

The Catholic Record.

"Christianus sibi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 29, 1894.

NO. 832.

LUCIFERIAN PLAN OF CAMPAIGN AGAINST THE CATHOLIC CHURCH.

For the CATHOLIC RECORD.

In the beginning of August, 1871—that is, less than a year after Palladius (of the supreme rite) was established—the "learned Luciferian Pontiff," Albert Pike, received an important letter from Mazzini, the supreme head of political action of universal Freemasonry, asking the supreme dogmatic head of the order (General Pike) to draw up an exact plan of campaign against the Catholic Church.

General Pike called his ten principal advisers together as requested, and the following document is the result of this diabolical reunion held from the 9th of August to the 15th, 1871. The document is in Latin, and the following is a translation of it from Dr. Bataille's version into French:

"The Most Serene Grand Council of Emerited Masons . . . has had under consideration and examined questions of the utmost importance, and after mature deliberation has made the following legitimate decisions, which from this day will have force of law. (The Luciferian titles of the Council members and the Luciferian date are given in place of the dots.)

"*Ribab Sabba, Alta Apricano Marlog Hessam, Lucifer Alleuia!*

"As the destruction of evil Catholicism can not be accomplished by one single blow, and as the establishment of good Catholicism (devil worship) requires long labors, the two works are parallel and must be proceeded with at the same time in such a manner that when the temple of Adonai (the God of the Christians), thoroughly undermined, shall be ready to tumble forever into total ruins, the same power which shall destroy it will manifest to the eyes of humanity, properly prepared, the temple of our divine master (Lucifer), which was until then hidden. Lucifer, the god-king, shall then see the whole world consecrating itself to him in order to adore him; his religion will then be Catholic indeed.

"The name Catholic does really not belong to the Roman superstition. According to revelation, it is certain that its greatest extent will never reach one quarter of the population of the globe; this is written in the heavenly book. The religion of Adonai has indeed already had its greatest development, and is now visibly in decadence.

"Let us glance at the religious condition of the human race in order to perform with certainty the double work of destroying the temple of Adonai and building up the temple of Lucifer. This preliminary review will give us hope and courage in the realization of the divine promises; for it will show us that the future is ours, and that the title of Catholic is reserved to us alone.

"The population of the earth is estimated at 1,400,000,000, of whom only 210,000,000 are Catholics.

"However, let us classify the adherents of religions according to groups:

Roman Catholics	210,000,000
Protestants	120,000,000
Orthodox-Schismatics	240,000,000
Buddhists	150,000,000
Brahmins	100,000,000
Mahometans	250,000,000
Idolaters and Fetichists	250,000,000
Freethinkers and Deists	250,000,000
Atheists	250,000,000

"Observe that the truth is known to the priests of Vedas (the Indian group), and that the Mahometans, although not yet possessing the truth, have a large number of their priests inspired by it. The Idolaters and Fetichists are doomed to disappear through civilization—not as individuals, but as far as their religion is concerned. The Roman Catholic missionaries endeavor to gain them; but Roman Catholicism will disappear before that conquest shall have been made, even partially, in a serious manner.

"Now, we must not consider the whole Christian group as equally distant from the true light. Protestantism, with its many factions, excepting a very small minority, is composed of adherents who reason and constantly seek the truth, and who consequently shall find it. It is from their ranks that we receive the greatest number of faithful followers of the good God. Even if the Orthodox shall have reunited with the Roman Catholics, they will not number more than 300,000,000 adherents.

"The conversion of Protestants to the true light, according to revelation, will be gradual; that of the Mahometans will be brought about unexpectedly by a great event under the sixth Supreme Pontificate of good Catholicism (Luciferianism). Hence, 320,000,000 souls will be enlightened, instead of being devoted to the accursed superstition and darkness.

"According to our revelation, Roman Catholicism will go on decreasing either by our conquests or by their desertions to Freethinking Deists, and we know that these are in a state of transition and are promised to us. Hence, on the day marked in the heavenly book—that is, when Roman Catholicism shall have reached its greatest final extent by the reunion of the Schismatics and the Catholics—it will find over a milliard (1,000,000,000) Luciferian Catholics opposed to

itself. Therefore the question may be thus resumed: We must be ready, as soon as we find ourselves a milliard strong or more, to create an explosion that will destroy the temple of Adonai; in other words, superstition must then be so weakened and disorganized that its adherents will come of their own accord to join our ranks—striking miracles promised to us will open their eyes—and if then some obstinate preachers of the Evil God still remain, their extermination will be quite easy.

"But how is this gradual and peaceful, but unavoidable, destruction to be brought about?

"Speaking here of the Christian group only, our tactics must vary according to whether we fight in countries in which Catholicity dominates, or whether we manoeuvre in countries where the Protestant element dominates.

"Our chief aim is to transform Roman Catholics into Freethinking Deists. This requires all our efforts; because this will be the transition of the greatest number. Experience teaches how few are the privileged souls who can detach themselves at one step from the abyss of darkness to take their daring flight through the ether of divine, vivifying light.

"Hence we must gain the Governments of these nations. There lies the root of the matter. In republics as well as in monarchies we must have laws enacted which destroy the influence of the priests of superstition and their auxiliaries, the monks, who mix with the people and the nuns who retain souls in error by covering themselves with the cloak of charity. By means of the press, whose writers we inspire, we must show how degrading to human dignity are the aims of the bad Catholics; that each individual has a right to comforts by means of social reforms and through the assistance of routine charity. On the other hand, we must dissolve, through legislation or otherwise, unpopular societies (congregations) and deftly undermine those which popular prejudice forces us still to tolerate: in one word, monks and nuns must disappear.

"In the intellectual order particularly we must obtain the neutrality of the school from the public powers, so that neither priest nor any of his auxiliaries can alter them; then we will succeed in weaning Roman Catholics from giving their children religious instruction outside of neutralized schools. To prevent the younger generation from having their intelligence obliterated by the lies of false dogmas, this is indeed the main point. But we must at the same time take measures that public instruction remain neutral and not become godless; its neutrality is sufficient for us—that is to say, we must extinguish every tendency that might insinuate false dogmas of Adonai into the youthful minds. For their exists in the human soul an innate tendency directing individuals to a divine ideal, the supernatural organizer and director of the universe. This sentiment being allowed to develop itself freely, that is without being directed towards the superstitions of the evil God, will first swim in the twilight of a vague Deism that is not contaminated with the pestiferous breath of Roman Catholicism. Afterwards when the time shall have come for the good God, who alone is worthy of man's adoration, to reveal himself the aspirations of the children having become men will readily turn to him. Thus in withdrawing the youth from Adonai we will secure the new generation for Lucifer by the very tendency of human nature. Hence godless instruction must be kept out of the schools. The priests of Adonai being driven from the schools, the books put into the hands of the pupils must retain in principle, but without precise definition, the existence of a Supreme Being.

"While the rising generation will thus be formed, we must combat Adonai with all kinds of publications showing how monstrous is the idea of a Divinity as represented by the priests of superstition. In this combat neglect neither the pamphlet, nor satire, nor mockery, which strike the masses better than learned dissertations. Let us never forget the good done us by Voltaire in ridiculing Roman Catholics. But do not adopt the tactics of ridicule only to please and to create a laugh; by discrediting the lying dogmas and the religion of Adonai, we will discredit the ministers of this detestable religion and we will gradually render their temples deserted. We must by no means depend on the results of laws only; for after we shall have deprived the Catholic clergy entirely of State support, they will receive support directly from the fanatics that still remain in their incurable credulity. Hence we must diminish the number of these unfortunate dupes by discrediting all Catholic institutions. The wiser ones must be led to be ashamed of their weakness in going to the sacraments of superstition. Thus the fear of rivalry will accustom them not to support the imposture of priests. Give the worst charlatans—the scum of the priesthood—every freedom; their evil roguery will give our press a chance of making comparisons and will run them in a common mockery and reprobation.

"On the other hand check the recruit-

ing of the Catholic priesthood by all legislative and other means. Good work can be done by teaching young priests a true knowledge of social life which their teachers present to them under false aspects. We must have reliable women who dedicate themselves to the task of initiating them (young priests) to the favors of the good God. The results to be obtained by these means will be great; for the young Adonaites priest having once tasted the sweet joys which papal tyranny forbid him, will desert his post and will thereby publicly condemn systematic and absolute celibacy; or he will remain a priest and then he will soon be ours, not merely an ally, but entirely ours and he will render us the most important services in undermining the temple of Adonai.

"The Catholic clergy must be isolated and thinned out by every possible means. Multiply societies of pleasure in the cities and in the country; secular societies and feasts, etc. Insist on the anti-Catholic rule; no priest at the birth! No priest at the marriage! No priest at death! Establish associations with this programme. If a priest of Adonai goes wrong shout scandal to all your might in order to discredit the priesthood. If there is question of a fault not criminal in itself, but only forbidden by the cruel Papal law of chastity, do not spread the report except when its author is not likely ever to become a secret agent of ours.

TO BE CONTINUED. ARCHBISHOP IRELAND.

Some Noteworthy Traits of the famous Prelate of St. Paul.

From the New York World.

Carroll, Hughes, Spalding and England were notable men in their day; Lavigerie, Newman and Manning claimed a large share of public attention during their lives, but in some ways, and to Americans, John Ireland, Bishop of St. Paul, is not less interesting than any of those dignitaries.

Too democratic to show the princely magnificence of the Cardinal of Carthage, too busy ever to acquire the literary finish of Newman, too active to wear the seerlike look of Manning, Archbishop Ireland is a cynosure of half the New World's eyes.

The future historian will likewise write much of the Archbishop of St. Paul, because he is one of the greatest American tribunes of his age, and because he has helped largely to save his people by broadening out ecclesiastical policies.

In order to be understood and appreciated he must be studied like a work of the old masters—not too near and in a proper light. Push and perseverance have marked his whole career since 1849, when, being but a boy of eleven he made the United States his home and country.

THE EXTERNALS OF A MAN.

Ambition, strength and will are writ all over him. They confront you in his prominent chin and his large aquiline nose; they speak to you in his big, burly form; they compel notice in his powerful stride as he walks—or rather swings himself—toward you; they are conspicuous in his every tone and gesture, even when he is most winning and persuasive.

CATCHWORDS AND WATCHWORDS.

He supplies watchwords to the Catholics of this country. Not mere shibboleths, like the phrases of Benjamin Disraeli, but words of weight and knowledge. Beaconsfield's phrases, "plundering and blundering," "peace with honor," "insolence is not invective," "abuse is no argument," young men "prattling about protoplasm," young women "unconsciously taking atheism in gilded saloons," caught the public ear and furnished the peddler of small talk with ammunition. But Archbishop Ireland's watchwords kindle enthusiasm and arouse action.

HE IS OF HIS OWN AGE.

Men who would have us live in the tea kettle age instead of in the time of its lusty great grand daughter, the steam engine, do not see the wealth of wisdom contained in Bishop Ireland's words at the first Catholic Congress held in this country, when he told the layman not to wait for the priest, nor the priest for the Bishop, nor the Bishop for the Pope. Yet the conscience of every one proclaims that no hierarchical command is necessary in order that men may do good. It requires no mean courage to tell the country that you preach a new crusade. When the soldier priest from Minnesota, preaching in the cathedral of Baltimore grasped his pectoral cross, and holding it aloft, said, in dramatic tones, "I preach the new crusade," he showed that the fearless spirit which moved him to become a chaplain in the days of the civil war prompted him to say what he thought from the pulpit of peace.

A MASTERFUL MIND.

His masterful mind is seen in every line of his rugged face, and in every glitter of his changeable, great gray eyes.

Froude says of the late Cardinal Newman that he was interested in everything that was going on—in science, in politics, literature. The same may be said of Archbishop Ireland.

His advancement in the Church has

been rapid. Born in 1838, ordained priest in 1861, consecrated bishop in 1875, made archbishop in 1886, there is still before him a career even more widely useful than in the past.

Archbishop Ireland's first great prominence was won in connection with the total abstinence movement; and though a quarter of a century has elapsed since he actively espoused that cause, his zeal for it to-day is as ardent as in those golden years when warmer blood ran riot in his veins. To-day he is the recognized leader of Catholic total abstinence all the world over. It was largely through his influence that the Third Plenary Council of Baltimore put itself on record as disapproving the liquor traffic and as advising Catholics to seek a more honorable means of livelihood.

It is hard for a social reformer to be severely philosophical. Yet Archbishop Ireland manages to check the fire of the Celt with the philosophy of the Teuton. When in his lectures he shows that intemperance is the cause of poverty and pauperism, that it saps strength and suggests suicide, that it is the well-spring of vice and crime, he is superior to other lecturers in the same field merely in the sincerity and warmth of his thought.

His best work as an advocate of temperance has been done by the formation of a public opinion which wishes the liquor traffic to be looked upon as disreputable.

FIGHTING FOR THE POOR.

"Come to me, friends and patrons of the traffic," said His Grace, in one of his memorable perorations, "to garrets and to cellars in back street and in hidden alley, whither the slaves of drink repair from the saloons, and I will show you the poor man and the wife and children of the poor man. And while you stand aghast at the scene of awful wretchedness, I will ask you to take in hand the cause of the poor man. Come with me some morning to the police court and study the poor man as he is introduced from a neighboring cell by the policeman who tells the story of debauch and murder-ous riot. Come with me to prison, to reformatory, to poorhouse. Follow me to the pauper's corner in your cemeteries—and in pity I will beg you to protect and save the poor man. Protect and save him—from the cause of his poverty, his woe, his sin—the liquor traffic."

PLEAS FOR PURITY.

Total abstinence is but one of the many planks in the broad platform of social reform as laid down by the Archbishop of St. Paul. He is strong, almost fierce, in his attack upon the enemies of social purity. In his efforts to awaken people to a sense of duty he has made a terrible arraignment against immoral literature and impure art. His passionate words recall Tennyson's awful lines in "Locksley Hall Sixty Years After":

"Authors—atheist, essayist, novelist, realist, rhymster—play your part, Paint the moral change of nature with the living hues of Art."

He depends chiefly upon woman to apply an efficacious remedy to the social evil.

No power has kept the workman so stolidly indifferent to the sublime influence of Christianity more than the apparent apathy of churchmen in relation to the poor man's temporal lot.

AN AMERICAN MANNING.

Archbishop Ireland has been doing work in the United States akin to that of Cardinal Manning in England. His lectures on the labor problem have won him the ear of the vast army of workmen in this country.

While full of sympathetic interest for the workman, the Archbishop is very conservative on the labor question. He pleads for the laborer's right to Sunday's rest, to such wages as will decently sustain himself and his family, to a working day short enough not to preclude family life. He holds that as tenants of God, and, therefore, they should spend their superfluous wealth in the interest of their fellow-men. He steadfastly refuses to accept Henry George's theory as a panacea for poverty. He does not damn Mr. George's scheme of land nationalization from an ethical standpoint, but he maintains that the world-famed single tax advocate does not prove his conclusion from the standpoint of political economy. Himself an incessant toiler, he is bitter in his denunciation of those who will not work. He says: "Those who have no more ambition in life than to gain a livelihood by begging from house to house and village to village have no right even to what they obtain."

NO COLOR LINE FOR HIM.

Men of all races and color command his active sympathy. He pleads successfully with the President of the United States for the red man; he offends the tender sensibilities of the Southerner by his bold words for our black brethren. He has no patience with those who ignore the negro solely because of color—the result of climatic influence. He asks for nothing which he himself is not prepared to grant.

His solution of the negro problem is very simple. I give it in his own words:

"My solution of the negro problem is to declare that there is no problem to be solved, since we are all equal, as brothers should be, and we will, in con-

sistency with our American and Christian principles, treat alike black and white. I know no color line; I will acknowledge none. I am not unaware that this solemn declaration shall be deemed by many upon whose opinions I set high value rash and untimely. Yet I fear not to make it, for I believe I am right. Aye, untimely to-day, my words will be to-morrow timely. My fault, if there were fault, would be that I am ahead of my day. The time is not distant when Americans and all other Christians will wonder that there ever was a race problem."

COUNTRY OR CITY?

Archbishop Ireland believes with Emerson that who cuts a straight path and earns his own bread by the help of God in the sun and rain is a universal man; he holds that such a one solves the material problem of life, and not merely for one, but for all men of sound body.

Sixteen years ago he proclaimed from the pulpit, from the platform and through the press that his co-religionists were making a great mistake by living in the large cities instead of settling on the fertile lands of the West. The position was directly opposed to that taken up many years before by Archbishop Hughes, who advised the people to remain in the cities, where they would be sure of the ministrations of religion. Events have shown that the St. Paul prelate was right, both from a religious and economic standpoint.

There is about the same difference between the moral atmosphere of the rural Catholic colonies to which the people were invited and the back streets of the overcrowded cities as there is between the pure air of the prairie and the foul air of the city.

VIEWS ON EDUCATION.

Less complete, probably because the issues are more complicated, has been the victory of Archbishop Ireland on the school question. On July 10, 1889, the Archbishop of St. Paul read a paper entitled "State Schools and Parish Schools," before the members of the National Educational Association. This was the opening shot of the war on the school question, the echoes of which have not yet completely died away. He did not propose anything strikingly radical. He emphasized the necessity of religious training. He left upon the minds of his hearers the impression that the solution of the problem lay in the re-adjustment of certain recognized principles, so that all the children of the nation might have that training, religious and secular, which their parents desired, and yet so have it that the conscientious beliefs of all should be respected.

"I solve the difficulty," said the Archbishop, "by submitting it to the calm judgment of the country. No question is insoluble to Americans which truth and justice press home to them."

SAINTS SHOULD BE SCHOLARS.

Social reformers do not usually pay much attention to the advancement of higher education. They think their special field of reform is a panacea for all the ills of humanity. Not so with the Archbishop of St. Paul. His cry is that of the dying Goethe—for "more light." He believes that churchmen should be scholars as well as saints. When there was question of establishing the Catholic University of America his voice was strongest and his work most unceasing in its favor.

In his own seminary at St. Paul he carries out the same principle. He makes no secret of his opinion that should the leaders of the Catholic Church here become cowardly, then there is no room for a great Church in America.

He belongs to the *possimus et volumus* school of Leo XIII.

The noblest and most far-reaching work undertaken by Archbishop Ireland is reconciliation of the Church and the age. It had almost become fashionable to say that Christianity was an excellent religion in its time, but that, like other and older religions, it had worn out. The Archbishop of St. Paul reconciles Christianity with the modern world, not by any sacrifice of principle, but by getting both to understand each other.

Archbishop Ireland teaches that the Church can live under any form of Government, but that she flourishes best where there is a Government of the people for the people. And when a few years ago he put forward these views to the cultured audiences of Paris the thoughtful men of France were wild with delight. It was clear that a people's prelate was speaking—voicing the sentiments of the "people's Pope."

President Carnot complimented Archbishop Ireland on that occasion. "The Archbishop does not take the honor of the new movement to himself. He salutes as its pioneers Ketteler of Mayence, Manning of Westminster, Gibbons of Baltimore and Leo of Rome."

John Ireland is a firm believer in man as well as in God. He does not think there is any strife between God and nature, or that the devil is stronger than God; and hence, he always hopes in the progress of humanity.

His belief in man's progress and in God's providence is well brought out in his own words:

"Man must remain the monarch of nature; the purpose of nature and of all its forces must be the service of man

the betterment and elevation of man. "Man not growing, nothing has been accomplished; man deteriorating, there is evil done. Perish trade and commerce, if man is thereby lessened in his sense of righteousness, and the fibre of his heart is hardened.

"Progress through the whole human family is the progress which God wills, and which we should in me progress."

RESPECT FOR WOMEN.

For a man so busy, so actively engaged in the great policies of the Church, and the deeply interested in the affairs of the nation, it has been a surprise to many how the Archbishop has been able to find time for the close study of other things.

Even as to the enlargement of the sphere of woman he has a theory. He believes that she has been too dependent upon the stronger sex. And because of her deep charity and unflinching energy he thinks her capable of working out great social and moral reforms. Archbishop Ireland's sphere of usefulness has been greatly widened by reason of his immense and broad patriotism, which has gone a great way to stem the spread of the new Know Nothingism.

He boasts that he is a Catholic to the very fibre of his heart.

Speaking at a banquet of the Loyal Legion in New York not long ago he said: "Storms are passing over the land, arising from sectarian hatred, and nativist or foreign prejudices. These are scarcely to be heeded; they cannot last. Day by day the spirit of Americanism waxes strong; narrowness of thought and unreasoning strife cannot resist its influences."

HOW THE ARCHBISHOP LIVES.

The Archbishop's manner of living is very regular. He rises at 5 o'clock, makes his meditation, celebrates Mass at 6, which is said by one of the priests of the household, usually his secretary. He makes his thanksgiving and hears another Mass. A few minutes after 7 he breakfasts with the clergy who are staying in his house, reads the papers and retires to his quarters.

Here he works a while writes important letters, gives directions to his secretary and reads a part of the divine office. After dinner he talks and studies. As a rule he retires shortly after 10. He is a splendid story teller and a vivacious talker.

The archiepiscopal residence is large, old fashioned, neat, yet severely simple. The most striking part of the house is the library. It has books in all languages, for he is a great linguist.

SONETS.

Praise for the Celt.

Mr. Grant Allen, in an article in the Westminster Gazette, defends the Irish race from the assaults of a writer of a pamphlet which has been sent him on the supposed "enormous racial differences between Irishmen and Englishmen." He says:

"Transfer the Celtic race to London; in twelve months London would be a squalid waste. The average Irish Celt is helpless now; in all past time he has been, in all coming time he will be, helpless." These are the sort of gems our new friend flings at our heads. We are quite familiar with them, we for whom such people have but one favorite prescription—submergence for twenty-four hours under St. George's Channel. I will answer this much from personal experience.

I was brought up in America among Irish Celts. They were the most industrious, thrifty, energetic, long-headed, enterprising people I ever came across. Starting without capital as day laborers they saved and scraped till they had earned enough to rent a farm. Then they saved and scraped till they had earned enough to buy it. They then went on from log to frame house and frame house to solid, substantial, stone built farmhouse. Their sons learned Latin; their daughters went to the convent school and thumped the piano. Their neighbors had only one complaint against them—"The Irish are so close-fisted!" What made them differ so much from those "idle, improvident Irish" about whom so many ignorant people will rail? Why, just equality of opportunity with that notoriously bad colonist, the Saxon Englishman.

Transport your Irishmen to free America or free Australia and straight-away this creature, incapable of parliamentary Government, gets at once into his own hands the affairs of the city, the county, the State, the federation. Let me end with an apologue. Said the Englishman to the Yankee, "Who built your towns?" Said the Yankee, "The Irishman." "Who built your canals? Who laid out your country?" Said the Yankee, "The Irishman." "And what did the native American do?" The Englishman asked. "I guess he sat on the fence and looked on," said the Yankee. They call that "arduous labor of superintendence." Everything else was done by the idle, improvident, good-for-nothing Irishman.

The Cardinal Albin Dunajewski, Prince Bishop of Cracow, is dead. The dead prelate belonged to a noble family of Austrian Poland. After having fought in his youth for his unfortunate country, and passed years in prison, he studied for the priesthood. He was created Cardinal 1890.

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