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LAN'S SUPER-
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some years spent as emigration agent
in Ireland on behalf of Canada.

The emigration agency may not
have been very successful in regard to
the numbers who actually came to
Canada, for there were troubles which
made immigration into Canada from
Ireland not very attractive at that par-
ticular time; but a good knowledge of
the resources of the Dominion was dis-
seminated by the agency, and the way
was prepared for future immigration,
which became more satisfactory when
the clouds had cleared away. These
years should be credited to Mr. Moylan
equally with his other years spent in
the public service.

As editor of the *Canadian Freeman*,
Mr. Moylan aided effectually in secur-
ing the Separate School Act of 1863,
which has been of great benefit to
Catholics, and the permanency of
which has since been guaranteed by
the Constitution of the Dominion.

During the critical period when
Canada was threatened with invasion
by the Fenians of the United States,
and when it was actually invaded, Mr.
Moylan did good service to the country
by his patriotic and loyal adherence to
the cause of Canada, and his consistent
opposition to Fenianism, at consider-
able peril to himself.

For these and other reasons Mr.
Moylan deserves well from the Catho-
lics of Canada and from the Govern-
ment, and we fully endorse the hope of
the officers of St. Vincent de Paul that an
adequate annuity will be allowed him,
after his twenty-six years faithfully
spent in the public service.

EDITORIAL NOTES.

We rejoice to hear outspoken criti-
cisms of our educational system. It is
a subject of vital importance and
must necessarily engage the attention
of every enlightened citizen. That
our present system has many and seri-
ous defects will not be denied
by its most ardent friend. It cannot be
denied that the multiplicity of subjects
has a tendency to uneducate the rank
and file of our school children. The
action of the mind is oftentimes paralyzed,
and our boys and girls come from the
school room with a superficial knowl-
edge that is worse than useless for all
practical purposes. They are mere
reflectors, having no ideas of their
own. It seems to us that educational-
ists should frame their methods more
in accordance with boys and girls as
they are, and not as they should be.
They are very enthusiastic in their
work and enjoy the reward that pains-
taking effort always brings; but look-
ing at things always from the same
standpoint impairs oftentimes the intel-
lectual vision.

WE ARE glad to perceive a reaction
in many quarters against the *fin de
siècle* literature. The press is greatly
to be blamed for the fashion and
vogue attained by purulent publica-
tions. Fulsome praise is showered
upon books that pass as exposés of the
social evil, and curious men and
women seem to purchase them as if
the social evil were not at their doors.
They disdain the Catholic publica-
tion because it is not "up to the
times." This is a meaningless phrase.
Social evils have been from the be-
ginning, and we want no better ex-
ample than that given by the Ro-
deemer.

SINCE Cardinal Gibbons has given
us his opinion of woman—her duties
and responsibilities—we have heard
but little of woman's rights. We have
thus been spared much senseless
twaddle, for which we tender our gra-
titude sincere and deep.

PROFESSOR LAURIE administers a
severe rebuke to the educationalists
who are advocates of the scientific
method: "Handwork, in so far as it in-
cludes drawing, and, in the case of
girls, needlework and cooking, all
educationalists, I presume, advocate in
the primary school; nor less would
they gladly see carpenter's sheds and
gymnasiums as places devoted to stren-
uous idleness. But when we are asked
to give to carpentering a certain por-
tion of the time now devoted to geo-
graphy, history, reading, and so forth,
we object. Those who believe that the
distinction between man and monkey
does not depend on the development of
the thumb, are driven to protest in the
name of the distinctively human in
man. Can we be expected even to re-
strain our laughter when we see it
stated by a hand enthusiast in Amer-
ica that one hour of carpentering will
do more for a boy's intellect than three
hours of Sophocles? If the spirit of
man can be educated through his fin-
gers, it is a pity that Plato and Shake-
speare ever wrote. The thumb educa-

tionalists must be commanded to keep
their place; and, along with them,
those technical educationalists who
would take forcible possession of the
primary school, and substitute science
(so called) in place of more human and
humanizing studies."

In another column will be found the
announcement of the death of the wife
of Henry A. Gray, Esq., engineer in
charge of the Ontario Division of
Dominion Public Works. Mr. Gray
has lost a devoted wife; the Church, a
faithful and loving daughter, and the
community, one whose influence was
always for good. To him we extend
our heartfelt sympathy, and pray the
Giver of every good gift will grant
him strength to bear with Christian
fortitude the great misfortune which
has befallen him. Many marks of
sympathy have been extended Mr.
Gray from various parts of the country.
He and his good wife who is now de-
parted were well known, and were
held in the highest esteem by all.

THE Michigan Second Adventists
have once more fixed a date for the
end of the world, which they say will
take place on 5th March, 1896, and all
the Adventists will ascend bodily to
heaven. The *Minneapolis North and
West* says that they are, in conse-
quence of this belief, giving away
their watches and other earthly pos-
sessions. This recalls to mind the Mil-
lennite craze of fifty years ago, when
thousands of people were led to make
fools of themselves by giving way to a
craze very similar to the present one.

THE tolerant spirit of the new Czar
has not been exhibited solely in his
kind treatment of the Poles who had
been so inhumanly dealt with by his
father the late Emperor; but the Jews
of the Crimea have received evidence
of it in an unexpected and welcome
way. A large number of Jews of the
peninsula had received orders to leave
the country on the 20th of last Octo-
ber, but many of these who had not
succeeded in selling their property by
the day named for their exile, re-
mained beyond their time, and when
the Emperor was found to be dying
the order for their exile was not enforced.
After the marriage of the new Czar
a petition was sent in by the Jewish
community requesting that they should
be allowed time to dispose of their prop-
erty, whereupon a telegram was sent
immediately in reply saying, "The
Jews of the Crimea may remain there as
long as they wish to stay." The pro-
spective exiles have accordingly re-
mained.

A DESPATCH from Rome confirms a
statement previously wired, to the
effect that the Sultan of Turkey had
asked the Pope to mediate with the
European powers in his behalf in the
matter of the Armenian troubles. The
Holy Father has declined to interfere
in the way asked, but he recommended
the Sultan to appoint Christian Gov-
ernors for the district, and the latter
has taken the advice with ill grace, the
despatch stating that he was very
angry at such advice being tendered
to him. The Holy Father is not to be
caught taking part with the Grand
Turk in his persecution of Armenian
Christians, even though most of the
sufferers are Schismatics.

THE Ulsterites might learn a salu-
tary lesson from the last Imperial Blue
Book relating to the Irish land laws.
According to this return there were
252 cases in which judicial rents were
fixed by the Land Commission, and 75
by the civil bill courts, in the single
month of June, 1894. Of the 252
cases, 100 were in Ulster, 83 in Lein-
ster, 50 in Connaught, and 19 in Mun-
ster. From this it appears that of all
the Provinces, Ulster is the one which
will benefit most by a just land legis-
lation, yet it is the only Province in
which there is any considerable
opposition to Home Rule and reform
in the land tenure.

FROM the wide divergence of the in-
ferences drawn by such experts as Mr.
McPherson, editor of the *Star*, and
Mr. Dana, editor of the *New York
Sun*, regarding President Cleveland's
Hawaiian message, Professor Wolfe of
Gettysburg draws an inference re-
garding the difficulty under which so-
called higher critics are laboring when
they profess to tell so accurately by
means of alleged differences of style,
which parts of the Pentateuch were
written by Moses, and which by
some one else whom he may or
may not have commissioned to write
for him. These commentators also
profess to be able to tell which of the
Psalms of David were really David's
work, which parts of the book of

Isaiah were really the work of that
prophet, and which were written by
some one else. The difficulty of reach-
ing a sure conclusion in regard to
Hebrew writings of thirty or thirty-
five centuries ago is exemplified by
the very contradictory inferences
drawn by Messrs. McPherson and
Dana from the Hawaiian message,
which Mr. McPherson declares to have
been written by Secretary Gresham,
while Mr. Dana is just as sure that it is
President Cleveland's own work, being
a restatement of arguments he had
already made use of in regard to the
policy to be pursued towards the new
Hawaiian Government.

THE CLEVELAND PLAN.

Father Elliot, in the "Catholic World,"
Continues His Narrative of Missions
to Non-Catholics.

WE had a splendid attendance of
Protestants at Findlay, all classes
coming, full of attention, deeply in-
terested, and loading our query box
with just the questions we wanted to
answer.

The opera house seats nine hundred,
and was filled every evening but one;
that was a very stormy evening, with
a perfect downpour of mingled rain
and snow, and yet we had nearly as
large an attendance as usual. The
floor of the hall was reserved for non-
Catholics, the galleries for Catholics,
and both were too small to seat the
audience. We managed to exclude a
good portion of the boys, much to their
disgust. One boy offered to carry a
banner through the streets if we
would let him in.

The congregation here is domi-
nantly German, and is full of zeal for
non-Catholics. The pastor has re-
ceived forty-one converts during his
three years' incumbency, and has four
more under instruction. Not far south
is a small parish in which there are
about one hundred and fifty converts.
These were received by the pastor at
present in charge—a man with an un-
pronounceable German name and un-
mistakable accent. Now right here is
our plan, all the more practical
because so simple. It is to feed these
little streams by lectures and sermons
on the part of the clergy, and by litera-
ture, conversation, personal and
social influence, and especially virtu-
ous lives on the part of the laity. A
general missionary awakening will
turn all active spirits into mission-
aries, each in his own place and
measure. There should be no
parish in America without at
least one week each year de-
voted to public meeting in the interests
of Catholic truth. The reader will
easily perceive that the "Cleveland
Plan," which is a small body of cap-
able lecturers exclusively engaged in
the public propaganda, will arouse
private and local zeal in every direc-
tion, and maintain its activity.

Arriving here Saturday afternoon,
I walked through Main street, and at
the busiest corner found the Salvation
Army at work. A big bass drum, two
or three tambourines and a cornet
which seemed to lack a musician, was
the martial music of the little squad.
There were about eight of them, men
and women all joining in the songs,
all clapping hands, all looking happy.
But what they said while I listened
was trivial, and what they sang was
not well sung. Their leader's accent
was cockney, and their whole demeanor
was English, though doubtless all had
been recruited in America. But I
said to myself that if these religious
curiosities are able to catch and hold
the attention of the street people, how
much better would the true soldiers of
the Cross succeed! The Salvationist
movement is almost a total failure in
the smaller towns. But it is entitled
to this success: it should cause some of
our Bishops and priests to open an
out-of-doors apostolate. This country
now has a street population of great
size. These souls can be effectively
reached only where they spend their
leisure—in the streets and squares of
the cities. If a Bishop and one or two
able priests would start street-preach-
ing, assisted it might be by men and
women of the laity, the results would
be marvelous. Some of us little dream
that there is a distinct class of street
people, grown in later years into
many thousands in every great center
of population. They live on the
streets as much as the climate allows,
they read their penny papers on the
streets, they are taught by their petty
leaders on the streets—the street is a
roomier place, a freer place, and just
as clean a place as where they are
supposed to live, but where they only
sleep. When the Catholic Church
takes to the streets with its representa-
tives high and low, it will reach these
street people. They are not all bad,
many are fairly good Catholics, and
these would secure a respectful hear-
ing—but that is certain anyway.
And meantime our highly educated
and zealous priesthood would simply
revolutionize for good the street life
which at present is often a menace to
public order, and is addressed on re-
ligious topics by men and women who
play soldier and beat bass drums.

But to return to our opera house
apostolate. We were here during
election week, and we feared that this
would hurt us, but the attendance con-
tinued good throughout. In fact, I
suspect that some came on Tuesday
night to kill time till the returns
began to come in. Then, and for
two or three evenings after,
the amazing result of the election
formed a subject of pleasantness be-
tween the stage and the audience, espe-
cially in answering the questions. They
were plentiful, and ranged over the

entire religious field. One evening we
were nearly an hour in answering
them.

We had the Lutheran minister and
his wife with us every meeting, and
traced to him a question wanting to
know why Luther might not have first
discovered the doctrines of Christ!

The following question interested
us:

"Mr. Elliot:
"Dear Sir: I have attended all
your lectures and you have not opened
one of them by reading a portion of
Scripture and praying to God to help
you to carry out the object of your
lectures—and what is the object?"

I answered by saying that during
my last lecture season I had always
opened with prayer and Bible reading,
but had been advised that some Protes-
tants objected to this; upon consulta-
tion I had omitted prayer, except the
blessing at the conclusion. I stated
that my questioner had forgotten that
we had several times read parts of
Scripture, though not always as a
formal devotional exercise. In fact,
the devotional question is a somewhat
difficult one. Perhaps our return
course may show us a way of uniting
all in prayer in a Catholic spirit and
yet without offense to Protestants. Our
original hope of regularly constituted
devotional exercises for all comers and
in a public hall has not yet found a
way of fulfillment.

This curious question came in near
the end of the week: "Why am I a
Catholic, and yet have my doubts as to
the faith?" Answer.—A genuine
doubt as to the Catholic faith is incom-
patible with being a Catholic—a doubt
known and accepted as a negation of
Catholic doctrine. But oftentimes one
has momentary waverings which are
only shadows of doubt. Frequently
the lower part of our mind, the feelings
and instinct, are resting under the
rule of season, whose whip and spur
are needed to secure their obedience.
Fancies and vagaries involuntarily
occupy our thoughts, but they are not
our real selves, however much they
occupy us in endeavoring to control
them. This is shown by an effort of
the will to assert the authority of
reason and faith.

The following is an instance of lying
on the part of Catholics either in joke
or for a purpose. It engages one to be
compelled to set the Church right with
honest Protestants after she has been
hurt by dishonest Catholics:

"Mr. Elliot:
"Rev. Sir—I have been told by
faithful and, I believe, true and honest
Catholics, that they did pay a com-
pensation in money, ranging from
25 cents and up accordingly for con-
fessing their sins before a priest.
When was this law or discipline
changed? If not changed, what has
been the object of a good Catholic mis-
sionary representing this article of their religion?"

ANXIOUS INQUIRY.
The following shows how much like
a secret society the most open of all
organizations seems to those who are
repelled from near acquaintance with us:

Are Catholics never allowed to read
the code of laws and theology govern-
ing the Church? If not, please to ex-
plain the reason for the concealment.

Question.—Would it be considered a
personal query to inquire what has
been the direct cause leading to the
public exposition of Catholic doctrine
throughout the country?

Answer.—Our Church is essentially
missionary, and would decay and
finally perish if it did not seek to win
the whole world. So our ultimate aim
is to win you to accept the Catholic
Church as the divinely-given means of
salvation. Our present and immedi-
ate purpose is to do away with pre-
judice; getting men and women, espe-
cially those of religious character, to
know just what we are and just what
we are not.

MISSION AT DERRICKVILLE.
We are "boarding around" here.
The pastor resides eight miles east of
us, visiting this little congregation
twice a month; and so my companion
and I are the guests of families happy
to serve us. But the domestic side of
"boarding around" life is not clerical,
though pleasant enough otherwise.
The town is an oil product, brand new,
muddy and busy.

Let the reader imagine a hall with
about three hundred and fifty sittings,
mostly full of Protestants—for our own
people are very few—the gallery rail-
ing cornered with the boot-soles of
young oil pumpers, the light being the
flaring and smoky natural gas of
this region; and then the shabby
stage, adorned with two stalwart mis-
sionaries, one lean and tall and the
other tall and not lean, and he has our
outfit.

Two nights we failed to secure more
than a half-measure of hearers, the
weather being very stormy. But the
rest of the time we "drew" well.
Father Muehlenbeck certainly did
make a deep impression, especially on
the subject of intemperance and on that
of confession—a convincing speaker,
with the vigor of an earnest man.

There is an eccentric character here
who is called the Comeouter, and who
raids at our churches, condemning the
waste of money in building and sup-
porting them. He was a regular
attendant at the lectures and said that
those men talked sensibly, and that he
is going to have his children sent to a
Catholic school and brought up in that
religion, etc., etc.

The newness of all things in Der-
rickville, the transient nature of the
population, the small number of Catho-
lics, prevented our making a super-
lative success. But the leading men
and women, including Protestant mis-
sionaries, were generally present, and
many requests were made for our re-
turn.

The questions were not nume-
rous, and far from interesting, at least to
the lecturers. One old gentleman
insisted night after night on our ex-
plaining the prophecies about the
scarlet woman, the Babylon on seven
hills, the abomination of desolation,
and the man of sin. We informed
him and the audience that he was be-
hind the times, as contemporary Pro-
testant commentators did not generally
affirm the Catholic Church to be the
fulfillment of these prophecies.

MISSION AT YELLOW HAMMER.

And if this is not the real name of
the place, it is no more curious than
the real name. It is a metropolis of
four hundred souls, two miles from the
nearest railroad. It is among the oil
derrickers, though an agricultural vil-
lage, peopled by what the aristocrat
oil-pumpers call "yellow hammers." The
missionaries were Fathers Kress
and Wonderly, who lectured here
about a year ago, and now returned
by urgent request of the Protestants,
who, by the way, are everybody but
three families.

The meetings were held in the
Lutheran church, so called, for the
society that owns it is hopelessly split
and the building is not at present used
for church services. At the last meet-
ing, Sunday afternoon, the house was
fairly filled; after that there was as
good an attendance as the weather per-
mitted, the missionaries feeling greatly
encouraged to have an audience at all
during those stormy evenings.

The music was good, being furnished
by a choir very promising for the
future union of Christendom, made up
of Methodists, who furnished the
organist and the hymn-books. Pres-
byterians, Lutherans and Disciples
(Campbellites), all under the leader-
ship of a Catholic young lady. The
mission was conducted on the lines
usually followed in this apostolate, the
subjects being "The Bible," "Intem-
perance," "Confession," "Church and
State," "Why I am a Catholic." Of
course the question box was a feature
of the meetings and made an element
of interest. The inquiries were chief-
ly about the ceremonies of the Church
and her symbolism—blessed water,
palm, ashes, candles, and incense—
the questioners seemed to think that
our ceremonies had some occult mean-
ing, and that we had certain secret
services.

"I saw a boy," said one questioner,
"dressed in white, shaking a vessel
with a chain attached, and then the
priest took it and shook it around the
altar. What is the object of it? There
was smoke emanating from the vessel."

The school teachers of the town were
the most interested of all, the superin-
tendent saying the last night to one of
the Fathers, as he congratulated him
on "the gentlemanly exposition of the
Church," that he must admit that he
had been very much prejudiced against
the Church, but that his "prejudices
are now removed. After this, when I
hear anything derogatory to the
Church I shall make it a point to in-
vestigate before I believe it." He
then asked for a copy of the *En-
quire's Catechism*, and said, "But
I ought to have somebody to explain
this to me." However, the little
pamphlet given him is very plain
and extremely useful, being a sum-
mary of the religion without question
and answer, furnished with ample
Scripture texts and a conveniently
divided up. It is an adaptation of an
English publication of Rev. F. N.
Reichert called *The Converts Cate-
chism*.

At the end of the last meeting a
large number of persons came forward
on invitation of the lecturers and
accepted copies of the catechism, wish-
ing to learn more fully the doctrines of
the Church; several of these said that
they had attended all through, and
that was the case with all who were
present at that meeting. The last
evening the Fathers took tea with a
Methodist deacon, accepting one of
many invitations. It was Friday, and
the meal was a fine specimen of a Catho-
lic Friday supper. Take Yellow
Hammer, all in all, it is a most prom-
ising field.

THE UNION OF CHRISTENDOM.

One of the popular names given to
General Grant in the civil war was
"Unconditional Surrender." The
common sense of the people saw that
all reconciliation with the South must
ultimately rest upon the principle ex-
pressed by the words. This is also the
only solution of the problem of the
unification of Christendom; and all
sects separated from the unity of the
Church are only deluding themselves
if they think of union on any other
basis than unconditional surrender to Rome.

Even if the Church should permit
the retention of certain peculiarities
of a disciplinary nature, the principle
of unconditional surrender must be
admitted and maintained. Diver-
gence in discipline is at best only a
toleration, and the mind of the Church
has always been to have unity in
liturgy as in doctrine. The law of
public worship rests upon a dogmatic
principle.

It is amusing to read the specula-
tions of Protestant religious journals
on the assumed concessions which
Rome will make to give people a
chance to save their soul in the one
true Church. The sooner our separ-
ated brethren dismiss such notions the
better. It is simply cruel to leave
them under the idea that the Anglican
Church, for example, is only a branch
of the Church Catholic; that its minis-
try is valid, and that only trifling
disciplinary questions differentiate it
from the Roman Catholic Church.

If any man could have proved the
"branch theory" or the "middle way,"
it was Cardinal Newman. In his

famous tract No. 90 he endeavored to re-
concile the articles of the English
Church with the decrees of the Council
of Trent. He received for his pains
the formal condemnation of the Bishop
of Oxford and the repudiation of the
whole English Establishment.

Once the Church of Christ is con-
ceived as a society—and if it is not
that, it is nothing—a centre of unity is
presupposed. If the Pope is not that
centre, there is none. The question is
not how Christ might have organized
His Church or what is its best form
ideally. This was the latent weakness
of a famous book called "The Ideal
Church," which sought to prove a
priori that the Roman Catholic Church
must be the Church of Christ, because
it is the most perfect form which such
an institution could have assumed.
God is not bound to make the best pos-
sible world, as Leibnitz sought to show.
We must take the Church as we do the
world, just as God made it. We may
afterwards show its excellency and its
efficiency for the purpose designed, but
logically we cannot prove the Church
on any preconceived or merely ideal
grounds.

Christ built the Church on St. Peter
as the centre of unity, the supreme
authority and infallible teacher. No
other foundation can be laid. It mat-
ters nothing that the Pope is this or
that man, or this or that kind of man.
We must take him as he is. Nothing
more sublime in Church history ever
occurred than the free acknowledgment
of the primacy and infallibility of the
Roman Bishop by the collective episco-
pate of the Church. The easiest ex-
planation of so wonderful an event is
the truth that the Pope was what the
whole Church proclaimed him to be.

The See of Peter is the only ground
of the unity of Christendom. Dr.
Newman found that the Donatists in
Africa had a grand episcopal organiza-
tion, any number of churches and a
discipline superior to that of the
Church of England. But he found
also that St. Augustine pronounced the
Donatist cut off from the unity of
the Church, because they were sepa-
rated from Rome. "*Securus judicat
orbis terrarum.*" The world of Christen-
dom made union with Rome and
her Bishop identical with union with
Christ. This was his test of unity, and
it is the test to which all our separated
brethren must submit.

If the Pope sees fit to allow the con-
tinuance of certain special rites and
discipline, it is with the clear under-
standing that it is only a concession,
revocable at his will and pleasure.
The principle of authority is supreme.

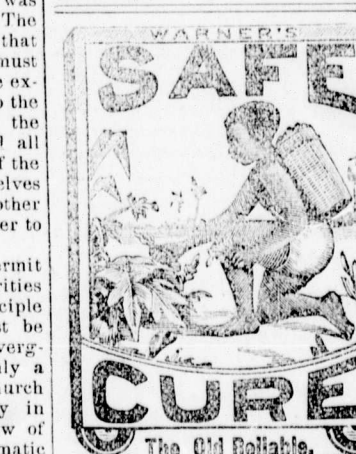
The common sense which men show
in civil matters seems to desert them
in the religious sphere. There must
be a supreme authority in a Town
Council, or even in a sewing society.
That the Church of Christ, which is a
perfect society, should lack the essen-
tial of every society is an idea which
would be ludicrous if it were not so
fatal in its consequences. Those
consequences are mournfully evident
in the disruption of moral bonds,
vagueness of belief and positive in-
fidelity. The general chaos in which
Protestantism is plunged will continue
until the Father enlightens men's
minds with a ray of light by which
they will see in St. Peter and in his
successor the vicar of Him whom the
apostle confessed to be the Son of God.
—Philadelphia Catholic Times.

FROM BARRIE.

On Thursday evening, Jan. 31st, a concert
was given in the Music Hall, Barrie, by
the music pupils of the convent of St. Joseph's.
They were assisted by Miss Marguerite
Dunne, who is so well known as a star among
professional lady educators in Canada.
The concert was a brilliant success, intel-
lectually and financially. The pupils drew
the largest house that has been seen for a long
time in Barrie, and all went away satisfied
that it was the most interesting concert of
the season. The children, dressed with ex-
quisite taste, exhibited a grace in their de-
portment that was evidence of careful train-
ing, and a musical talent and culture that
could scarcely have been expected.

The idea of the pupils giving the concert
was suggested by some who had attended a
recital at the convent, and who thought that
the programme should be reproduced in a
public hall. The idea was carried out with
a success far surpassing expectation. Till
the concert, few, if any, suspected that there
was in our midst so much musical talent and
culture.

The Sisters are to be congratulated on the
progress made by their pupils, musically
and otherwise.



It is amusing to read the specula-
tions of Protestant religious journals
on the assumed concessions which
Rome will make to give people a
chance to save their soul in the one
true Church. The sooner our separ-
ated brethren dismiss such notions the
better. It is simply cruel to leave
them under the idea that the Anglican
Church, for example, is only a branch
of the Church Catholic; that its minis-
try is valid, and that only trifling
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