

FIVE MINUTE SERMON

By Rev. N. M. Redmond
SIXTEENTH SUNDAY AFTER
PENTECOST

THE CONFLICT BETWEEN A LOVE OF TRUTH AND A LOVE OF SELF

"And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him." (Luke xiv. 1)

In every man's heart there seem to be two loves that are in constant conflict with each other. One is a love of truth, and the other is a love of self. Every one loves truth for its own sake, but when it fails to harmonize with self-love, then the battle commences. Every Christian will admit that the Pharisees believed in their hearts the correctness and truth of all that our divine Lord did and taught; that in their hearts they were convinced that His was what He claimed to be. Still the record of their conduct toward Him betrays a most intense hatred. But one reason for this can be given, and that is, that He, the Son of God, the Teacher of all truth both in word and work, conflicted with their self-love, and abiding and besetting passion of their life.

Is it not thus with His Church? Is there any room for doubt that thousands enrolled as her enemies, feel in their hearts that she has all the notes of the Christ-formed Apostolic Church? The reason why they are her enemies, is one with that which made the Pharisees the enemies of her Divine Founder. Her doctrine so far from harmonizing with their self-love, contradicted it, and is, therefore, entirely too inconvenient. The religion of Christ is undoubtedly an inconvenient one for all those in whose hearts a sinful, passionate self-love is stronger than a love of truth, and this is the case with every one's heart who through the abuse of free will excludes God's grace. It was by no means in harmony with the self-love of the Pharisees, to admit that our Lord was the Christ, and to follow His teaching. Therefore they watched Him; they, in a word, did all in their power against Him. Is this not the state of affairs to-day in regard to His Church and her teaching? Yes, both within and without her pale, the slaves of a sinful, passionate self-love, are constantly at work against her. As to the work of her enemies without her pale, no comment is necessary.

But who are those who within her pale are such slaves to a sinful self-love as to act the part of enemies of their mother the Church? They are those who nominally pass as her children, but practically shut out the grace of God from their souls, and irrespective of her teaching follow the promptings of their self-love. They are not even content with this, but far from allowing any shadow of excuse to pass that might, as it were, legalize their evil-doing, they fit not to constantly find fault with every one and everything connected with that religion which they are in duty bound to practice. Few parishes, indeed, are without the affliction of such people. They are not only enemies to their own souls, but they are telling enemies of their mother the Church. What mischief a few such people can do in a parish! The Pharisees of old in their self-love, spurned to follow the truth taught by our blessed Lord in word and example. They even did what they could to prevent others from following His divine teaching. So, too, these Pharisees of the nineteenth century, that are, alas, rather common, hesitate not to do their worst by their evil influence and bad example, to prevent others from hearkening to the voice of Christ's minister, following the dictates of their conscience, and fulfilling their sacred Christian duties. If this be not doing the devil's work, what is? They have no mercy for their own souls; they have no respect for their religion; they are strangers to the service of God, and they would, if they could, make all others like themselves. What a life for one that bears the name of Christian!

But some one may say, I cannot see how such peculiar people bearing the name of Christians, can do much injury to the cause of religion. God alone sees the full extent of the mischief they do. Their example has its effect, and its effect is killing for healthy practical religion. Are the children of such people likely to be good and fervent Christians? Experience teaches us that they will have no faith at all. What does this mean? Simply that the good old Catholic name, ancestry, and stock of such families, are to be disgraced in future generations. Traces of such disgrace of forefathers, and of all that was sacred to them, are everywhere visible in this broad country—traces that can unmistakably be found to date from a pharisaical self-love, that would not submit to Christ and His precepts; that began by neglect of the Church, and ended in the complete loss of faith.

What then are we to do, dear people, to make sure that we in no way belong to those classes? We must ever bear in mind what we considered in the beginning, that in our hearts exist two loves—the one of truth and the other of self. When, therefore, we are certain, as every Catholic is, that we are taught the truth, we should follow it both as to the letter and the spirit. We should be prompt in putting down as a sinful self-love, whatever would, in the least, turn us from our duty in this matter. In this way the love of truth, of Christ, and His Church, will always have the ascendancy in

our hearts, and will have the effect of changing our sinful self-love into one of virtue. True self-love is that which studies and labors for the best interests of self both here and hereafter. He only truly does this who allows the love of Christ and of His divine teaching by His Church, to have ascendancy in his heart, and show itself in his practical life. Oh! what strong reason we have to be grateful to God if we find that the love of Christ and His doctrine has the ascendancy in our hearts. If this be the case of each one of us, dear people, we are observing that precept which is the sum of every true Christian's duty: "Son, give Me thy heart."

TEMPERANCE

ARCHBISHOP PRENDERGAST ON THE TOTAL ABSTINENCE MOVEMENT

At the national convention of the Catholic Total Abstinence Union the following letter from Archbishop Prendergast of Philadelphia was read:

The wonderful change in public opinion in the last twenty-five years as regards the use of intoxicants is largely due to the work of the Catholic total abstinence societies.

Yet, strange to say, the Catholic total abstinence movement has not advanced as a result of this change of sentiment, but, on the contrary, as it is claimed, has failed in interest and activity. There are indeed, many more Catholic total abstainers today than ever before, but they are not affiliated with the Catholic Total Abstinence movement. (In this diocese we may say that we are holding our own, but not progressing as we would wish.)

How explain this curious condition of affairs? There are many causes, the chief of which, no doubt, lies deeply imbedded in the psychology of human nature. It is a well known fact that it is much easier to arouse enthusiasm at the formation of a society than to preserve that spirit after a few years have cooled the first fervor of the leaders. It is characteristic of human nature that it enters eagerly into a new movement, works enthusiastically for a time, and then gradually loses interest and turns toward new fields of endeavor.

In addition to this there are contributing causes peculiar to the Catholic total abstinence movement itself. First of all, our railroads, shops, mills, factories, etc., will not employ men who go to excess in the use of strong drink, and at present in both the large railroads of this city the men who hold responsible positions are prohibited from taking strong drink, not only during working hours, but also after the day's work is over. Furthermore, it is practically true now that in our own country a young man has little chance of obtaining a responsible position anywhere unless he is a total abstainer. This would seem to be an aid to our work, and indeed, it would be a great aid, were it not for the fact that, in our own country, a young man has little chance of obtaining a responsible position anywhere unless he is a total abstainer.

Another cause is the rise and growth of other Catholic organizations, such as the Holy Name Society and the Knights of Columbus. These have not served to withdraw men from the practice of total abstinence, but divided their allegiance, and resulted in a lessening of interest and activity in the temperance movement. In the past the beneficial features proved a great incentive to join the society. Nowadays the other organizations offer better inducements from a beneficial standpoint.

In regard to the boys' societies the great majority of our boys are leaving school when sixteen years of age, to work in shops, factories, etc., and they are compelled to join the same beneficial organizations which their fathers had joined. Consequently they are unwilling to be transferred to the men's societies, alleging that they earn small wages and that they are sufficiently protected against accident and sickness. The higher motive for continuing in the society does not seem to have much weight with them. They are compelled to be total abstainers if they would hold their positions, and now that there is such a great change of sentiment as regards the use of intoxicants, the cause seems to have no special attraction. It has lost to them its appeal to the heroic spirit.

Temperance halls, too, I am told, afford a stumbling block to new societies. The purchase of a hall has become the source of division among members, of friction with parish interests and sometimes a detriment to good conduct and reasonable hours.

To the members themselves also attaches some of the blame for our decline. They are prone to leave everything to the clergy in the way of missionary effort, and they do little to increase the membership themselves. They fail to support their committees in making rallies and celebrations successful. Many zealous leaders have grown weary and disheartened because they have not received proper support from their associates. Where beneficial features prevail, many members simply send in their dues, and never appear at a meeting or a society

affair. They do not support or read temperance literature. They are not in touch with the movement, and so give false impressions to outsiders. A final, and perhaps the greatest cause, lies in the character of the leaders of the societies. It requires constant and zealous interest on the part of priests to keep alive the total abstinence society in a parish. If the leader be not an ardent lover of the cause and imbued with unflagging zeal for its propagation among others, there is little hope for the progress of the movement. An indefatigable leader, zealous for the cause, and willing to work incessantly in the face of unpromising rewards, will, I think, overcome some of the obstacles mentioned above, and perhaps even rekindle the flame that has grown cold. The members must be made to realize that their pledge is an act of religion in honor of the Sacred Thirst and Agony of our Saviour, and that it is not merely an economic measure to correct social conditions.—Sacred Heart Review.

THE SACRAMENTAL SYSTEM

In the Gospel which tells of our Lord healing the deaf and dumb man we read that He put His fingers into this man's ears and touched his tongue. St. John relates that when Jesus gave sight to the man born blind, He spat on the ground and made clay of the spittle and spread the clay upon his eyes and said to him: "Go wash in the pool of Silo."

In these instances our Lord used material means to work these miracles—the clay, the spittle and the washing in the pool. There was no medicinal nor miraculous power in water or clay, yet He used them as instruments or divine channels for His work and grace. Our Divine Lord lives on in His Church by His life and example and sacraments. I am always with you, He says. He works in the same manner. He heals our infirmities and raises the dead to the life of grace.

This is done by the sacraments of the Church. It is called the sacramental system. The water used in baptism, the bread and wine for the Holy Eucharist, the oil in extreme unction have no power of themselves to confer grace. It is God who makes them His instruments and imparts to them their efficacy and value. So the priest as administrator of the sacraments is only God's instrument. He cannot give the sacraments their power or virtue. He is only the instrument in the hands of God for dispensing the mysteries of the Kingdom of Heaven.

We should have recourse to the sacraments of the Church at the proper times. By the waters of baptism we are cleansed from original sin and the white robe of innocence is thrown over our soul. When temptations surge about us we are confirmed and strengthened to overcome them. When we fall into sin our souls are restored to purity and innocence by the sacrament of penance. The union of husband and wife is sanctified and they are given grace to properly bring up their children in the sacrament of matrimony. The priesthood is replenished by the sacrament of Orders. Our souls are nourished in the life of grace by the precious Body and Blood of our Lord, and then, when the sun of life is setting our failing body is anointed with the holy oils and sanctified and prepared for a glorious resurrection.

There are some who belong to the Church and by baptism are brought into the citizenship of God's Kingdom on earth, but they do not live the life of the Church. They are Catholics in name only. Of them our Saviour speaks when He says they will call Him Lord, Lord, but He will reply, I know you not. Depart from Me, you workers of iniquity. St. Augustine warns his catechumens: When you enter the Church you shall see many leading scandalous lives, but follow them not, for with Christ they shall have no part. So it behooves us not to be Catholics in name only, but to partake of the inner life of the Church—in prayer, in regular attendance at Mass, in being cleansed from sin, in partaking of Holy Communion, the food of the soul. Thus we shall be true Catholics, true children of the Church, and heirs of the Kingdom of Heaven, because for such as do the will of God and keep the commandments there is salvation and eternal life.—The Monitor.

NAPOLEON AT ST. HELENA TAUGHT CATECHISM

You have all heard of the Emperor Napoleon the Great, but perhaps you do not know that he took pleasure in teaching the catechism on the island of St. Helena. It happened as follows: General Bertrand, his faithful companion in captivity, had a daughter about ten years old.

One day the Emperor met her and said: "My child, you are young, and many dangers await you in the world. What will become of you if you are not fortified by religion. Come to me tomorrow and I will give you your first lesson in catechism." For more than two years she went every day to the Emperor's quarters, where he heard her recite her catechism and explained it to her with the utmost care and precision. When she had attained her sixteenth year, Napoleon said to her

"Now, my child, I think you are sufficiently instructed in religion; it is time to think seriously of your First Communion. I am going to have two priests brought hither from France, one who will teach you to live well and the other will teach me to die well." It was done accordingly, and the pious young lady who, as one might say, owed both her faith and her happiness to Emperor Napoleon the Great, herself related these details to the bishop who assisted him in his last moments, in the month of August, 1845.

INDIFFERENT CATHOLICS DON'T READ CATHOLIC PAPERS

A pastor who complains of the indifference of many of his people to Church matters attributes it to their failure to read Catholic papers or magazines, and contrasts their attitude in this respect with that of the enemies of their faith in the neighborhood who subscribe for and distribute anti-Catholic literature.

"A SCHOOL FOR MOTHERHOOD"

According to a press report in the New York Evening Mail, Mrs. Lizzie Merrill Palmer, of Detroit, has bequeathed a sum of money estimated at \$800,000 for the establishment of a school for motherhood. In the paragraph which makes this generous provision for the intended work, she wrote: "I hold profoundly the conviction that the welfare of any community is Divinely and hence inseparably dependent upon the quality of its motherhood and the spirit and the character of its homes."

Catholics will heartily subscribe to the sentiments expressed by Mrs. Palmer. Motherhood and the home! What can be dearer, more sacred to us in the round of our earthly affections and loves? No other words stir holier memories or more surely reach the depths of the soul. Motherhood, exalted beyond the loftiest flight of the poet's fancy and the noblest vision of the seer, in the person of the Virgin Mother who could lovingly and truthfully call the Creator of the universe her Son, is clothed with such sweetness, tenderness and grace, it is so hallowed and holy in our eyes, so sainted and ensouled, that it is mentioned with the deepest reverence and guarded with the most jealous care.

We cannot tell what the "School for Motherhood" intended by Mrs. Merrill Palmer is going to be. That a separate school for that lofty calling should be founded, may seem to a great many, neither wise nor necessary. Lectures and lessons, controversies and discussions carried on with all the bustle of the classroom, will seem sadly out of place when that hallowed name and privilege of motherhood are in question. Yet the mothers of the future must be trained, for motherhood is one of the foundations of society. The self-sacrificing, devoted mother is the guardian of the home and the savior of her generation and her people.

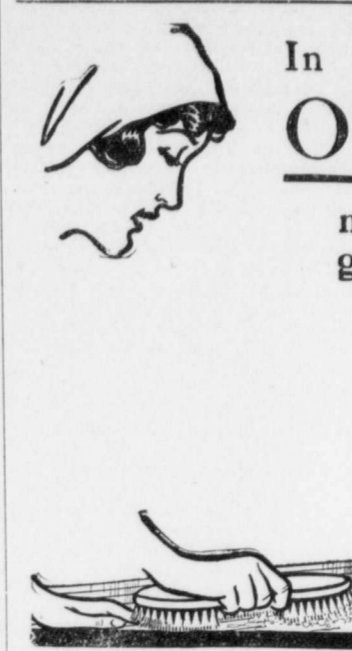
But there is a "School for Motherhood" in the world. For that glorious privilege, the Catholic Church has trained her daughters for the last two thousand years. It is to produce the mothers of a chaste and virile race, that she has ever pointed to the "Immaculate Queen" throned over her altars and bearing in her arms her Divine Child. To guard the daughters of the passing generations from all taint of evil and sin, to enrich their hearts with the spirit of self-sacrifice, with the tenderness, the patience, the heroic power to endure and not to falter, this has ever been her noblest task and her proudest privilege. She has ever and always taught that the maid brought up in holy fear of God and horror of sin, who prizes beyond wealth and beauty and the pleasures of the world, the priceless gem of a virgin heart, who shuns the noisy thoroughfares of worldly dissipation and its glittering lights, who realizes the sacredness of life and the awful dignity thrust upon her, who prepares her heart and soul with the "Banquet of the Lamb" and the "Wine that maketh Virgins," who joins modesty to courage, chastity and maidenly reserve to faith and love, never fails to be the strong and pure and tender-hearted mother whom her children love, whom even the rudest and the most abandoned reverence and admire.—America.

CONFESSION BEST REMEDY AGAINST EVIL OF DAY

If parents will only be sure that their children have a good confessor and go to confession regularly, they will provide them with the best possible safeguard against the evil suggestions of the day that flow into their minds from popular papers and "movies." Confession is the most wonderful psychological instrument ever fashioned. In France, where education is being secularized, there are suggesting that teachers take the part of directors of conscience in this matter, and secure the confidence of pupils. It is easy to understand what a joke that might be for some teachers.

But in sacramental confession, individual instruction and warnings, in keeping with already acquired knowledge, are given under the most impressive circumstances by one

who is thoroughly respected, and is known to have the soul's best interests at heart. Confession gives the help that is needed, just at the moment when it is necessary; and religious motives make contrary suggestions strong enough to be of real help; but no mere reasoning or human motives will afford adequate protection against the flood of unfortunate suggestion that deluges modern life, says Dr. Walsh in America.



In scrubbing floors Old Dutch makes the brush go a lot easier



STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS B. LEONARD QUEBEC: P. Q. We Make a Specialty of Catholic Church Windows

HALLAM'S GUARANTEED FUR COATS AND SETS. Write to-day for the 1916-17 edition of HALLAM'S FUR STYLE BOOK. 32 Pages illustrated, which shows beautiful styles for sets and fur coats moderately priced, and also gives full particulars of HALLAM'S ZOOLOGICAL CONTEST. 64 Prizes. \$300.00 in CASH given away free.

Well, I'm Glad There's a "Safford" at Home to Keep the Folks Warm. The man whose wife and children are protected by a Safford Hot Water Heating System has his mind at rest when he's away from home in bad weather. He knows that, by means of the choke damper at top of the Safford boiler (an exclusive Safford feature), his wife or son can control the Safford and have a warm house no matter how hard the wind may blow or how low the temperature drop. He knows, too, that the Safford boiler is built to hold the fire, without coaling up, much longer than an ordinary boiler. The Safford will retain the fire for 24 hours. No danger of it going out if the folks oversleep. Women find it easy to attend to the Safford, too. It is easy to shake, because you stand erect. It is easy to put coal in the roomy door. The ashes are readily removed. The Safford System is built by specialists with 30 years' experience in steam and hot water heating. It costs no more than others. Send us your name and address on a post card and we'll mail you promptly our "Home Heating" booklet. A mighty interesting booklet to those interested in learning about the most advanced ideas in home heating.

Our Library Best Catholic Authors Postage Paid. Each 50c NEW TITLES NEXT WEEK

NOVELS

- Annal, the Englishman, by Francis Aveling. African Fabiola, The; translated by Right Rev. Mgr. Joseph O'Connell, D. D. The story of the Life of St. Perpetua, who suffered martyrdom together with her sister, Felicitas, at Carthage in the year 203. One of the most moving in the annals of the Church. Agathos, Hard Fighting, by Rosa Mulholland. Rosa Mulholland's best novel. Agathos, Hard Fighting, by Richard Baptist O'Brien, D. D. Showing how evictment, murder and such pastimes are managed and justice administered in Ireland, together with many stirring incidents in other lands. The story tells of the heroic lives of our Irish grandfathers and grandmothers. There is no lack of incident and adventure. For those interested in Irish history of these later days Agathos, Hard Fighting is a new dress will serve a good purpose. Alchemist's Secret, The; by Isabel Cecilia Williams. This collection of short stories is a real treat, written simply for amusement; they have their simple direct teaching, and they lead us to think of and to pity sorrow and trials of others rather than our own. Alice, Kitty Casey, by Marie Gertrude Williams. Kitty Casey is in reality Catherine Carey, a girl threatened with misfortune, who in an endeavor to secure herself, and at the same time enjoy the advantages of the country in summer time, accepts a menial position in a hotel, taking the position of waitress refused by her maid, Kitty Casey. The story is well written, and a romance cleverly told. Athos, by Rev. A. J. O'Reilly. Athos, by Anna T. Sadler. Aunt Honor's Keepsake: A chapter from life. By Mrs. James Sadler. Aurel Selwode, by Emily Bowen. Woven with strands of history and romance, this novel is full of plot and forgery; but there are also bright weavings of love; and, of course, all's well that ends well. Back to Rome, by Scutator (J. Godfrey Baupert). Being a series of Private Letters, etc., addressed to an Anglican Clergyman. Between Friends, by Richard Aumerle. Beach, by Henry W. Warner. A tale of the South before the Civil War. Two other stories are contained in this volume: "Agnes," and "For Many Days." Blakes and Flanagan, by Mrs. Jane Sadler. This book has: Bond and Free, by Jean Connor. A new story by an author who knows how to write a splendidly strong book. Borrowed From The Night. A tale of Early Kentucky, by Anna C. Sadler. Browne and I, by Richard Aumerle. By The Royal Road, by Marie Haultmont. By The Grey Sea, by the Rev. J. J. O'Reilly. Calista, by Cardinal Newman. A tale of the Third Century; attempting to imagine and express the feelings and relations between Christians and heathens of that time. Captain Ruse, by Henry W. Warner. A thrilling story of feaciness and adventure. Cardome. A spirited tale of romance and adventure in Kentucky, by the Rev. J. J. O'Reilly. Cardinal Democrat, The; by Henry Edward Manning, by J. A. Taylor. It is a true portrait of the Cardinal whose own death is gloriously and heroically described. Crusoe, by Rev. W. H. Anderson, M. A. The story of the life of the Rev. W. H. Anderson, M. A. Mate, set ashore with companions on a desolate island in the Caribbean Sea. Cinesa or Rome Under One. A strong novel of early Christianity, by J. M. Villerfranche. Circus Rider's Daughter, The. By F. von Bracknel. A high-class novel, a love story that every reader will feel better for having read. Clave Lorraine, by the Rev. J. J. O'Reilly. Commander, The; by Charles D'Herouville. An historical novel of the French Revolution. Connor D'Arcy's Struggle, by W. F. Bartholde. A novel that depicts to us in vivid colors the battles of life which a noble family had to encounter, being reduced to poverty through improvident speculations on the part of the father. Conscience's Tale, by Hendrick Conscience. Thoroughly interesting and well written tales of Flemish life, including "The Recruiter," "Miss Rose," "The Blind," "The Poor Nolleman." Converts to Goodness, by Gordon W. Gorman. Biographical List of the Most Notable Converts to the Catholic Church in the United Kingdom during the Last Sixty Years. Cousin Wilhelm, by Anna T. Sadler. This story is a chivalrous love and of the fascinating Wilhelm is one of the most interesting characters in the novel. Damsel Who Dared, A; a novel, by Genevieve Lane. "Dear Jane," by Isabel Cecilia Williams. A sweet, simple tale of a self-sacrificing elder sister whose ambition to keep the little household together is sold with a grace and interest that are irresistible. Dion And The Sibyl, by the Rev. W. H. Anderson, M. A. A classic novel, far richer in sentiment and sounder in thought than "Ben Hur." Double Knot, A; and Other Stories, by Mary T. Waggaman and others. The stories are excellent and contain much pathos and humor. Edgar, or From Athens to the Fall Truth, by Louis Von Hammerstein, S. J. Some of his books have gained a wide readership, and spread his name far and wide as a first-class novelist, who is up to date in every branch of Protestant controversy, in the translation of Greek and Latin, and in the study of the history of the human mind. Fabiola's Sisters. Adapted by A. C. Clarke. This is a companion volume and a sequel to "Fabiola." Faith, Hope and Charity, by the Rev. W. H. Anderson, M. A. An exceedingly interesting tale of love, war and adventure during the exciting times of the French Revolution. Fennelife. Fennelife is the name of a large estate in Devonshire, England, and the power of nobility of soul and unflinching devotion. Four Journeys, by the Rev. W. H. Anderson, M. A. Freddy Carr's Adventures. Rev. R. P. Garrod, S. J. Freddy Carr And His Friends. By Rev. R. P. Garrod, S. J. Friendly Little House, The; and Other Stories, by Martin Ames Taggart, and W. F. Bartholde. A library of short stories of thrilling interest by a group of Catholic authors that take rank with the best writers of contemporary fiction. Fruit of The Tree; a novel, by Mabel A. Farnum. Fundamental Fallacy of Socialism, The; by Arthur Press. The author proves his point, especially in the guidance of workmen tempted by the sophistry of clever revolutionists to place their trusts in Utopian visions. Giannella, by Mrs. Hugh Fraser. Guy's Fortune, by the Rev. W. H. Anderson, M. A. An exciting and holds the reader's attention. Happy-Go-Lucky, by Mary C. Crowley. A collection of short stories, including "The Boy and the Little Heroine," "The Baseball Club," "Terry and His Friends," "The Boys at Ballon," and "A Christmas Stocking." Harmony Flats, by C. S. Whitmore. Harp of Many Chords, A; by Mrs. J. M. Nixon. Hawthornden, by Clara M. Thompson. A story of American life founded on fact. Heart of Jesus, or Wazareh. Meditations on the Hidden Life. By the author of "Voice of the Sacred Heart." Heires of Croenstein, The. By Countess Hahn-Hahn. An exquisite story of life and love told in touching simple words. Heires of Klorgan, by Mrs. J. Sadler. History and fiction combined; very interesting. Her Journey's End, by Francis Cooke. A story of mystery, of strife and struggle, of petty jealousy, and of sublime devotion. Honor of The House, The; by Mrs. Hugh Fraser. How They Worked Their Way, and Other Stories, by M. F. Egan. Ideals of The Secret of The Rue Cassagne d'Antin. By Raoul de Navey. The story is a remarkably clever one; it is well constructed and evinces a master hand. In God's Good Time. By H. M. Ross. This is a story that grasps the heart, stirring in it the liveliest sympathy for the poor and the suffering. In The Crucible, by Isabel Cecilia Williams. These stories of high endeavor, of the patient bearing of pain, the sacrifice of self for others' good, are keyed on the divine true story of Him Who gave up all for us and died on the Cross. Sacred Heart (Review). In Quest Of The Golden Chest. By George Burton. Jack Hildreth On The Nile. By Martin A. Taggart. Jack South and Some Other Jacks, by David Beasme, S. J. Riders as well as jinnies may read it with both profit and pleasure. Juniors Of St. Be's, The; by Rev. Thos. Bryson. Kathleen's Motto, by Genevieve Walsh. An interesting and inspiring story of a young lady who, by her simplicity and honesty, succeeds in spite of discouraging difficulties. Klondike Prince, A; by Eleanor C. Donnelly. Lady Of The Tower, The; and Other Stories by George Burton and others. This is a collection of short stories which will please the most fastidious taste. The volume comprises fifteen stories which are worthy to be read in the literature. Most of them are delicate little love tales, the others stories of adventure or mystery.

The Catholic Record LONDON, CANADA