industrial movement. The German Emperor has frankly admitted that the Government cannot accomplish much unless organized Christianity comes to their aid. In this crisis the Pope has spoken in no uncertain voice, as will be seen when his address is made public. It is admitted that if the millions of armed men who trample upon the heads of the poor were stripped of their uniforms and set to work creating wealth a great deal of the present distress in Europe would disappear. One nation dare not begin to disarm before another, and the Pope is now in a position to negotiate between the nations for a general disarmament. Up to the present time the Vatican has kept its eyes and ears open with the German ambassador a secret.

For purifying the blood, stimulating the appetite, and invigorating the system in the Spring and early Summer, Ayer's Sarsaparilla is unsurpassed. Be sure you get Ayer's Sarsaparilla and no other; else the result may be anything but satisfactory.

Running Sores Healed. I had a pain in my left side, which broke out in a terrible state with boils breaking out on my head and face. I was too weak to work or even walk, but after taking a quarter of a bottle of Burdock Blood Bitters I was able to work. The boils all went away in a heap, and my strength fully returned before the first bottle was done.

FEEN, W. HAYNES, Winona, Ont.

FOR NETTLE RASH, Summer Heat and general toilet purposes, use Low's Sulphur Soap.

Use the safe, pleasant and effectual worm killer, Mother Graves' Worm Expeller, nothing equals it. Procure a bottle and take it home.

As a RICK MATT after excessive exertion or exposure, Milburn's Beef, Iron and Wine is grateful and comforting.

SMITH BROTHERS, PLUMBERS, GAS & STEAM FITTERS—172 KING STREET—Pioneers in the use of the latest improved sanitary principles. Estimates furnished on application. Telephone No. 538.

The Importance of a Wise Choice. "THE BEST" is a common assertion, and may be used even by the most ignorant.

"THE WORST" school has in its possession a copy of the Record Company's guide to prove it. This guide is a complete and reliable work, and contains the most valuable information in any directory. It is published by J. P. McDONALD, 100 N. Broadway, New York.

Rheumatism,

BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony:— "About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great difficulty, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. E. Irving Dodge, 110 West 125th St., New York.

"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I cannot describe the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla, and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price 25c; six bottles, \$5. Worth \$5 a bottle.

Educational.

ST. JOSEPH'S ACADEMY. Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario. This educational establishment has received the approval of the various parents anxious to give to their daughters a solid and thorough education. The scholastic year, commencing ten months, opens at the beginning of September and closes in July. Tuition, per annum, \$70.00; Music and use of Piano, \$10.00; Drawing and Painting, \$10.00; Board and washing, \$10.00. For further information, apply to the Sister Superior.

ASSUMPTION COLLEGE, SANDWICH, ONT. The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For particulars apply to the Rev. DEAN O'CONNOR, President.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to Rev. L. FUNKERS, C. R., D. D., President.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. In affiliation with Toronto University) under the special patronage of the administration of the Arch-diocese, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms when paid in advance. Board and tuition \$150.00 per year. Half boarders \$75.00. Day pupils \$25.00. For further particulars apply to Rev. J. R. TEEFY, President.

ACADEMY OF THE SACRED HEART, LONDON, ONT. Conducted by the Ladies of the Sacred Heart. Locality unparalleled for healthfulness, offering medicinal waters, and a complete system of delicate constitutions. Air, bracing, water pure and fine, wholesome and invigorating. Grounds afford every facility for the enjoyment of invigorating exercise. System of instruction thorough and practical. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but in the parlors, and instrumental music. Literary reunions are held monthly. Vocal and instrumental music form a prominent feature. Medical sores take place weekly. Pupils are taught to sew and to knit, and are insured self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT. This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 363.

ST. MARY'S ACADEMY, WINDSOR, ONT. This institution is pleasantly located in the town of Windsor, opposite Detroit, and affords the highest English education. Terms (payable per session in advance): Board and tuition in French and English, per annum, \$100. German free of charge. Music and use of piano, \$10; Drawing and Painting, \$15; Bed and Bedding, \$10; Washing, \$10; and other expenses, \$10. For further particulars address the Mother Superior.

PROFESSIONAL. ADRIAN I. MACDONELL, BARRISTER-SOLICITOR, CONVEYANCER, ETC. Court wall, O.E. P. O. Box 55. Collections and agency matters receive prompt and personal attention.

LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot Street, London. Private funds for loan. FRANCIS LOVE, R. H. DIGNAN.

JOHN O'MEARA, BARRISTER, SOLICITOR and Notary. P. O. Box 465, 474 St. George. Collections promptly attended to.

D. R. WOODRUFF, 20, St. Queen's Street, AVERMUS. Defective vision, impaired hearing, nasal catarrh and troublesome throats, treated. Eyes tested, glasses adjusted. Hours—12 to 4.

DR. HANAVAN, SURGEON TO "D" ROYAL School of Infantry, office and residence, 389 Burrell street, second door from Dundas.

GEORGE C. DAVIS, DENTIST, Office, Dundas Street, four doors east of Richmond. Vitalized air administered for the painless extraction of teeth.

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890. Can now be had by sending Twenty-five cents to THE CATHOLIC RECORD, Catholic Record Office, London.

Also to be had from our travelling agents.

WANTED, Three good men to sell for us. Address, May Brothers, Nurserymen, Rochester, N. Y.

CHURCH FEWS AND SCHOOL FURNITURE

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogues and prices before awarding contracts. We have lately put in a complete set of Pews in the Bradford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario. We all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—BENNETT FURNISHING CO. LONDON, ONT., CANADA. References: Rev. Father Bayard, Sarnia, London, Bradford; Molloy, Ingersoll; Corcoran, Parkhill, Tweed, Kingston; and Rev. Mrs. Arnold, Montreal.

NATIONAL COLONIZATION LOTTERY

Under the patronage of the Gov. Established in 1881, under the Act of Quebec, 52 Vict. Chapter 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

CLASS D.

The 3rd Monthly Drawing will take place WEDNESDAY, APRIL 16, '90 At 2 o'clock p. m.

PRIZES VALUE \$50,000. SPECIAL PRIZE: One Real Estate worth \$50,000.

LIST OF PRIZES: 1 Real Estate worth \$50,000 5,000.00

1 " " " " 2,000.00 2,000.00

1 " " " " 1,000.00 1,000.00

10 Real Estates worth 500.00 5,000.00

20 Furniture sets worth 100.00 2,000.00

20 Gold Watches worth 100.00 2,000.00

100 Silver Watches worth 10.00 1,000.00

100 Toilet Sets worth 5.00 500.00

287 Prizes worth \$20,000.00

TICKETS, \$1.00. It is compulsory for all prizes in cash, less a commission of 10 p. c.

Winners' names not published unless specially authorized.

Drawings on the Third Wednesday of every month.

Office: 19 St. James Street, Montreal, Can.

B. B. B.

Burdock Blood Bitters

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

CURES

All blood humors and diseases, from a common pimple to the worst scrofula. This combined with its unrivaled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

SKIN

From one to two bottles will cure boils, pimples, blotches, nettles rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

DISEASES

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluices of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILBURN & CO., Toronto, Ont.

AGENTS WANTED

For all reliable first class profits, apply to T. MILBURN & CO., 246 BROADWAY, N. Y.

"Feet Palm Leaf or Head is from 3 to 5 feet long, and almost like a fan, with a spread that forms an almost perfect circle. The beautiful iridescent streaks of gold and green, ending in the lightly waving plumes, give them the appearance of rays of sunlight. Fishes or worms in variously viewed forms, they make adornments for the Altar or for the Catholic Home that at once attract the eye by their simplicity."

1875. FIFTEENTH YEAR. 1890.

REAL PALMS & PALM SUNDAY

SUPPLIED BY THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 42 BARCLAY STREET, NEW YORK.

For the fifteenth consecutive year I am ready to supply Real Palms for Palm Sunday, and respectfully solicit the patronage of the Rev. Clergy.

My arrangements for the coming Palm Season, which will be in the past, are complete as to assure thorough satisfaction to each and every one of my patrons, and secure to them prompt delivery in prime condition, and in ample time for Palm Sunday, of the full quantity of Palms that may be desired.

I have received abundant testimonials to the effect from the Most Rev. and Right Rev. Archbishops and Bishops, and from the Rev. Clergy throughout the land. From many of them I have the honor to hold a standing order to supply them every year.

PRICES OF REAL PALMS

When sent to one address.

25 Heads, \$3.00 200 Heads, \$13.50

50 " " " " 5.00 300 " " " " 17.00

100 " " " " 7.50 400 " " " " 23.00

Ornamented, each \$1.50. For \$7.50, 12 for \$12. Less than 25 Heads at 25 cents each. The average number used is 100 heads for 1,000 persons.