By REV. N. M. REDMONI SEVENTEENTH SUNDAY AFTER PENTECOST

WHAT CONSTITUTES TRUE CHARITY "And the second is like to this: Thou shalt love thy neighbor as thy self." (Matt. xxii. 39.)

It would seem almost loss of time to dwell on the fact, that on the heart of every one of us is inscribed the Do nothing to thy neighbor which thou wouldst be not willing that he should do to thee: but do unto thy neighbor what thou wouldst wish that he would do to thee in similar circumstances." It likewise seems unnecessary to refresh our memory with the recollection, that we are bound by a positive law, as the text betokens, to love our neighbor, or to recall, that the love of God and the love of our neighbor are branches from the same root. Neither can it be said that we are at all strangers to the voice of the Sacred Scriptures telling us that the sign by which we and the world can be sure that we are followers of our blessed Lord, is no other than that designated by Him when He said: "By this shall all men know that ye are My disciples, if ye have love one for another." With all this we are doubtless well acquainted. What generally puzzles us is how to be on the safe side in the varied circumstances in which it devolves upon us to practi-cally obey the law. We are aware that circumstances do occur calculated to appeal to the human instincts of any man, to aid his neighbor. It is of interest to know, therefore, what makes the intrinsic difference between the act of the pagan and that of the true Christian. To the befriended the act is the same, but to the befrienders it is quite different. The disparity in the motives is the cause of the difference in the acts. The pagan acts from purely natural motives, whilst, as well as his natural sympathies, the Christian has motives for his action which centre

As often then as our motives are Godly, so often are we obeying the law of charity. Hence, the motive for God's sake, must have its seat in our hearts under all the circumstances in which it devolves upon us to aid our neighbor. Without this otive our act will be no higher than that of the pagan. The virtue that we are obliged to practice is divine; our motive, therefore, must be noth different. Thus will we be carried to the most heroic acts of the virtue, conquering all repugnances whatever may be their source. This has been the motive which led the saints in every age, and which has led so many Christian men and women of our age, to works of charity which have attracted the admiration of the world. So, too, will it lead us up to the pinnacle where our charity will know no distinction of friend How Christlike under its divine influence we become! But, alas, how rare is it in this world charity !"

alas, for the rarity of Christian harity!" The world rings with a noisy mockery, which is as far removed from the real virtue as the motives which prompt it are from God. How clearly it shows itself to be a mere mockery in its lack of universality and self-sacrifice! How paganlike; how un-Christian it is, in its distinction between friend and foe! "Love your enemies; do good to them that hate you," it brands as imposssible to obey. Yet thus our teachers, thus our models have borne themselves. David returned good for evil to Saul, who thirsted for his blood; St. Stephen prayed for those who stoned him; St. Paul wished to be anathematized for his persecutors; and our blessed Lord spent thirty and three years on this niserable and ungrateful earth, suffered all manner of insults, prayed for His persecutors, and died for His enemies-all for His enemies. the hallowed footsteps of these have all those glorious champions followed. "Certain insurance that are now in the regions of eternal bliss. In the same hallowed footsteps are those walking, who, purely for Gods sake, fill up the days of their lives, according to their circumstances, with works of charity with out distinction as to friend or foe. alcohol, which may never go as far This, too, is the way in which we as drunkenness. must go if we aspire to the reward of true charity. Are we in the way the way of real charity toward friend, foe, and stranger? If so, then we have none but the most favorable opinions of our neighbors and their dispositions and actions. Where undeniable malice does not appear, we put the most favorable construction on our neighbors' actions. our neighbors with all the sincerity our neighbors with all the sincerity affection: "With brotherly love, from a sincere heart, love one another earnestly." love is no mere sentiment, it is real and efficacious, always showing itself in action. It manifests diligence; it uses endeavors to contribute to our

as in body. It is a mistake, entirely

too common among people, when

they hold that charity imposes no

obligation on them to give timely

hints and advices to their neighbor, as

often as they see him neglect his

duty or do positive wrong. Is not

the well-being of his soul vastly more

That they are held to give material

alms no one will dare deny. God's

word is too clear and strong on the

matter to admit of any shadow of He that hath substance of

this world, and shall see his brother in need, and shall shut

up his bowels from him, how doth

the charity of God abide in him?"

doubt:

important than that of his body

FIVE MINUTE SERMON our obligation to give spiritual alms, this would suffice. For, how can it be said that the charity of God is in the man who will stand by and see his neighbor perish when it may be in his power to save him by a seasonable hint, or a timely advice, or instruction? But the word of God, so far from being silent, is most strong in urging us to the fulfilment of our duty in the matter of spiritual alms From the many texts bearing on the matter, we will conclude with the words; "If anyone of you err from the truth, and one convert him, he must know that he who caused a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude

TEMPERANCE

CONDEMNS "TREATING" SOLDIERS

A British magazine scores as follows the "treating" of soldiers home

on sick leave:
"In order that the men might be safeguarded against the false kindness of their friends at home, no gifts of intoxicating drinks are allowed to be forwarded to men serving in the army and navy.
where immeasurable injury But done, and is still being done. notwithstanding all the restrictions that have been put in force, is through the treating of soldiers by civilians when they are on leave and and mixing with their friends associates out of barracks. Those who live in close proximity to a depot or a camp or frequent any big railway station where troops are constantly coming and going, can not fail to be impressed with the evidences of intoxication fested by considerable numbers of men in navy and army uniform. The injury that is being done is incalculable. We read quite recently in a leading daily paper about the burial of a soldier. He had been invalided home from the front, where he had made a good stand. He was in the hospital and was progressing favourably. He had been in terrible condition with bodily wounds and shattered nerves. When convalescent he got a couple of hours leave, and arrived back in the hospital drunk with whisky Next day, after a terrible night of delirium, he was dead. He had fought the enemy away yonder in

trenches and came home to be killed by the traitor in the midst of us. A considerable proportion of our returned wounded are in such a condition of nerve injury that the use of alcohol means collapse and almost certain death. Why should such a thing be permitted? Ought not these wounded men to be protected and tenderly nursed back again to health, and not left to the ravages of an enemy that is death to them and a curse to the country? "In this connection it is interesting to note that while 85% of the Russian wounded are able after a

short time to return to the firing line, the percentage of British capable of again helping in the defense of their country is only 65. If every man possible is needed for carrying this war to victory for us, then here is a tremendously serious consideration. It is beyond dispute that the difference is owing to the fact that the Russian convalescent soldiers are safeguarded by prohibition, while ours are the prey of the open public-house."—Sacred Heart

most potent and deadly agent of decline of the physical powers.

drinks are specially liab'e to consumption and inflammatory dis-

"Certain insurance tables show that of 61,215 men between the ages of in one year; but in abstainers only 50 died in the same period.

"Alcoholism is a chronic poisoning, resulting from the habitual use of

"It is a mistake to say that those doing hard work require stimulants. "Alcohol is in no sense a food, and

al prosperity Remedy for alcoholism: Total abstinence from alcohol.

"The teaching of temperance in elementary schools. 'The improvement of the home

and its surroundings. "The provision of plenty of good and properly-cooked food. "Education of girls and young neighbors' well-being in soul as well

women in home management. 'Physical training of young men." The above is the conclusion of the Royal Commission after thoroughly investigating the subject, from the standpoint of physical degeneration. We, too, are concerned with that point of view, but our primary purpose is to check the moral degeneration that is so closely connected with

the passion of intemperance. Console the Heart of our Blessed Saviour. Who suffered such agonies from the thirst as He died on the Cross.-W. J. Lockington, S. J.

Few can utter words of wisdom, but opportunity to speak kinds words is Had we no positive testimony from offered to every one; and they are the Holy Scriptures informing us of more helpful.

THE OTHER NINE

"Were not ten made clean, and where are the other nine?" was the plaintive query of the Saviour after listening to the words of gratitude lisped by a poor leper—one of ten—cleansed of his defilement. Ten had petitioned for the healing virtue which they knew would restore the bloom of health to their putrifying flesh, and ten had been recipients of the bounty for which they prayed. But only one returned to thank the Master for the gift of renewed vigor, only one showed any gratitude for the favor received.

Where are the other nine?" Not infrequently does "the Giver of every good and perfect gift have to chide His ungrateful children who, in the enjoyment of the favors received from His bountiful hand, fail to return thanks for the spiritual or material benefits bestowed on the in response to their petitions. Like "the other nine" they fail to return

Many people offer up prayers or novenas, or Masses for specified pur-poses, for blessingsand gifts in the order of nature and of grace—to secure employment, to ensure success in business, to obtain a conversion, to ward off calamity, to make progress in holiness, for a thousand and one other intentions—and yet, few there are who, imitating the example of the grateful Samaritan leper, return to offer prayers, novenas or Masses in thanksgiving for the favorable response received from on high. How ardent they are in petition! cold and careless in gratitude for gifts received! Faith prompts them to make the appeal and hope sustains them during the time of uncertainty when they are waiting for an answer to their prayers. Charity should prompt them to show due appreciation of the favorable answer given to their petitions. Gratitude should impel them to acknowledge the goodness of God in bestowing upon them the choice gifts His lavish hand. Let us not be like the ungrateful lepers who went on their way rejoicing, forgetful of the divine Being who had restored them to health.—St. Paul Bulletin.

THE REFORMATION

GIVEN CREDIT FOR THINGS IT ONLY BORROWED (By Orestes A. Brownson, formerly a Protestant Minister.)

It is plain and evident, that no portion of mankind, though segregated from the direct influence of the Church, can escape the indirect influence of her heaven-guided example and proceedings. Do you think that the sects, if by any possi-bility they could have got rid of this indirect influence of the Church in matters of doctrine, would have halted or limped long in carrying out at once their principles to the full conclusion they all reach in time? No, if Deism, Rationalism, and Transcendentalism did not bloom out fully the first season on every branch of the Protestant tree, it was only because the air and the soil around it retained some of the effect of the long culture and watering of the Catholic Church. Even the boldest innovator had not courage enough to LONG LIFE OR EARLY DEATH

"The abuse of strong drinks is a getting farther from it the bolder it as these to furnish illustrations of Say the same of the moral "Those who indulge in such of faith, and their diminution and ardor he sings their praises; inks are specially liab'e to condestruction. It is not surprising, return, they serve him faithful then that even after three hundred years there should be found out of "In abstinence from strong drinks is to be sought the source of muscuolic agency which had been active that of 61,215 men between the ages of twenty-five and sixty five, 1,000 died lingers on still even when it has set, its simplicity, none of its trustful more dim through the increasing Church, who, rare as diamonds, seem they are indeed like gems in darkness issuing rays they have treasured

yet efface. Hence the difficulty of him for a model. seeing at once in practice, and as clearly as in principle, that as the body without the soul is dead, so rainbow." Always elegant, simple, indeed does Christian charity down into the grave where faith has been buried by the Reformers. We say Christian charity-for we do not pretend to say that the charity or benevolence that a pagan may have, and the world had before the Church came, natural kind-heartedness, may not exist still in those out of the Church. Philanthropy and Co. are its incorporation. But we do mean to say, that, among those who have left the faith and the Church, whatever there is besides this in individ uals, whatever there is beyond the

or designed by any but herself.

Should you now tell us that it follows from what we here say, that if the influence of the Church once a child's characterize all his work: died out completely among them, and and its depths no man can sound.

she took back all her own from those who rejected her, the world separated from the Church would be in matters much in the same state in which she found the pagan world of antiquity, we would only answer, that to be without the Church before she came, and to be without the Church after rejecting her, is in both cases to be equally without the Church, and so far in the same state: though to turn it is elbowed by his keen sens reject her implies more guilt, but not less misfortune, than never to have ourselves, and he laughs with us had her, and therefore may leave people, if not precisely in the same is "the fruit of experience, not of state, in one a little worse. There studies"; this is the secret of its are, also, some people, nowadays, who seem to discover a strong tendency to the spirit of the pagan times the spirit of the age that is, and who contend that the knowledge or opinions of evangelical truths retained by the sects would have profited them little without the Church, or at least without her indirect influence and practical illustration of them. This view finds, undoubtedly, much in the present to confirm it. Indeed, the sects seem themselves to have some suspicion of its truth, and to believe that they find a defense of themselves, not in proving their superiority to pagans, but in proving that they have not fallen below them. Thus the late Sir Robert Hall, the distinguished Baptist minister of Bristol, England, says in defence of Protestantism: Look at the sects and parties into which professed Christians unhappily divided. Where is there one to be found which has innovated on the rules of heathen life, by sub stituting vice in the place of virtue?

THE LOVER OF THE LITTLE

By Florence Gilmore, in America Every writer's work is a reflection of his mind and heart, an echo of his life: a fact which gives immense value, ascetic and literary, to the writings of the saints. depth and beauty of the matter are assured; as for style, it can be trusted to do its part, unwatched, when it serves a heart aflame. That St. Francis de Sale's books are reproductions of himself is the secret of their peculiar charm and world-wide influence. His accomplishments, all of which, in his day, befitted a gentleman, his every gift of mind and heart, his learning, his wide experience, his holiness, each manifests itself upon his pages. The intrepid missionary is there, he who feared neither fatigue nor cold, neither rebuffs, threats nor bodily

harm; there, the saintly bishop ever gentle, ever kind, who said of himself I do not think that there is in all the world a soul more cordially, tenderly, and—to speak quite openly —more lovingly fond than I am, and I think I even superabound in love and expressions of love." Is it sur prising that his books are cherished, and have power to lure souls from

the comfortable ways of ease up the steep path of self conquest? Like his patron, the great saint of Assisi, to whom he had intense devotion, he loved all things. cially did he love all little things Living though he did surrounded by Alpine grandeur, and familiar as he was with the glories of other lands, protest against and reform away all it is not of lofty mountains that he that the old Church taught and often speaks, nor of foaming torrents teaches, because she is there still, and yawning precipices, but of things unimpaired, beaming inside and out frail and tender, bright or fair: side with truth, and fulminating flowers, birds, lambs, smiling error; and error gets out of the influmeadows, the sweet warmth of smiling ence of truth only by growing bolder summer and winter's fleecy snows. his meaning. All his life he had and the same of the benevolent effects observed them, and with lover-like return, they serve him faithfully Nature, often betrayed by her friends, degraded by being made an idol, he exalts by using as a stepping-stone to God. As to children, the most blessed of all little things, his love and fruitful for the preceding fifteen years. The light shed by the sun for them was part of a nature which until it gradually grows fainter and ness. Wherever he went they flocked to him, as hundreds of years before twilight. If there be ever any good | the children of Judea had crept into and congenial souls out of the the arms of his Master. No mother ever noted more understandingly to have some glow of Catholic charity, than did he all their sweet and guileless ways. He watched them at play, he knew them happy and in from a sun long set. trouble: and from them he drew his Now it is not wonderful that much most beautiful comparisons. If he "In short, alcohol is the most terrible enemy to personal health and family happiness, and to national programity."

Abow it is not wonderful that much should be mistaken for a time as the effect of Protestantism, which was in reality only the effect of old Catholic running to his mother with an end of the control of th ity, which Protestantism could not or bumped head or sore heart served

Closely to analyze the style of St. Always elegant, simple, poetical, he is one of the acknowledged masters of French prose, although in the preface to the "Inthough in the preface to the "Introduction of the Devout Life" he tells us that he wrote "without be-stowing so much as a thought on the ornaments of language, having business of more consequence to attend to. His father, proud of his son and honestly fond of display, deplored the fact that the sermons of St. Francis were so simple. A child could understand them, he complained; others preached seldom but learnedly; they noted more Latin and Greek in one creation of this in institutions, is all discourse than did his scholarly son due to the faith of the Church—which in ten. Those other preachers, leaves, even after her rejection, the admired of M. de Voisy, are forgotten, sweet odor of benevolence where she | buried deep under the dust of three once was, and copies of her great centuries, but the sermons of St. models, which can indeed be badly Francis find a prominent place among copied, but not originally conceived the masterpieces of pulpit eloquence

Always poetical in thought and language, he is eminently practical considering no detail too insignificant to be carefully entered into because none is without import for eternity. Writing, though he did, during the short half-hours of leisure allowed by his manifold duties, not one line shows signs of haste. But if his dignity is never ruffled, at every of humor. He makes us laugh at

Each page written by St. Francis studies"; this is the secret of its power. He knew human nature with all its faults and all its littlenesses he had looked himself squarely in the face. His own heart he had subdued before he attempted to teach others to subdue theirs, nor did he ask anyone to go so far in self-abnegation as had hastened to go. largely for the guidance of particular souls living amid the glories of the gay, troublous old days, but distinct tively French though he is, and distinctively of the seventeenth century every word is applicable to multi tudes in our day. He is of all times all peoples.

Everywhere and always sweetness was the most marked characteristic of St. Francis, a sweetness clasped the more closely than it had been hard won. In his dealings with his relatives, his friends, his penitents, even with the heretics who attacked him with their fists when calumny had failed to do its work, he was ever gentle, generous, forgiving. As St. John, after his long, familiar inter-

course with Our Lord, followed by years of meditation, preached only this; "Little children, love one another," so St. Francis, harkening to him across the ages, preached and practised this alone. He did indeed love every one. He encouraged every one. The weak he pitied; every one. The weak he pitied; still more did he pity the wicked, and both he spared no pains to help. For the saints he had an intense affection, and truly wonderful his intimate knowledge of many of them. It is evident that he pondered in his heart their words and deeds. thus learning to understand and to love. To him they were as real as the friends about him, and more dear. In his books, by way of encouragement in difficult places, he gently holds up an appropriate example from the story of some holy one who unfalteringly fought upon the same ground, fought and con quered. Even of purgatory, that life-long dread to many, he finds sweet, consoling things to say: a place, he tells us, "more desirable than terrible since its flames are the flames of love"; a place "whose most bitter bitterness is the most profound peace." There were those in his day who considered his meekness coward-ice; even St. Jane de Chantal ventured to suggest that his gentlene

was excessive. Who can agree with them, remembering the bravery with which he ventured into Chablais, the energy with which he there defended himself against his enemies? Who agrees, who has pored over the pages of his "Introduction to the Devout Life" and "Love of God," not merely to taste their sweetness, but to try to follow where they lead? "one learns an art from the study of masterpieces," the works of St. Francis de Sales should be among

the text-books of two classes of students, those aiming at literary excellence and all in earnest about acquiring the greatest of arts, that of living holily. An age of boasted culture should not lose sight of a prose master, unrivaled in his way, nor "the age of the Blessed Sacrament" forget the priest whose consuming his seraphic "Love of God," as cer tainly as, many times, it constrained him to say Mass at the cost of danger and untold hardship.

BRIEF BUT POINTED

We have read many strong arguments for Catholic education, but we must confess that the editor of the New England Journal of Education, a non-Catholic, has made the most telling plea for@Catholic schools of any that we have encountered recently. It is brief and to the point He writes: "There is one Church which makes

religion an essential in education and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish convents, colleges, which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day If they are right, then we are wrong. If our Puritan fathers were wise then we are foolish; looking upon it as a mere speculative question, with their policy they will increase; with ours, we will decrease.

"We are no prophet, but it does seem to us that Catholics retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when our meeting house will be turned into barns. go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the bible and they will

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plant corn and train grapevines on the unknown graves of the Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears but as inevitable from the fact that whatsoever a man soweth that shall he also reap.

That states the case exactly. man be worth more than a dog he is worth training in the right way. That is the whole case.—True Voice.

> LET THE EDITOR HAVE ELBOW ROOM

Some narrow-minded readers are mortally offended if their Catholic paper differs even slightly from them on any social or political question and will attempt to do their little st to injure its circulation," says the Monitor. "These same people are not at all offended when the big dailies which they read ridicule their pet theories and even print violent articles attacking the most cherished principles of religion.

Yesterday and tomorrow are cephyrs. Today is a bitter wind.— Austin O'Mally.

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NEW TITLES NEXT WEEK

NOVELS

Lady Amabel And The Shepherd Boy, by Elizabeth M. Stewart. A Catholic tale of England, in which the love of an humble shepherd boy for the daughter of a noble English family is ridiculed. In the course of time various opportunities present themselves which bring him before her parents in a more favorable light, and results in her marriage. Late Miss Hollingford, by Rosa Mulholland. A simple and delightful novel by Miss Mulholland, who has written a number of books for young ladies which have met with popular favor. Light Of His Countenance, The. By Jerome Harte. A highly successful story. The plot is faithful to the successful story of the plot is sprightly and untampered, and there are busts of genuine comedy to lighten the tragic darker shades.

Little Marshalls At The Lake, The. By Mary F. Nixon Roulet.

Lost Jewel of The Mortimers, The; by Anna T. Sadlier.

Louisa Kirkbridge, by Rev. A. J. Thebaud, S. J. Adramatic tale of New York City sfer the Civil

Lest Jewel of The Mortimers, The; by Anna T. Sadlier.
Louisa Kirkbridge, by Rev. A. J. Thebaud, S. J. A dramatic tale of New York City after the Civil War, full of exciting narratives infused with a strong religious moral tone.
Magic of Dre Sea, The; or, Commodore John Barry in the Making, by Captain James Connelly. It is a historical novel, and well fit to take its place beside: Richard Carvel."
Mantilla, The; by Richard Amerle. The Mantilla is a romantic tale of insurrectionary Cuba, with Bob Weldon, engineering student and football king, as hero; and Mary Dunleaven Mercaderes, otherwise Corita, for heroine.
Marian Elwood, by Sarah M. Brownson. The story of a haughty society girl, selfish and arrogant, who awakes to the shallowness of her existence through the appreciation of the noble character and religious example of a young man whom she afterwards marries.
Marcella Grace. By Rosa Mulholland, The plot

ous example of a young man whom she afterwards marries.

Marcella Grace. By Rosa Mulbolland, The plot of this story is laid with a skill and grasp of details not always found in novels of the day, while its development bears witness at every page to a complete mastery of the subject, joined to grace and force of diction.

Marriage of Laurentia, The; by Marie Haultmont, We are certain it will be of great interest, especially to fair readers.

Master Motive, The; by Laure Conan. A Tale of the Days of Champlain. Translated by Theresa A. Gethin, May Brooke, by Mrs. Anna H. Dorsey. The story of two cousins who are left in the care of their very wealthy but eccentric uncle, who professes no religion and is at odds with all the world. It follows them through their many trials and experiences, and contrasts the effect on the two distinct characters.

iences, and contrasts the enect on the two distance, characters.

lerchant Of Antwerp, The; by Hendrick Conscience, lerchant Of Impelling interest from beginning to end concerning the romance of the daughter of a dia-mond merchant, and Raphael Banks, who, through the uncertainties of fortune, earns the parental approval of their marriage, which had been withheld on account of difference in social position.

position.

Merry Hearts And True, by Mary C. Crowley, A collection of stories for Catholic children, including "Little Beginnings," "Bind Apple Woman," "Polly's Five Dollars," "Marie's Trumpet," and Meschines.

"Polly's Five Dollars," "Marie's Trumpet," and
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Mesalliance, A. A Novel, by Katherine Trnan,
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Irish lite redolent of genuine Celtic wit, love and
pathos, and charming in the true Catholic spirit
that permeates every page.
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Mirror. The; by Mary F. Nixon.
Monk's Pardon, The. By Raoul de Navery. An
historical romance of the time of King Philip IV.
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historical romance of the time of King Philip IV. of Spain, Mystery of Hornby Hall, The. By Anna T. Sadlier Sadlier
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Mystery of Naples, The; by Rev. E. P. Graham,
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a strong man. It is vivid in characterization, and

teese in interest.

v Scholar At St. Anne's, The. By Marion J. New Scholar A. St. Allife, the Strunowe.
Ned Rieder. By Rev. John Webs.
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Picturing scenes and incidents true to life in an
Irish Borough.
Orchids. A novel by Lelia Hardin Bugg.
Orphan Sisters, The; by Mary I. Hoffman, This is

an exceedingly interesting story, in which some the doctrines of the Catholic Church are clea

the doctrines of the Catholic Church are clearly defined.
Other Miss Lisle, The. By M. C. Martin. A powerful story of South African life. It is singularly strong and full of action, and contains a great deal of masterly characterization.
Outlaw Of Camargue, The. By A. de Lamotte. This is a capital novel with plenty of "go" in it. Parting of the Ways, The; by Florence Gilmore. Pearl Of Antioch by Abbe Bayle. A charming and powerfully written story of the early ages of the Church.
Petronilla, and Other Stories. By Eleanor C. Donnelly.

Petronilla, and Other Stories. By Eleanor C. Donnelly.

Donnelly.

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