

tion. An odd look crept across Mother Agnes' face. Her eyes rested on the crippled child with such meaning that the priest understood at once why a sudden hush had fallen on the entire group.

"Princess David?" he said in an undertone. "It isn't possible?"

Susan rose to her feet, her sweet face earnest, her sweet mouth trembling.

"Bring him here to me. Won't you please let me see him a little closer?" she pleaded.

The boy, nestling against Father Perry's shoulder, peeped out at her shyly, a half smile on his parted lips.

"There are many others—well—prettier than Prince David, but none better," he added loyally. "He will always be a dear, Mrs. Harrison, at least for many years—a dear and expense. He has been here since he was a tiny baby—thirteen months, wasn't it, Mother Agnes?"

But Susan was not listening.

"The very name—why, it is even the very name! David!" she murmured—"David Harrison. Do you like it, John?"

John was looking gravely at the small boy in Father Perry's arms. He saw the one useless, shrunken little leg, the heavy brace, the crutches lying idly on against the good priest's knee. And John's heart beat a trifle faster. He was tender and careful always of small, helpless things—this big grave man. He did not see the blueness of the lad's eyes. He saw only—and loved—his helplessness.

"I like it, Susan," he said heartily, "I like it well."

Again Father Perry and Mother Agnes exchanged glances, and this time the big man read significance in them.

"Wait a bit," he said. "There is some one who has a claim on him? He has a father or mother living?"

"No," Mother Agnes shook her head. "Only an uncle—his mother's brother. One of the conditions of entrance is that both father and mother must be dead. Our aim is principally to find good Catholic homes for the children. They pray every night to the Blessed Virgin" (with a tender little smile) "that she will send them their earthly mother very soon. We have had eight adoptions during the last two months," she added.

"David," said Father Perry, gently, "your father and mother have come. Do you think you will love them?"

David pulled down the priest's head and whispered a question.

"Indeed you'll be quite near me. You've only got a three minutes' walk to reach St. Anne's—and that's where I live. A mother who loves him is the most of David's needs," he added to Susan.

"A mother who loves him? Schooled Susan, holding out her arms. "David my darling, won't you come to a mother who needs you?"

The boy stirred. Father Perry lifted him quickly, and the next instant he was cuddled against Susan's breast, and Susan's empty arms were filled. A mist rose over Father Perry's eyes.

"It is David's mother! David's mother is here!" cried one little chap and the news spread like wildfire. "Oh, oh, David's mother is here!"

A young religious appeared in the doorway of the big room, her glance seeking Mother Agnes.

"Please come outside while we get David's things together," said Mother Agnes quietly, as she obeyed the silent summons. The other children crowded around David, kissing him good bye cheerfully. There was no sorrow, only expectation. David's mother-to-day. Their own might come to morrow.

Mother Agnes awaited them at the door; the young nun had disappeared.

"By some strange coincidence, the child's uncle has just come in to see him," she said. "I have told him. May he say good-bye?"

"He is satisfied," asked Susan. "Oh, my, quite so! He is starting West to-night; that is the reason for his sudden appearance now. Just as well. Had he waited it would have been too late."

David went away in Mother Agnes' arms, and into the brightly-lighted little reception room at the side of the hall.

"Uncle William! Uncle William!" cried David, "I've found a mother!"

The man sitting on the edge of a small chair, balanced his hat carefully on his knee. He was thin-lipped, nervous.

"Mother Agnes told me. Do you like her, David?"

"She's awfully nice. My father's nice too."

He stood leaning against the man's knee, looking up into his face. The man winced.

"I saw her, I think. The door was open. 'Twas the lady was holding you?"

"That's the one," said David. "She's got the look of your own mother on her face, though your mother was a wee woman—a wee woman, Davy."

"Yes, Uncle William."

"She had blue eyes like yours,—blue eyes like yours, Davy. Don't forget that, lad. Blue eyes like yours, that never showed a mean thought. Don't forget that either."

"No, Uncle William, I won't."

"You must love these—these people."

"Oh, I shall! Did you see my new father? Was my other father like him,—big and fine and strong?"

The thin man hesitated.

"No he wasn't like him. But he was good—he tried to be good. Your mother's eyes were so blue, Davy. Even the memory of them could make a man good."

"Yes, Uncle William," said the boy. "Kiss me good-bye, laddie. You'll think of your Uncle William, won't you, sometimes? Maybe by and by they'll let you write to me? Only a little letter to say you're happy. I'm going far away—out West and I'm never coming back,—never, Davy."

"I'll write Uncle William."

"That's a son! Give me a big hug,—tighter, tighter! It's all I'll have, all I'll have, my Davy."

Sobs choked him. He took the thin little form in his arms, carefully, tenderly—oh, so carefully and tenderly!

"Don't feel so sad, Uncle William," comforted the child. "I'll write, and you'll write, too."

He kissed him again and put him quickly into Mother Agnes' arms. Father Perry carried the little chap to the waiting motorcar, and watched it until it disappeared. He was not going back with them; he wanted them to be alone with their new treasure. He was elated, happy!

What a life for the poor little, big-hearted, crippled lad! What a home! What love!

He turned to meet the nervous man coming down the steps, and paused to lay a kindly hand upon his arm.

"You've seen a good deed done this day," he said. "Davy's found a mother and a father."

"I'm glad to hear you say that, Father," replied the man humbly. "It's good he's to be taken care of. Would you mind, please, I'm going away—but I'll write you and send me word of him? I wouldn't like to lose sight of my sister's child."

"I'll let you know," said Father Perry. He put his hand in his pocket and drew out a card. "You can always reach me at this address."

The man thanked him silently. The priest watched the halting, hopeless figure going down the streets, and there was something like tears in his eyes.

But there was no sadness in Susan's home-coming. The vision child had disappeared. She clasped the reality close to her, and he looked up at her with the eyes of her dreams.

Who knows? Perhaps the dead mother had but exchanged children with the living one? Perhaps the mother of David, too, had been longing for her lost treasure until Susan's went to fill her heart. Who knows?

## THE CHURCH AS PROMOTER OF PEACE

N. Y. Catholic News

At the quarterly theological conference of the priests of the archdiocese held in Conference Hall, Cathedral College, on Tuesday, Sept. 14, St. Boniface's Church, New York, and a former professor at St. Joseph's Seminary, read a paper on "The Church and Peace."

It was a timely and carefully prepared account of the position the Church has taken as a potent factor in the promotion of peace throughout the ages. The paper was listened to with special interest by the assembled priests and was favorably commented on by His Eminence the Cardinal. Father Albert's paper was as follows:

"All historians are unanimous in their testimony concerning the great number of wars that devastated Europe toward the end of the tenth century. As these wars were unjust in their causes, their character and effects, the Church of God, too, suffered sorely. The rights of people were ignored as the power of the sword reigned supreme. The Irenic movement which began about this time and which marked the eleventh and twelfth centuries was due, no doubt, to the weakened condition of the people exhausted by frequent wars, but also, we believe, to the revival of interest in patristic literature. It was only when ecclesiastical unity was restored that the writings of the Fathers and there read the splendid commentaries on the Gospel of Peace as preached by Our Saviour, that the questions of justice and right were revived. It is the Church therefore, and in particular the Church of France, which in the face of returning barbarism will sheathe the sword, recall to the minds of the mighty lords the rights of the weak, elevate justice and once more create the rights of the people. How the Church of the Middle Ages carried out this, her peace programme, is the subject of the present paper."

"The first ecclesiastical institution in behalf of peace of which we read in the history of the period under discussion is known as 'The Peace of God,' which exempted from the evils of war all consecrated persons, clerics, monks, virgins and cloistered widows; (2) all consecrated places, churches, monasteries, and cemeteries with their dependencies; (3) consecrated times, Sundays and ferial days, all under the special protection of the Church which punished transgressors with excommunication. At an early date the Councils extended the 'Peace of God' to the Church's protectees, the poor, pilgrims, crusaders and even merchants on a journey. Leagues for the maintenance of Peace were formed at Poitiers, A. D. 1000, and a militia to maintain peace and order was established at Bourges in 1081. This remarkable movement, begun in France, slowly extended itself to the North and into Germany. After 1080 the Popes officially joined their efforts with those of the Kings of France and Germany. It is difficult to imagine the wide influence of this movement, the spirit of fraternal charity that governed these associations where lords and peasants swore treaties of peace, the wonderful humanitarian character of these leagues that protected the poor and their possessions, the profound Christian sense which animated these new institutions and finally the love of justice which their statutes revealed. In them we find the germ of a 'peoples' right.'

"These leagues, however, were limited in their good effects. They could not pretend to oppose indefinitely wars that were just, for that would have been against good order, nor could they reach the powerful and mighty lords, the kings to whom war was as their life's breath. War had to be checked, muzzled, so to speak. And so the 'Truce of God' was established a fact which appeared for the first time at the Council of Elne in 1027. This Council declared it illicit to attack an enemy from 9 A. M. Saturday until 1 A. M. Monday. This prohibition was later extended to the days of the week consecrated to the great mysteries of Christianity, viz: Thursday in memory of the Ascension, Friday in honor of the Passion and Saturday in honor of the Resurrection. Still another step included Advent and Lent. Lords were thus made to limit the scope of private wars without suppressing communication. The Truce soon spread from France to Italy and Germany and the ecumenical Council of 1189 extended it to the whole world."

"The spirit of faith, justice and charity, fostered by the Peace and Truce of God, was further cultivated by the splendid religious orders of St. Francis and St. Dominic, which originated about the beginning of the Middle Ages. The Third Order of St. Francis, like the Third Order of St. Dominic, was recruited exclusively from among the people living in the world and was imbued with the peace-loving spirit of its founder St. Francis and his disciples, the mendicant friars. Under the auspices of this order, the laicized monks were obliged to become reconciled with their enemies; to preserve the peace in families the priest prescribed that they make their last will before admission, and legal contention was forbidden them. In the year 1221 they were forbidden to make an oath to feudal lords and to carry arms. If the Third Order of St. Francis and St. Dominic succeeded in spreading with such marvelous rapidity throughout the world it was because it responded to the supernatural aspirations of souls longing for closer union with God; but also because it was wonderfully adapted to the times and offered to the masses, an energized by continuous warfare, social peace, the object of their most ardent desires. The rule of the tertiary, in point of fact, contributed in the greatest measure toward the overthrow of the feudal system of the Middle Ages, a system based on egotism, cruel and barbarous. Later on it was specified that the tertiary were not permitted to engage in any offensive war except in defense of the Church, the Catholic faith of their country, and thousands upon thousands enrolled in this third militia of peace. It is no exaggeration to state that the Third Order of St. Francis was one of the most effective institutions of the Middle Ages, the grandest effort to introduce more justice among men. In addition to the Third Order, there appeared in the same period the Order of the Humiliati, the Order of the Poor Catholics, both consecrated to the same purpose. A little later the Militia of Jesus Christ, founded by St. Dominic, also consecrated itself to the cause of peace and justice."

"Thus from the eleventh to the thirteenth century, a grand endeavor was made by the Church in favor of peace and the ultimate triumph of justice. Popes, Bishops and monks, the only ones capable of governing the world, fulfilled their mission of peace and responded to the hopes of the people."

"Notwithstanding the zeal and activity of the Church in favor of peace, the various institutions of which we spoke did not and could not touch the root of the evil, i. e., the warlike and brutal nature of the lords. The Church understood this and therefore created, or rather appropriated to herself, Chivalry. Finding herself face to face with an institution of Germanic origin which grouped about itself the elite of feudal nobility, she penetrated it with her spirit instead of destroying it. She succeeded in making of the brigand, very often hidden beneath the armor of nobility, the type of the Christian soldier. The character of the true Christian Knight is well traced by Leon Gautier in the Decalogue of the Knights composed by himself. (1) Thou shalt believe all that the Church teaches and observe all her commandments; (2) Thou shalt respect the weak and constitute thyself their protector; (3) Thou shalt always be the champion of good and right against evil and injustice. The character of the Christian Knight might be summed up in the formula of the blessing of the sword: 'Bless O Lord, this sword that thy servant might be the defender of churches, widows, orphans and of all who love God, against the cruelty of heretics and pagans.' It was her sense of justice and right that prompted the Church to create other military orders for the defense of human dignity and justice against brute force. For example, the military order of the Faith and Peace established in 1229 and confirmed in 1281 by Amadeus, Archbishop of Auch; the Order of the Temple, founded by Hugo des Payens and introduced into the Church by

St. Bernard. 'There is no law,' says St. Bernard, 'which forbids a Christian the use of the sword. The Gospel recommends moderation and justice to the soldier, but it is no where stated: 'throw down your arms and renounce the life of a soldier. Unjust war alone is forbidden, especially among Christians.' The statutes of this order were framed by St. Bernard himself."

"And now we come to the Crusades, concerning which some have maintained that they were not just wars in the sense taught by the Doctors of the Middle Ages. And among the Crusades we shall include not only those for the conquest of the Holy Land, but also the Crusades against the Moors, Albigenses, the Hossites and the Turks. Just a few words to show that these wars were justified. As regards the Crusades for the conquest of the Holy Land it has been stated that they were undertaken for the mere pleasure of spilling blood upon the relics. Against this objection we can set various just reasons in defense of these Crusades. (1) They were undertaken to defend Christianity menaced by the invasion of the Saracens; (2) to deliver the Christian inhabitants of the Holy Land from the constant annoyance and persecution to which they were subjected; (3) to answer their just appeal; (4) to avenge the maltreatment suffered by pilgrims to the Holy Sepulchre. The Crusade against the Moors of Spain was a merely defensive war. The Crusade against the Albigenses was undertaken in defense of human society in general, for their doctrines concerning the family, marriage, property and country made these heretics veritable anarchists who were a menace to society. That this was the sole reason for this Crusade is also proved by the fact that Innocent III, when he saw that the Crusade had developed into a war of conquest and that the Crusaders had lost sight of its original just purpose, at once endeavored to stop it. The same must be said concerning the Crusade against the Hossites which was directed by Martin V. and the Crusade against the Turks who threatened to submerge Christian Europe. It thus appears very clear that these Crusades including that of Leo IX. against the Normans of Sicily, were undertaken for the defense of Christian civilization against barbarism and anarchy and in this light were justified."

"On the other hand the Church was always solicitous about checking and putting a stop to wars that were really unjust. Thus in 1208 the Pope forbade the Crusaders to march against Constantinople. Innocent III, as we saw, put a stop to the Crusade against the Albigenses when it overstepped the limits of a just invasion. Martin V., after the Sicilian Vespers, excommunicated and deposed Peter of Aragon, saying: 'He has made himself chief and leader of the rebels; his malice is evident and the justice of the Roman Church stands against him with all power.' Finally the Sovereign Pontiff personally refused to make peace with those who enjoyed benefits that were the fruit of war."

"We shall now refer briefly to the principal instances of intervention on the part of Sovereign Pontiffs in the interest of peace. One of the first instances is that of Alexander II, who excommunicated Harold, King of England, who was found guilty of perjury. Gregory VII. espoused the cause of Rudolph against Henry IV. Clement III. sought by all means at his command that they might join forces in the third Crusade. Gregory IX. excommunicated Frederick II. as a persecutor of the Church and oppressor of public liberty. Boniface VIII. writes to Philip the Fair to respect the true signed with England. Eugene IV. addressing the whole Christian world and inviting all to rise together against the Crescent, desires and ordains in virtue of his supreme authority that the whole Christian world be at peace. Those individuals refusing obedience are threatened with excommunication and communion with interdict. Pius commands the subjects of Ferdinand of Naples to be subject to their prince and declares that peace is a duty and that it shall not be tolerated to have recourse to arms to settle the Neapolitan question. Paul II, seeing himself obliged to invade against the King of Hungary because he had disturbed the peace in declaring war against Podiebrad and who on the other hand seeing Florence, Naples and Milan, in spite of his efforts, unwilling to lay down their arms, proceeds against them with his supreme power, and under pain of interdict commands them to lay down their arms within thirty days."

"Besides these acts of authoritative intervention there are many cases of arbitral intervention, i. e.,

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where the Sovereign Pontiff intervened at the request of the belligerents or personally offered to arbitrate between the contending parties. Between the eleventh and sixteenth centuries we read of Leo IX. establishing peace and order in Southern Italy devastated by the Normans; of Paschal II. who restored peace between Aragon and its enemies. Gregory VII. did his best to prevent Philip I., King of France, from entering war with William the Conqueror; Urban II. acted as mediator between the Emperor and the King of Sicily. Innocent III. arbitrated the differences between England and Scotland. Alexander III. and Celestin III. reconciled France and England. Innocent III. who declared that the Pope is the sovereign mediator on earth, acted as arbitrator in Portugal, Aragon, Poland, Armenia, Bulgaria, Serbia, and reconciled Philip of Swabia with Otto of Brunswick. In 1285 Geneva and Venice submitted the settlement of their differences to the Pope. Boniface VIII. restored peace between the Scots and Edward I. Benedict XII. was the mediator between France and England. We might go on indefinitely multiplying instances of Papal intervention, referring to Clement VI., Innocent VI., Urban IV., Gregory XI., Martin V., Eugene IV., Callistus III., Pius II., Sixtus IV., Innocent VIII. and many others."

"When we pass from the Middle Ages, however, mediation and arbitration on the part of the Church become rarer as the true Christian spirit vanishes and the reasons of state take the place of a just cause. But still in 1514, when pagan rights, sanctioned by the Reformation, legitimized the heilloose principles of the Prince, the Lateran Council once more proclaimed to the whole world that nothing is more pernicious, nothing more sorrowful to the Christian Republic than war."

"In conclusion it is quite clearly established from what has been said that the Catholic Church has been throughout the ages, but particularly in those ages most needing a guiding influence, the most potent factor in the promotion of peace and the preservation of the moral order among men. True to her divine mission, she has persevered in her appointed task to spread the message of peace and good-will among men. And it to-day she stands powerless amid these smoking ruins of a desolated Europe, it is not because her sympathies have changed, but because governments have become deaf to the gentle persuasion of a mother's voice that calls them to peace and security."

## THE RELIGIOUS AWAKENING

ANTI CLERICAL ANXIETY

EFFECT ON PROTESTANT SOLDIERS

The religious revival in the French army is so general, so public, it causes great anxiety to the organs of anti clericalism, as for instance, La Lanterne, and L'Humanité. They wish steps taken to prevent the religious propaganda in the hospitals and among the troops; they demand "the laicization of the front."

Is this not a positive acknowledgment of the strength of the Catholic movement?

A militant Socialist of the eighteenth division recognizes this fact published by L'Humanité: "I was able to make a number of psychological studies. Conventions, prejudices had fallen off, leaving life stripped. Men showed themselves for what they really were, brave or cowardly, noble or base, unselfish or egotistical. And I could appreciate the religious awakening so much noticed to-day, and so much talked about."

COMMUNION AT A REQUIEM

A general Communion at an open-air Mass for the dead said over the still fresh graves of his comrades, is described by a soldier from Tonlouze. He says: "If amongst those present some had been incredulous fools in the past, they were no longer. From the general to the youngest trooper, from the wildest to the wisest, they were as one man. Shells burst at a little distance, but no one budged. Believe me, in these times no one thinks about his neighbor; he just does what his conscience dictates. The officers were the first to kneel around the priest, and then, one after the other, we all knelt on both knees on the wet ground to receive Communion. No one did it because he had to, but because he wanted to."

The same impression is given by another soldier: "Before the war a great many fellows were ashamed to kneel down and make the Sign of the Cross. You don't find any of these around now. On Sundays if we are where we can hear Mass, there is never room enough. Afterwards

everyone is light hearted; it gives us courage; we feel ourselves a great deal stronger."

EFFECT ON THE ENGLISH

The English, fighting side by side with the French troops in France, we struck with the religious feeling they have witnessed, and feel the effects. It will be remembered that a Protestant officer in the British army a short time ago was expressing his admiration, and added: "My orderly who is a Wesleyan, says he is going to study the Catholic religion, for it looks to him like the true one."

In fact, there is quite a movement towards Catholicism among the officers and men of the British Expeditionary Force. The example of the French army, and the faith of the people about them, have attracted them. Like the Wesleyan orderly, many of them are inquiring into the Catholic religion and go to church.

HARBINGER OF RELIGIOUS PEACE

Furthermore, many signs point to a religious peace. To the pastors of Muerthe and Moselle, the prefect, M. Mirmon, who up to that time had passed for an anti-clericalist, stated plainly: "We will rebuild your churches." And when M. Polignac visited the places devastated by the Germans, he approved M. Mirmon's speech and confirmed his promise. The Government will rebuild the churches! There was a time when it talked of closing them; but we are a long way off from that. The execution of the laws against the Congregations is stopped. Who would dream of taking it up again? Who would wish to exile again those who rushed to their country's defence?—Edinburgh Catholic Herald.

THE HONOR OF THE HOUSE, by Mrs. Hugh Fraser. (Mrs. Fraser is a sister of Marion Crawford.)

THE PATH WHICH LED A PROTESTANT LAWYER TO THE CATHOLIC CHURCH, by Peter H. Burnett. He takes up and answers the common historical objections urged against Catholics, then passes on to examine the chief dogmas that are disputed by Protestants.

THE MYSTIC TREASURES OF THE HOLY MASS, by Rev. Charles Coppens, S.J. The priest will find in Fr. Coppens work a burning coal with which to animate his fervor, and the faithful will find some possession of a practical knowledge of the grand external ceremonies of the Mass and of its eternal mystic treasure.

THE WAYFAREER'S VISION, by Rev. Thomas J. Gerrard. Altogether a most fascinating book, and one which tends to strengthen the soul in its Godward effort.

EDGAR, or From Atheism to the Full Truth, by Louis von Hammerstein, S.J. Some of his books have won a world wide renown, and spread his name far and wide as a first-class apologist, who is up to date in every branch of Protestant controversy. In this translation he gives us a new proof of his apologetic genius and enterprise.

THE LIGHT OF FAITH, by Frank McGlin. One of the few books of general Christian application which deserves to rank with Fr. Lambert's famous "Notes on Ignorance."

THE FUNDAMENTAL FALLACY OF SOCIALISM, by Arthur Preuss. The book should prove helpful, especially in the guidance of workingmen tempted by the subtle and clever arguments to place their trusts in Utopian visions.

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