myself capable of making. So engrossed was I in my own emotions, my own intensity of being Japan-ese—for I had come to the place where I believe that I was one of the people among whom I lived—that I paid little heed to Frances.

Only the sight of a Catholic missionary on the road one day reminded me that she no longer went There is no church here,' she told me when I spoke of it, for I knew what her religion had been to her. 'You'll have to come to the temple with me, I told her, half bantering, for to tell the truth, I wanted no influence as alien as hers within those precincts with me. Oh, I tell you, Hoyt broke out with throbbing intensity, 'I was obsessed, possesed, in those days!
"We lived in Kasuki three years

before Frances entered the temple. I had been going there whenever the mood came over me, and the mood came often. She seemed to be fight-ing off some power that was drawing her to the mountain. I never tried to influence her, for I believed that she had absolutely the same right to worship her God that I had to find comfort in contemplation of the pantheism of the creed of the Thouthat I felt that a growing barrier had the temple.

"I do not know if her illness began in that time. I did not notice it for some time afterward. When I did, it was too late to save her. Day after day I watched her fade. Day after day I strove to hold her. I went to Tokyo, bringing back with me the greatest physicians in the kingdom. I did everything that a man can do to bring back health to her. But I knew, even as I raged, and feared, and despaired that I could not hold her. And that she knew she must die was to me the hardest blow of all. For she was miserably unhappy, horribly afraid. She would sit on the veranda, overlooking the mountain, and stare out on the world as if she were seeing the horrors of damnation. It was hideous, that fated, fateful look in

In the dimness Hoyt turned to me with that gaze that had told me how he walked with tragedy, and I knew now that his tragedy was remorse. In that monotonous voice, however, he went on: "One day I asked her if she wanted anything I could bring her. She turned to me almost fiercely. 'I want my God,' she said,

the God you have taken from me.'
"All night I lay awake, thinking of her words. In the morning I set out from Kasuki, seeking a Catholic mis-For three days and three nights I travelled before I came to one. It was a miserable little place, poor even in a land of poverty. I asked for the priest. The servant brought him, a venerable old man, worn splendid between the stones of sacrifice. I told him of my wife's need of him. 'I will come with you,

We went back on the mountain road, coming with the shadow of the temple of the Thousand Gods just as evening fell on the land. It was dusk when we entered my house. No servant was visible. There was no sound. We crossed the floor to the curtains, beyond which I knew

that Frances waited. The priest stood behind me as I lifted them. Frances was lying on the rug, silent as if she had swooned. I crossed to her, bending down to awaken her, eager to tell her that I had brought to her the one thing she had asked me. Something—I know not what-seemed to stop the beating of my heart as I looked down upon her. Then I touched her hand, and knew the truth. My wife was

He was silent a long, long time, looking out beyond the star of the Pacific. When he spoke again it was in the voice of a man who has com through suffering into strength. " he said. "that you have never believed the story of the Angel and the Flaming Sword? It is nevertheless, true. God sends that nevertheless, true. angel to everyone of us who has denied Him. I, myself, saw him that day at Kasuki. For my sin was unforgivable, I had led astray the soul of one of God's children. I do not believe that I have kept her from God forever. That old man, who helped me bury her, told me that she will surely find her way back to Him Who loved her. I am hoping that the hell I have suffered in my knowledge of my sin has expiated her purgatory. And I am going to do what I can to undo the wrong my life has been."

But what can you do?" I asked. Little, but I shall do that. I was baptized before I came away," he said. "I am coming back to my native land to study deeper into the faith that I took away from my wife. If I am worthy, perhaps some day I may go back there"—he threw his arm to the westward and, as the moon rose out of the sea, a shaft of golden radiance lighted his sombre to teach men that there are not a thousand gods, but one God. It is the only way," Hoyt said, "that I can take Him back to her."—Exten-

THE LONELINESS OF CHRIST

afflicted Mother must touch our hearts if we have hearts that can the social order, and from that time or four centuries this great humane one another.

took up our abode. For my own part, I felt it in a quickened inspiration to work that set me producing such pictures as I had never believed to must stir hidden depths in souls that work of the State. They have fallen can but comprehend. Such loneliness the saints understood best, and in it they shared while they were in the world, being not of it. Such loneliness must be, to some extent, the portion of all who dare to think the thoughts that be right, and to do consistently the things that are just. Let all who dare to stand with Christ before Pilate gird up their loins, for they must suffer long and time will be the supreme test of their moral courage. Every man must answer if his prime allegiance is to Caesar and to earthly power or to God and eternal truth. These are the days for searching out our own hearts lest they be searched to our undoing by the great Searcher of hearts.

Moral courage is the supreme need In the piping days of of humanity. peace sensual indulgence of every sort enervates the race, and men dare nothing that disturbs their comfort. War with all its horrors may be less of a curse than such peace. The heroism that has be come almost a common-place in the trenches of European battlefields has done much to restore our confidence in basic nobility of the race.-The Missionary.

THE CHRISTIAN SPIRIT AND THE GREAT WAR

BISHOP SHAHAN'S SCHOLARLY SERMON TO STUDENTS AT NEWMAN HALL

The Right Rev. Thomas J. Shahan, D.D., rector of the Catholic University at Washington, delivered the following learned and timely address to the students of the University of California on "The Christian Spirit and the Great War:"

The rector of Newman Hall asked me to say a few words to you upon the occasion of my very brief stay in this city. It struck me that, in view of the mighty conflict of arms in which we are becoming ever more deeply and gravely engaged, which must profoundly color and affect our lives, private, public and national, for all time to come, it struck me that possibly a few words concerning the relation of the Christian spirit with war in general might not be of place amid these surroundings where there are naturally so many young minds and hearts to whom war, and all that it takes with it, is of supreme interest, since it affects them personally in a way that it cannot effect their elders.

CHRISTIANITY ANTITHESIS OF WAR

In itself, absolutely taken, the Christian spirit is the very antithesis of war. The Christian spirit is a spirit of peace. "Peace" is written over every page of the Gospel; peace is the keynote of the words of Christ. "Peace be to you," is the simple message of the Gospel, "Peace be with My peace I give unto you." is the constant recurring theme of

apostolic teaching. We know that the virtues of the Christian life, those virtues by which the Christians distinguished them-selves from the pagan multitude, made themselves known as other beings, as persons of another social temper-those virtues were virtues of meekness, humility, patience, resignation, temperance and modesty, the very opposite of the great, strong forceful virtues which distinguished the states of antiquity, the discussion of which, as you know very well, makes up the bulk of the great philosophical writings of the ancients.

The Christians entered upon a war almost as soon as their religion was born, the war of the great persecu-tions. Yet that they lived up to the ideals and principles of peace is proved by the fact that throughout the mighty Roman State, as far as we can gather from history, there never was an attempt by the Christians at rebellion against their cruel Roman masters. Even when they were numerous, when they grew to be fairly powerful, they recognized the authority of the State within its own limits. While they realized with all intensity its irremedial injustices, nevertheless, being Christians, and nevertheless, purely Christians, in that order of life they never undertook to repel force by force but suffered force and injustice. So much for the Christian sptrit by itself. Within its own domain and limits the Kingdom of God is opposed to the kingdom of man, the city of God is opposed to the city of man, and were Christians to live in some order by themselves where the pure letter and the pure spirit of the Gospel might be easily observed, there can be no doubt that in such a kingdom war and all that goes with it would be tabooed and abandoned, and peace would be unchangeable to the last. Such a kingdom does exist, it is the holy Church of God in which there is not, and never has been, the possibility of the right of war amongst Christians as

members of God's holy Church. But Christians do not live in such a world; we live in the world that is, and so when the apostles asked Christ what they were to do in regard to Cæsar, whether they were to pay him tribute or not, He made the answer which is, as you know, the basic, fundamental principle in the relations of the Christian individual ly, of the Christian religion and Christian society, with the State from Garden of Gethsemane and in the house of Pilate and on the cross when John had to lead away 172. belonged to Cæsar, and to God what

work of the State. They have fallen heir to the burdens, responsibilities, and charges of the State, so much so that now that foul, vile thing of small measure the spirit, the temper, and the ideals of the Christian order. CHRISTIAN BOUND TO DEFEND STATE

While the Christian spirit does not and cannot admit participation in a purely unjust war, nevertheless, in a just war, in a war of self-defense against unjust and wrongful aggression against the State, the Christian is bound by duty, bound by divine law, bound by the entire history of the Church, bound by the spirit of the Church itself, to defend his country when its independence is at stake, or its sovereignty, or its in terests, or the principles of its administration, or its rights, or honor, or whatever is substantial and essential to that country, giving it lace and standing in the world. Whenever such things occur the

to which he belongs. Lord never penalized the of the soldier. While he comoffice of the soldier. mended the reign of peace, the temper and the spirit of peace, and the things of peace, to those who accepted His spirit and followed His way, and were willing to imitate Him, nevertheless, neither in the writings of His gospel, nor in the attitude of the primitive Christians war should be conducted; and its who, all things taken together, were nearer to Him than any others ever the literature of today or of yester.

John the Baptist preached the baptism of penace to the soldiers, but The Red Cross, as yo barian nations threatened Rome, when it was necessary to defend the Roman State and all the interests of civilization against the Huns, the Vandals, the Goths, and all the mighty multitude of unorganized barbarians who were pouring in Even in the days in which we live, barbarians who were pouring in from the north and east, we find the

Christian population of the empire bearing their full part and share.

JUST AND HOLY WARS We all know what the Crusades were, the military organization of the Christian world directed against the unspeakable Turk with the hope of regaining the holy places in order that the land that Christ was born in and lived in might be once more in Christian hands, so that the Christian spirit and the Christian temper might arise afresh to new honor and o a complete moral betterment of the Christian populations of Europe. It was a noble and beautiful ideal and for long a hopeful dream, but in

the end only a dream.

It is clear that those long cen turies of war were necessary, even to be desired, for the preservation of European civilization. You would not be here today as Catholic Christians, worshipping at this holy altar, in communion with the holy Roman See, and in unbroken touch with the Christian world from the beginning. the Christian order and the civiliza-tion of Christendom and its doctrines would have very largely dis-Europe and Northern Europe would have remained the wild, uncultivated, barbarian region that it was in those days, if the Crusaders had not hurled themselves against the

hordes of Islam. In those days arose all the noble principles, the fine humane, moral temper of international law. All the coots of the great political community of nations are found and had their origin in the great wars and conflicts of the Middle Ages. We find the noble charges which holy Church put upon men, the obliga-tions toward the poor and the weak, to women, to children, and to the abandoned helpless non-combatants. Practically all that is basic and fundamental in international law has already been discovered and poured out of the heart of Holy Church

INTERNATIONAL LAW FROM CHURCH

In the singularly beautiful ceremony of the coronation of a king, in the immortality of the soul, in the the vows taken by the knight at his judgment of the world to come, in a the vows taken by the knight at his judgment of the world to come, in a consecration, to use his weapon higher and holier, finer, chaster, and Holy Scripture over the minds of and defenseless, we find the Church which mankind has lived from the holding up the Christian ideal of fall of Adam. Everyone is responsimercy and justice. Then there was ble for this war in so much and in so the right of asylum, afforded by the far as he or she has taken part in churches and great monasteries; the extraordinary respect paid the consephy, that philosophy which admits crated persons, the pricate, the only of this world.

monks, and the nuns. Thus places The philosophy

from one ten acres to another ten in vain. It will be only one more acres, was greatly diminished, greatly long, painful, awful phase of the

institution, established by the Popes, worked a great deal in the way of a Christians, being members of the State, have to take their part in the diminution of the violence of warfare land, we pushed the Redman farther upon it, by limiting it within certain boundaries and certain times, and thus disposing the Christian mind antiquity, the persecuting, anti-Chris- against the frequency of it but, above tian spirit has, in a large measure, all, against the horror and brutality disappeared from the State and the and bestiality of war. And so, while State has taken unto itself in a the Christian law and the Christian again, nevertheless, it has greatly again, nevertheless, it has greatly softened the passions, just as the Christian law and the Christian spirit of the Gospel have greatly toned down and softened the passions in the hearts of men.

As in the individual lives of men the natural passions, the trials, the human sufferings they are heir to, have been greatly softened and ameliorated by the moral beauty of the Gospel of Jesus Christ, so in the public order holy Church, in her various works and institutions has spread on all sides its spirit and useful, helpful influence, gradually binding men and societies together, diminishing the reasons and the sources of mut-ual opposition, holding before them the common Master and Redeemer. in whose communion and in whose love they should all be one, they should all mutually love one another. Christian is first of all bound to the defense of his State and the country

CONDITIONS OF WAR

The Catholic theologians have discussed nothing more clearly, nothing have been, do we find any proscriptor day, but we learn from the Catholic tion or denunciation of war as such, or of the life of the soldier as such. stances and conditions under which

tism of penance to the soldiers, but he did not assert that their calling was an unlawful one, he did not bid our Sisters of Charity, the Society them abandon that calling and them abandon that calling and go back to their various civil avoca-tions. On the contrary, he bade century, and other societies have great many Christians taking part in | cruel and fierce and wicked as war is, St. Maurice and his companions, the Thundering Legion, and there are good things. It seems to be God's many other instances of Christians following the soldiers' calling. All humanity. It seems that oftentimes it is hopeless for Him to appeal to us individually. Generation after generation, one order of society after

what is more horrible than to read the blasphemies poured forth from the modern book, from the modern stage, from the modern maga-zine, against the very idea of God, against the character and the sanctity and the goodness of God. All the more popular books, of modern fiction, the very popular stage itself, abound with these horrible blas phemies, precisely at a time when human life is becoming cheapest, precisely at a time when irreligion

and unbelief seem to have established and unbelief seem to have established.

The response of life, which is the mest possible blasphemies to be the period in the Christian life and Christian the Christian life and Christian and in the teachings of the forth without check and without cessation. At any other time than the one in which we live, when such a gigantic, such a vast and incredible the Scriptules with men. A dewarfare is going on among men, this their authority with men. A decould not but be noticed, and perhaps structive individualism has actuated a gigantic, such a vast and incredible could not but be noticed, and perhaps some public reproach and rebuke

made against it. I mention it simply to indicate that the mercy and the justice of Almighty God are forever insulted and abused by the spirit of this world and that all His goodness in civilizing of its moral and social abandonment, as He has done through the centuries, ful chapel and sit down and, having per shable, material things of this as He has done through the centuries, seems to be regarded as nothing, but to provoke more and more the hatred the passion and the contempt and the rage of His inveterate may mean in your own life, how it things there is only the response of satanic enemy The remedy for the war among the

n jions lies precisely in the same p ace as the remedy for the indiviaual war which we carry on with our own passions, in our own hearts. If there is universal war to day it is because for a long time materialism, very cold rationalism, a selfish mercenary policy, have dominated very largely mankind. It is because the natural irreligious temper and the natural irreligious spirit that I have spoken of, abound over all parts of the world; it is because the gates of life have been closed to mankind, and they have been forbidden to consider another world than this one; because they have been forbidden to believe in prayer, in Providence, in chiefly for the protection of the weak | better order of things than that in

monks, and the nuns. Thus places and institutions were set aside as and institutions were set aside as sacred spots in a warring world, which were saved from the utter devastation and destruction of war
the mutually destructive passions of mankind, which points to no higher through her sacraments, through her teaching, the Gospel of Jesus Christ has been poured like a flood, like warfare. Unless we uplift our a mighty current, into our daily fare.

By the beautiful institution known as the Truce of God the internal and exhaustive feudal warfare from castle relations to all mankind this war, and all such wars have been fought. our to castle, from village to village, and all such wars have been fought

In this land of ours, in the long and farther toward the West. We treated him with little kindness, we observed very little the interna-tional law with the Redman, as individuals or as a State. In many cases when we did make treaties with him we broke them at our pleasure. We asserted that the stronger, the more civilized, the more refined, and civilized, the more refined, and therefore the more powerful, were the ones who ought to possess the land. Therefore he must pass into the realm of shadows, and he did, by the force of our right hand.

There is an example of the wrong we ourselves have done, and the responsibility for which we must bear to the end of time. No doubt we would not act in the same manner could we begin again our re lations with the Redman but, never theless, it is no harm to view the matter in the true light and to realize that it is possible for souls claiming to be Christian to be guilty of great and far-reaching wrongs wrongs which perhaps may in time draw down upon us severe visitations of the justice of God. We owe it, therefore, to Almighty

be one, God, we owe it to Holy Church, to love one consider, in our own minds and in our own hearts, the extent to which we have borrowed from the teachings of this world and accepted the maxims, the principles, the temper, and the spirit of the world. Between those maxims and the spirit of Christianity there is eternal warfare. If we pass over in our philosophy, in our principles, in our desires, in our and, by transforming individuals, all fears, to the side of the world, then our society. Let us pray that this fears, to the side of the world, then we may never hope to see the end of war, for its roots grow eternally in the passions, in the desires, in the greed, in the ambitions, and in the hatred and contempt for God, which, from the beginning have abounded in unredeemed mankind.

If we would see a diminution of war in this world, if we would ultimately put an end to the spirit which has bred war from the beginning, we must return to the Christian them reform themselves within it. sprung up to alleviate the miseries Gospels. We must work for the Also, in the Roman empire, we find a caused by war. And so today, as restoration of its letter and its spirit, of its authority, its ideals, to our the defense of the State. We find when we carry it on in a just spirit lives, not merely to our private lives, many soldier martyrs, for example, and for a just cause, it is very often but to our public and social lives as well.

To a very great extent we have banished the Christian Gospel from our lives, we have made light of its precepts, disregarded its authority. We have lost respect for humility and poverty and all the original Christian virtues. We have put them out of court, and have granted them no place in our public educa-tion. They have disappeared from our private lives and we are rapidly coming a thoroughly pagan people We are worse than the ancient pagans, as they lacked our modern scientific skill. It is the advance of modern science which had made warfare which formerly had some thing, after all, of a heroic and chiv alrous nature, to become today an enormous piece of machinery, an enormous piece of militaristic mechanism, whereby men die like flies, they scarcely know why where. The awful response of death has entered everywhere upon life.

prayer, and in the teachings of the Catholic Church, that response of life is lost except for our Church. Since the time of Martin Luther life may be ever sweeter and the Scriptures have been losing stronger, that her teachings may their lives, so that everywhere today, man is left to himself and to his own cruel and ferocious and wicked will.

Also, read one particularly from read it as a whole, meditate upon it may influence your habits, elevate your thoughts, renovate your opinions, strengthen your principles. Having meditated upon it in your not a mere lip service. The will work out in your daily Thus you letter and the spirit and the teachings of the Gospel of Jesus Christ.
Outside of the Catholic Church

this is very hard, for there is a wild, hopeless, endless Every man and every woman may read the Bible occasionally as he or she sees fit and then base their religion upon it, or, rather, upon their interpretation of it. This method is accepted by a great por-tion of humanity and has gradually men until today, four centuries after Martin Luther broke away from the Church, it has practically disappeared as a factor in non-Catholic thought. It is not so with the l of Jesus Christ as it has been handed down from the beginning in the custody and power of the Church It has been preserved intact by Holy lives and colors and reforms and

renews and transforms them.

Therefore, we should open the gateways of our hearts to this unend-Now Cesar is the State, Cesar is the State, Cesar is the social order, and from that time or four centuries this great humane one another.

| Acres, was greatly diminished, greatly flow, particular, and from the state, Cesar is toned down and softened. For three or four centuries this great humane one another.

Save Food

In a time needing food economy many people are not getting all the nourish ment they might from their food.

It is not how much you eat, but how much you assimilate, that does you good.

The addition of a small teaspoonful of Bovril to the diet as a peptogenic before meals leads to more thorough digestion and assimilation and thus saves food, for you need less.

and the explanation and the con firmation, forever. The Catholic Church is our guide and teacher who is, for mankind, the representative of Christ, who alone can retain and interpret the Gospels in their entirety, not merely as writings, not merely as the relation of the life of Christ, but as a living moral and social force transforming individuals mighty organization, so representative of the spirit of Christ, so representative of the spirit of perpetual peace, may not lose its authority, may not lose its grip, so to speak, upon the multitude, may not disappear from among us and become, what our enemies and adversaries would gladly see her become, a thoroughly helpless entity, broken adrift from her moorings, and having no longer any moral authority over the peoples.

If we come successfully out of this mighty conflict into which we have been drawn gradually, almost unconsciously, but most righteously, we shall owe it very largely to the power of Divine Providence, to the over ruling dispensation of Almighty God. And we shall believe, at least the Catholic people shall believe, it to be owing very largely to the intercession and the example and the oral influence and to divinely given power which the Catholic Church possesses.

Almighty God certainly did love mankind when, in the Second Person of the Blessed Trinity when, as God made man, He came down on earth and took upon Himself our flesh and our weakness, our habits, almost our entire ignorance, when He beman and finally died upon the cross of Calvary, that He might wipe out the handwriting on the wall, against us from the fall of Adam, that He might prepare the way in the world for His Holy Church that, through all ages, she might make His word and His will known to men.

Let us pray, therefore, for the welall times, but particularly in the years, the months, the days which we are now in, that the sacraments of be ever more earnestly and practically given, that she may draw an ever larger number of mankind within her saving embrace but, above ruel and ferocious and wicked will.

o, my dear young friends, I urge
God may speak to the hearts of all you to read more earnestly the Gos-pel of Jesus Christ. Read, not a few the hearts of all the combatants, so passages only, read all the Gospels. that they may see that it is scarcely per shable, material things of this life alone, however vast they may be, ten, or fifteen, or twenty minutes. however attractive, however pleasant Endeavor to understand what it and alluring for a time. For in these death, and it is only in the spirit of Jesus Christ, in the teachings of Jesus Christ, and in all that His Having meditated upon it in your holy Church represents, that we find heart, renew your vows and take its teachings into your daily life that your religion may be a practical one, Father and of the Son and of the Holy Ghost .- The Monitor.

IDEAL HOME

The two most important things in a home are sunshine, the literal sort, and the figurative sunshine we call good temper. A palace, no matter how richly furnished, would not be worth taking as a gift, if we had to live in it with the windows shuttered. With plenty of sunshine shuttered. flooding the rooms and with good humor gracing every meal and light ening every task, a house may plain and simple, and yet fulfill the ideal of a home.

COURAGE FORERUNNER OF SUCCESS

Have unlimited confidence in God, and in yourself, your strength and ability to honestly accomplish what you propose, says The Catholic Universe. Timidity is the forerunner of failure. It spends its time in hunt-ing fears and anticipates trouble and

Love work; hate idleness. ing flood which pours in from the as you would a venomous snake, im feet of the Divine Saviour through purity, lying, strong drink, bad com

the pure, the bonest, the noble of soul. Esteem and ever seek the beautiful, the good, the true.

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