

(for instance, about the Holy Eucharist) how is he to know? And how is he to accept it until he does know? "How shall they hear without a preacher?" His own sect offers him every variety of teaching on the subject. He is told to look behind his own communion to the agreement of the whole Catholic body, or to antiquity. It is making fun of him to tell him first to ascertain which are the true branches, then to collate their documents to find the greatest common measure of these. Still less can he wade through Migne to find in which points all Fathers agree.

So sometimes he writes to a High Church paper to see if this can help him. Not long ago it appears that some such perplexed person wrote to the Church Times, asking how he is to know, in general, what the Church teaches on any point. It was a most pertinent question. One could not refuse to answer it. Nor did the Church Times refuse. It answered, and by its answer gave itself a fresh title to our consideration as a faithful mirror of its party. Let us first see what the Catholic answer would be. Something like this: "The teaching of the Church on any point is what is taught by all Catholic Bishops under the supreme authority of the Pope. You cannot well write to ask the Pope what it is because he is too busy. Ask your own Bishop, the Bishop of the place where you live, who is in communion with all other Catholic Bishops; or, if he is too busy (probably he is), ask the first Catholic priest you meet; or, simplest of all, consult the well-known Catechism of Christian Doctrine, which you can buy for a penny. They will all give the same answer."

This is what the Church Times says: The Catholic faith is what is held by the whole Church. Normally your Bishop is the right person to tell you of it. If he fails to do so, you must refer to the whole Church. It has not pleased God to make the matter as easy as the multiplication table.

It certainly is not as easy as the multiplication table. Let us imagine this unfortunate correspondent setting out to follow the advice. As a first attempt he should consult his Bishop. Now before he goes any further he has an impassable difficulty. How is he to know who is his Bishop? Suppose he goes to London north of the Thames. At least two Bishops claim his allegiance, the Bishop of London, to say nothing of the Irvingite Angel and Bishop Mathew (if he is still going on). To which of these is he to go? Obviously to him who is the lawful Catholic Bishop. But how is the man to know which that is? All over the world there are, in the same cities, rival Bishops, each claiming to be the lawful pastor of the place. Now we have a perfectly simple test, which anyone can apply at once. Since there is this Church of Christ, since this Church is plainly a visible society (as the New Testament shows) since the obvious test of membership in any society is to be recognized by the other members, we should say: "That Bishop is the lawful Catholic Bishop who is in communion with all the others, who is acknowledged by the whole society." But an Anglican cannot say this. He must maintain his paradox of a Catholic Bishop who is in schism with a neighbor.

Will he say that the Catholic Bishop is he who represents the ancient line? This is no test, for ancient lines of Bishops have frequently fallen into heresy and schism. In the fourth century multitudes of old Sees were held by Arians. To-day the Armenian, Abyssinian, and Nestorian Bishops hold the ancient successions; yet they are heretics. And who is to say whether, from the point of view of historic continuity, it is the Orthodox or the Copt in Egypt who holds the old succession? If he holds the old succession in a continuous succession in what was once a Catholic line of Bishops by no means proves that their modern successor is a Catholic.

What, then, shall be the test by which to determine who is the right Catholic Bishop? Shall we say that it is he who holds the Catholic faith? This would not prove him to be the right Bishop; for he might hold the Catholic faith and yet be a schismatical intruder. The Donatist Bishops held the Catholic faith; those of the Italian Mission in England presumably hold the Catholic faith, possibly with regrettable additions (at any rate, they hold the faith of what is by far the largest branch of the Church.) Did Colenso hold the Catholic faith? The answer to this question depends on how Broad Church the answer may be. Certainly to hold the Catholic faith does not prove that a man is lawful Bishop.

But for the object of this particular enquiry it will suffice admirably. If you question a Bishop who holds the Catholic faith as to what that faith may be presumably you will get a true answer. It would be the same even if he were not a Bishop. Only how is our inquirer to tell which claimant does hold the Catholic faith? The Catholic faith is the very thing he wants to discover. So, if this is the test, he would have to know the answer to his question before he can even tell to whom he is to take it. When a man has a difficulty to which different people have various answers, when he asks who will give him the right answer, it does not help him much to tell him to go to the one who has the right answer.

It seems, then, clear that the perplexed Anglican has no means by which he can find out who is "his Bishop"—that is, the lawful Bishop of the place where he lives—unless he begins by begging the whole question. So even this first test is no good at all.

But the rest of the advice of the Church Times is still worse. By "your Bishop" it means, of course, the Anglican claimant—thus supposing the very point about which it has been asked. Let us now pass on, and see what happens next. The inquirer goes to the Anglican Bishop and asks him about the "Catholic faith." Now that he has begged the whole question, one would suppose that he would get the answer the Church Times means him to get. Not at all. When, at last, he arrives at the Anglican Bishop for instruction in the faith, he finds that the source to which he has been sent is of no use.

The Church Times knows quite well that by no means every Bishop of its communion teaches what it calls "the Catholic faith." To whichever party in the Church of England you may belong, whatever views of the true faith you may share, you must admit that many Bishops are unfaithful to it. A man living at Newcastle, Liverpool, Hereford, who goes to "his Bishop" for instruction will get very different answers from those given to his fellow-Anglican in London, Winchester, Oxford. So the Church Times, as soon as it has told its correspondent to go to his Bishop, has to hedge, and to provide for the case in which the Bishop may give a wrong answer. And how is the man to know whether the Bishop's answer is right or wrong? The Bishop himself will certainly claim that it is right, whatever he says. The inquirer must apply another test to see if the Bishop is right. As he can never know whether the Bishop is right till he has applied this test, he will have to do so always.

Of what use is an authority, when you can never trust it till you have tested independently whether it is right? When you have been to the Bishop you will still have to find out whether what he tells you is "the Catholic faith." So why trouble the Bishop at all? As a matter of fact, we can wipe out all this business of finding out who is our true Bishop and applying to him. All that is pure *vanfare*, put in by the Anglican paper for the sake of appearance. When you have got your Bishop he is no use; so after all this we are back again, when taken side by side with the numbers of those who leave the Church of Rome for the Church of England, is not a matter of much importance. Bishop Browne has made careful inquiry and, while no definite statistics are available, he has received enough information to show him that (the changes of faith amounted really to no more than a "tiny trickle each way.")

The following lists of some living converts in England from Protestantism to the Catholic Church, compiled by The Universe, of London, give only a few names, and these are further restricted to ex-Anglican clergymen, and men and women of social, professional or literary standing. There is no pretense that the lists are complete; they represent simply a selection from the names given in the 1913 "Catholic Who's Who" of England. Commenting on the following lists The Universe says:

"What is the point of these lists? Simply that there may be a demonstration, in this concrete and conclusive way, of the fact that the Catholic Church in England is being steadily recruited from the ranks of the Anglican clergy, from the higher walks of society, and from various channels of culture, as well as from the vast masses of the people. Bishop Browne's 'tiny trickle each way' is the figure of two little contrary streams of conversions. Well, here is a glimpse of part of the trickle one way. The Bishop of Bristol is invited to use every means in his power to parallel these lists, incomplete as they are, by the names of living converts to Anglicanism."

"To begin with, here is a selection from the converts received from Anglican Orders. Some of these men are now honored members of the Catholic priesthood; others are working usefully for the Church as laymen. As has been said, the list is capable of much addition; but even as it stands it is a sufficient refutation of Bishop Browne's theory. He cannot find his parallel among all the known names of ex-Catholic priests who have joined the Church of England."

FROM THE ANGLICAN CLERGY
"S. Andrews, H. Morden Bennett, R. H. Benson, Staplyton Barnes, E. Bryson, N. C. Brodie, R. Raikes Bromage, E. Conybeare, Bede Camm, John Chapman, M. W. Cave, P. Clarke, A. R. Cocks, H. C. Corrance, H. M. Cross, J. Darlington, J. Fletcher, J. H. Milner, J. C. Forbes, F. Glanville, C. E. Gandy, Hon. J. L. Hewison, P. W. Hemans, H. F. Hinde, W. M. Hunnybun, T. W. Hunter, W. H. Kelte, C. H. Kennard, A. H. Lang, C. B. Langdon, C. H. Little, B. W. Maturin, Hamilton Macdonald, Arthur Mayo, W. H. Mitchell, A. Newdigate, Prince, H. L. Ramsey, J. G. Raupert, W. C. Croke Robinson, F. T. Roys, D. B. Sharpe, Orby Shipley, J. H. Steele, Shebbeare, S. Sproston, G. C. Stanley (now Bishop of Emmaus), G. B. Tabam, S. Benson Thorp, W. Aymer Vallance, R. J. Walker, Edward Watson, R. H. Wedgewood, G. Whitlaw, J. R. Willington, W. Wingate, F. M. Wyndham, J. Herbert Williams and T. F. Willis :

an elementary text-book of logic. And notice that this point is not an unimportant detail it lies at the root of their whole system. Until you settle this, the Anglican cannot even tell what is the faith he professes. He asks for a test of the faith, and you refer him to the whole Church; then you tell him that he cannot say what is the whole Church till he knows what is the faith. The result is, naturally, that no Anglican really tries to apply a test which is impossible. Each believes anything he likes, from extreme Protestantism, or the broadest views, to ultra-Ritualism; and each confidently states his particular shade of doctrine is the "Catholic faith" as held by that intangible and non-existent phantom, "the whole Church." The old-fashioned Protestant theory, that to discover the true faith you must go to the Bible, and the Bible only, was absurd enough; but it was better than this tissue of absurdities.

A man asks you how he is to know what is the revelation of Christ, the true faith of Christians. You tell him to go to his Bishop. He cannot even find his Bishop till he knows the faith. When he has got his Bishop he is no better off, because the Bishop may, very likely, be wrong. So you start him off again to find the common agreement of the whole Church. And then he cannot find the Church which is to agree till he first knows what is the faith. So you end up with the one drop of comfort in that whole proceeding; you tell him that it is less easy than the multiplication table. It certainly is. Personally, I do not find the multiplication table at all easy. There is seven times eight, which is bad, and nine times six, which is worse. But for once we may agree with the Anglican paper. To have to find one's faith in this way is—very considerably—less easy.—A. F. in London Tablet.

A STREAM OF CONVERTS

BISHOP BROWNE'S "TINY TRICKLE EACH WAY"

A few months ago Bishop Browne, the Anglican Bishop of Bristol, England, stated that the volume of conversions from the Church of England to what he calls the Church of Rome, when taken side by side with the numbers of those who leave the Church of Rome for the Church of England, is not a matter of much importance. Bishop Browne has made careful inquiry and, while no definite statistics are available, he has received enough information to show him that (the changes of faith amounted really to no more than a "tiny trickle each way.")

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SOME CONVERTS IN SOCIETY
"The Earl of Abingdon, Lord Ashbourne, Lady Allebin, Lillian Marchioness of Anglesey, Hon. Mrs. David Arbuthnot, Lady Auckland, Sir Arthur Aylmer, Lady Isabel Beaumont, Sir Alan Bellingham, Hon. Maurice Baring, Lady Maud Barrett, Hon. A. E. Bingham, Lady Anne Blunt, Sir F. C. Burnand, Lady Boynton, Lord Braye, Lady Butler, Sir Stuart Coats, K. C. S. G., Hon. Mrs. William Codrington, Sir Charles Paston Cooper, Lady Paston Cooper, Sir Anthony Cope, Sir Vincent Corbett, K. C. V. O., the Countess of Cottenham, Lady Mary Corbally, Count Riccardi-Cubitt, Baroness Albert d'Anethan, Countess de la Warr, Baroness de Paravicini, Sir Alexander Dixie, Hon. James Drummond, Hon. Mrs. Dugmore, Hon. Blanche Dundas, Sir R. Egerton, C. B., Hon. R. Erskine, Lady Euan-Smith, Lady Alice Fitzwilliam, Hon. Justice Fletcher, Lady Edith Frazer, Hon. Violet Gibson, Lady Sophie Gilford, Dowager Viscountess Gormley, Sir W. Hamilton Dalrymple, Rowland Hunt, M. P., Hon. Mrs. Hobart-Hampden, Hon. Mrs. Holmes A'Court, Lady Mary von Hugel, Sir D. Hunter Blair, O. S. B., Lady Ellen Lambert, Hugh Law, P., Lady Langrieh, Hon. Lady Macdonald, Sir Archibald Macdonald, Dowager Lady Molesworth, Lord Nelson, Hon. E. Nelson, Lord North, Lady North, Lady Paget, Hon. Mrs. E. Parker, Sir John Roper Parkington, Hon. Lady Esther Pomeroy, Hon. S. Powys, Lady Primrose, Marquis of Queensberry, Lady Robinson, Sir Cyril Rose, Sir Philip Rose, Lady Katharine Rose, the Countess of Roslyn, Sir John Ross of Bladensburg, Lady Rotherham, Lady Sandys, Hon. Mrs. Stewart-Menzies, Hon. Mary Thesiger, Lady Henrietta Turner, Dowager Lady Warrington, Lady Westbury, Lady Ida Wilson.

"The third group shall be that into which, for convenience, we will put a number of names of converts belonging broadly to literature—poets, journalists, and writers of various kinds, clerical and lay, and women of letters are a class by no means unreciprocal of the gift of Catholic faith.

SOME NAMES IN LITERATURE
"Miss B. Anderson ('White Avis'), 'John Ayscough', Rev. F. Aveling, 'C. M. Anthon', Miss E. Austice Baker, Anita Bartle, Madame Belloc, Dudley Baxter, David Bearn, S. J., Egerton Beck, Edmund Bishop James Britten, K. S. G., Miss Bradley and Miss Cooper ('Michael Field'), Montgomery Carmichael, Madame Cecilia, Cecil Chesterton, Rev. J. Copus, S. J., Mrs. V. M. Crawford, Isabel Clarke, Felicia Curtis, Mary Angela de Cenci, Herbert Dean, Louise E. Dobree, Mrs. Eastwick ('Playdell North'), Ruth Egerton, F. Y. Eccles, Rev. G. A. Erlington, O. P., Margaret Fletcher, Robert Francillon, Mrs. Hugh Fraser, Rev. R. Garrod, S. J., C. T. Gatty, F. S. A., Rev. T. J. Gerrard, E. Gilliat-Smith, Emily Hickey, Margaret Howitt, Rev. E. R. Hull, S. J., Mrs. Arthur W. Hutton, Wentworth Huyshe, Genevieve Irons, Frances Jackson, Mrs. Couslon Kernahan, Mrs. Hamilton King, Mrs. Leggett, Shane Leslie, W. S. Lilly, T. Mallock, 'Lucia Malet', Miss J. M. Matthews, Mrs. Wm. Maude, Wilfred Maynell, Mrs. Meynell, Rev. P. M. Northcote, V. Vance Packman, Max Pemberton, Mrs. Hunderford Pollen, Mrs. Raymond-Barker, Robert Ross, J. F. Schofield, Aimes Sewell, Alice Shield, Rev. S. F. Smith, S. J., Hugh Spender, Miss F. M. Steele, Ida Taylor, Leslie Toke, Rev. Vassall-Phillips, C.S.S.R., Canon Vere, Mary Alice Vialle, E. Vincent Wareing, Maurice Varie White, G. C. Williamson, Mrs. York-Smith, Rev. B. Zimmerman.

In the fighting professions, also, Anglicanism has yielded some of its brightest and best men to holy Church, as the following names show, drawn from

THE ARMY AND NAVY
Lt. Col. Anson, Capt. Cary-Elwes, Commander Cochrane, Lt. Col. Croft, Major W. Darnell, Lt. Col. Druiett, Col. W. Eden, Col. E. Eveleigh, Major C. Falcon, Col. Farie, Col. F. Garnett, Gen. Goodfellow, V.C., Major Alister Gordon, D. S. O., Capt. Ian Grant, Capt. R. Gwyn, Col. D. T. Hammond, Major G. Hewlett, Major J. E. James, Capt. C. Law, Col. Donald Macdonald, Admiral MacGill, Major J. Macmillan, Capt. Colin Mayne, Commander Paget, Fleet Paymaster Penny, Commander Phillipmore, Col. G. Porter, R.E., Major-Gren. Slade, Commander E. P. Statham, Capt. A. Stirling, Admiral Story, Lt. A. L. Strange, R.N., Lt. Tindal-Carroll-Worsley, R.N., Admiral Tinkler, Lt. Col. Tredecroft, Col. C. M. West-er, Col. W. G. Western, C.B., Capt. R. P. Whately, Major-Gen. Whynayates, Capt. P. R. Worrall.

"Responsibility on the magisterial bench is shared by a number of converts to the Church. Mr. Lister Drummond, K.S.G., sits in London as one of the metropolitan magistrates; he may like to see the names of some of his fellow-converts who dispense justice in different parts of the country as

JUSTICES OF THE PEACE
"L. E. Ames, W. P. Arkwright, H. Bradshaw Isherwood-Bagehaws, A. H. Brodrick, J. Cameron-Head, R. L. Curtis, Rev. M. Culley, R. D. Cunningham, A. C. Dunlop, J. O. Fairlie, F. E. Harding, L. Hunt, J. A. Ingepp, C. T. Layton, W. Lucas-Shadwell, E. Stewart, E. Gresham Wells, S. C. Evans Williams.

SCIENCE—AND THE STAGE
"Catholic scientific workers who are also converts include:

"Prof. G. S. Boulger, F. L. S., M. W. Crofton, F. R. S., A. C. Crommelin, F. R. A. S., Dr. Morgan Rockwell, Prof. J. S. Phillimore and Sir Bertram Windle, M. D., F. R. S., K. S. G.

"Lastly, we see that even the frivolous and light-hearted stage of today supplies members to the Catholic Church. Among theatrical converts may be mentioned: "Charles Brookfield, George Gros-smith, George Mozart, Ethel St. Barbe, and Elinore Terriss."

"Bishop Browne's 'trickle' to Rome statement has received considerable prominence in the denominational publications of the United States. Up to date, however, we have not heard of Bishop Browne publishing a list of 'Converts from Rome.'

It is interesting to note the perplexity caused to thinking Protestants by Father Grisar's "Luther," "every sentence carefully documented," so that his own deductions need hardly be taken into account. No where, perhaps, is this embarrassment more fully reflected than in an article written by the Protestant theologian, Lic. Braun, for the *Evangelische Kirchenzeitung*, March 30, 1913, as follows:

"The reading of Grisar should afford food for reflection to us Evangelical theologians. With strips from our own skin the Catholic author has pieced together his 'Luther.' How small the Reformer has become according to the Luther studies of our own Protestant investigators! How his merits have shriveled up! We believed that we owed to him the spirit of toleration and liberty of science. Not in the least. We recognize in his translation of the Bible a masterpiece stamped with the impress of originality; we may be happy now if it is not plainly called a plagiarism. We venerated in him the father of the popular school system—a purely fictitious greatness, which we have no right to claim for him. We imagined that we found in Luther's words splendid suggestions for a rational treatment of poverty, and that a return to him would bring us back to the true principles of charity, but the laurels do not belong to him, they must be conceded to the Catholic Church. We were delighted to be assured that this great man possessed an insight into national economics marvelous for his day, but 'unbiased' investigation forces the confession that there were many indications of retrogressive tendencies in his economic views.

"Did we not conceive of Luther as the founder of the modern State? Yet in all that he said upon this subject there was nothing of any value which was at all new. As for the rest, by making the King an 'absolute patriarch' he did not in the least improve upon the coercive measures employed by the theocracy of the middle Ages.

"Just think of it, then, all these conclusions come to us from the mouth of Protestant theologians! Grisar gives book and page for them. What is still more amazing, all these Protestant historians continue to speak of Luther in tones of admiration. Looking up the admissions which 'love of truth' compels them to make. Exploiting upon the 'results' of their work thus gathered together, we cannot help asking the question: 'What, then, remains of Luther?' Verily the praises chanted to him sound hollow in our ears while at the same time we see jewel after jewel plucked from his crown."

FALLACIES OF ULSTER FOLK
The Earl of Dunraven contributes to the Nineteenth Century (December) an article entitled "A Last Plea for Federation," in which he shows small sympathy for Ulster's claim to superiority. He says:

"Judging by recent speeches the controversy appears to be narrowing down to the assertion that Ulster is the one true assertion that Ulster must be excluded from the Bill. On the one side the threatened resistance of Ulster is stigmatized as mere bluster and bluff. . . . On the other side appeals have been made to the people to defend the honor of their women and the lives of their children, their hearths and homes, their Bibles and their churches and chapels. All such rhetorical fireworks may also be dismissed; they carry no conviction. But other and more specious arguments are used in favor of excluding Ulster from the Home Rule Bill. It is persistently claimed that the people of Ulster are in habits, thought, character, ideals and race absolutely alien to the inhabitants of the other Provinces; that there is nothing in common between them. They are represented to the people of England as being bone of their bone and flesh of their flesh, as having ever been loyal subjects maintaining at great peril to themselves industry, progress and civilization, on the marches of barbarism, stagnation and sloth. That contention will not bear examination."

Lord Dunraven then traces the settlement of Ulster, and declares that "though the Ulster Protestants may have regarded themselves as a select people among the Catholics surrounding them, the claim now made for them, that they are a projection of England in Ireland, never occurred to them. No indication can be found that they considered them-

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the great industrial prosperity of Belfast this writer attributes to natural causes—location, easy access to coal, being an important customs port, and a natural route to the interior. Energy and enterprise are fostered by geographical facilities. In this connection, he points to the history of Irish industries, setting forth how England deliberately killed all the rising Irish industries which could possibly compete with her own. The solitary exception was the linen industry, which was not considered detrimental to England's interests:

"That the linen manufacture was almost entirely confined to Ulster is not strange. Louis Crommelin, a Huguenot refugee, who was invited by William III. to come to Ireland and supervise the business settled at Lisburn near Belfast and developed the industry to a great extent, and it was only nearly the Protestant artisans who came over should prefer to settle among the Scotch Presbyterians. Later when an attempt was made to extend the manufacture to Leinster the proposal met with fierce opposition in England; and the poverty of Ireland too rendered development impossible in other parts of the country. And this poverty was the result of the penal code which crushed the whole Catholic population to the earth. . . . The penal laws were enforced upon men whose energy and enterprise in industrial pursuits made them formidable rivals of England, and, though they accomplished their object only too well, they could not permanently destroy the characteristics of the people."

The Earl believes that while "Ireland can do without Belfast, Belfast could not do without the rest of Ireland."—Sacred Heart Review.

NAPOLEON'S FIRST DEFEAT
When anti Catholic bigots are declaiming against the Church and the alleged slavish submission of Catholics to all the decrees of the Pope, they ignore the facts of history, for, instead of submission to the head of the Church being the record of history, it is really surprising that rulers and peoples nominally Catholic should be found so often opposing the Church and her ministry in their most important interests, and even going so far as to seize the person of the Supreme Pontiff himself and placing him in confinement to advance the ambition of some designing and unscrupulous tyrant.

For the usurpation of the Papal government and plunder of the property of the Church by the government of Italy there was no need to go back to the days of Henry VIII. for Napoleon, as the ruler of Catholic France, had gone to the extreme of laying violent hands upon the person of Pope Pius VI. in 1798, and keeping him for many weeks in close confinement at Grenoble and at Valence, in the vain attempt to intimidate the aged and helpless Vicar of Christ into surrendering the rights of the Church into the ambitious terror of Europe. But, although the imprisoned Pope was over eighty years of age at the time, and apparently at the mercy of him before whom the most powerful monarchs of Europe trembled, he was faithful to his sacred trust, and was immovable as the rock against Napoleon's threats and blandishments alike.

This great Pontiff, whose family name was Glanagelo Braschi, was born in Cesena, Italy, on the 27th of December, 1717, and was educated by Jesuits. He rose to great eminence in the Church by his learning and diplomatic abilities. When he was only twenty-seven years old he was the successful mediator in a difficulty between the Vatican and King Charles of Naples. He was elected Pope in 1775, and inaugurated a progressive and zealous administration, both in the spiritual government of the Church and the civil affairs of the Papal States. His plans were all interrupted by the fearful French Revolution.

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which, by its furious and bloody excesses, brought him into conflict with the French Government. He was subjected to usurpation, plunder, and finally to imprisonment, but held steadfast to his holy trust to the last, and died while the order was being prepared to send him from his prison in Valence to that of Dijon, where Napoleon considered he would be still more completely in his power. His death occurred on the 29th of August, 1799, at the age of eighty-two years.

A THOUGHT BY CARDINAL WISEMAN

Could Polyarp fail, to the end of his days, communing spiritually with the beloved disciple John, by passing again and again in holy meditation over the many happy hours during which he had heard him recount every incident witnessed by him in the Saviour's life, and listened to the fervent accents of charity in which they were related? The same kind of communion, only more exalted and more deeply respectful, we may easily suppose to have been kept up by those who enjoyed in life the familiarity of our Blessed Lady. —Wiseman.

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