continental tour: in reality I have able-and effectively realized-in months, masquerading as a spinster for myself what you had made of teach all omnipotence. your life, and for what kind of a Before He spoke the wife you had given up so much. Heaven knows I have learned a few

She took the girl's flushed and quivering face between her hands and

"My Cicely-my sweet little friend!" "Come to me-come home from worries and anxieties and squalid surroundings. Be a daughter to me, as Harry will be my son, and forgive me all the past injustices."/

UNIVERSALITY OF THE CATHOLIC CHURCH

MOST REV. JOHN IRELAND, D. D., DELIVERS ELOQUENT SERMON ON CATHOLICITY OF CHURCH

The Most Rev. John Ireland, D. D., Archbishop of St. Paul, recently delivered an eloquent sermon in his Cathedral on the "Catholicity of the The Archbishop said:

The word Catholic, derived from the Greek, means universal. The new Kingdom or Church was to be Catholic, universal, open to all children of humanity, none excepted, none set aside. Henceforth "there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and all in all."

The Catholicity of the Kingdom, or spoke to the Apostles, whom He was commissioning as heralds of the new dispensation: "Preach the Gospel to "Going ye every creature" therefore teach all nations, teaching

them all things whatsoever I have commanded unto you * * * * And behold I am with you all days, even unto the consummation of the world." The message was Catholic. universal: the Church, founded under its terms, was Catholic, universal—Catholic in space, Catholic in time-"Teach all nations"

And behold I am with you all days even unto to the consummation of the world

The Church of Christ is the symbol, the active expression of the love of God for men; consequently, it is Catholic. None among the children of humanity escape the rays of God's love, as mone escape the glittering rays of His physical sun in its noon-day splendor. All are the children of His care and His affection. The love of God is for all-ready to be poured upon all-working in its own mysterious ways to reach unto all.

For this is good and acceptable in the sight of God our Saviour," writes St. Paul, "who will have all men come to the knowledge of the truth. Some there will be who, as a matter of fact, will not be within the fold, as established by the Saviour. in the world, and the world was made by Him and the world knew Him not. He came into His own, and His own received Him not. But as many as received Him. He gave them power to be made the sons of God, to them that believe in His name.'

There are those who receive Him not : but the fault is their own, or the result of special and extraordinary situations to which, where good will exists, God will adjust special and extraordinary provisions. But in contingent forms and acts that the rule remains; the call of Christ indicate the points where she touches is Catholic, the Church of Christ is earth. But, in creed of faith and Catholic—intended for all, striving morals, in principles of life and for the salvation of all. The government—in the things whatso Church, the herald of His voice, the ever, Christ on Olivet bade her teach treasure-bearer of His graces, is she is the self same Catholic Church, Catholic, universal. The sound of its mouth pieces "hath gone forth unto all the earth, and their words"

Yesterday and today.

The very reproaches made to the Church in regard to her Catholicity unto the end of the whole world."

The Church of Christ was founded teach all nations! Never, else where, was a society to be seen, whose words made law for all nations, under the cover of whose wings there was the daring to bring all peoples.

The imperial sceptre of Rome rose above many continents and many Christ's Gospel. seas; but unlimited regions there were, over which its eagles never were allowed to pass. And since the days of imperial Rome empires there have been, and kingdoms and republics; but to all there was circumscription of limits; not one of them aimed at, or hoped for aught but a fragment of the globe's surface. And now the message to the Apostles is to "teach all nations."

hundreds naught is seen but the cold tracings allowed their memory on the pages of history. And now a society, commission is broken in twain; a hollow summation of the world—and, while so lasting, to be ever itself, to retain ever its identity of doctrine and of grace! If a change there is, the Church is altered all things whatsoever I have combroken in twain; a hollow name alone survives. Yes, impossible, unalone survives. Yes, impossible survives. Yes, imposs the Apostles; but possible and realiz- summation of the world."

been living beside you for a few the Church of Christ-because Christ, as He had given the promise, was those others: Going ye therefore,

> Before He spoke the commission, Ie said: "All power is given to Me in Heaven and on earth." The words were the preface to those others: "Going ye therefore, teach nations." The Church of Christ was instituted to be Catholic, and Catholic it has been and Catholic it is, and Catholic it will be "even unto the consummation of the world," because it is the Church of Christ, the Church of the ever-living God.

She is before you; she is well known to you—the Church that is the Church of Mount Olivet. Her very name argues for her—Catholic—thus called because she, and she alone, responds in her universality to the mandate of the commission. As early as the first day of the second century St. Irenaeus of Antioch writes: "Where Jesus Christ is, there is the Catholic Church." And so on through the ages.

In the fifth century St. Pacian writes: "My name is Christian, my surname Catholic," that is, a son of the Catholic Church. Then, as since. other societies strove to take themselves the name. But in vain, then as now. Common sense, the plain meaning of words told for the true Church. Says the great Augustine : 'While heretics court the name Catholic, let a stranger in the city query what direction leads to the temple of the Catholic Church, no heretic will dare point to his own temple." And he further says: "What over and he further says: the Church of Christ, received its above other things holds me to the formal, official promulgation from the summit of Olivet, when Christ day, as in the time of Augustine, the name tells the fact; it tells the Church of Christ.

The Church named today Catholic, your own spiritual mother, is Catholic—Catholic in her profession of faith, Catholic in the actual realization of that profession. It is a vitalizing principle of her creed that her mission extends to all tribes and nations, even unto the furthermost parts of the earth; to all tribes and apostles of her faith and sacraments.

And, then-the fact is plain-she actually has her place amid all peoples. She is effectively Catholic. No other religious association approaches the extent of her universality. She bears no name, she speaks no language pointing her out as restricted in her sweep of work, as limited in any form to a circum-scribed territory. She is not a national church; she is supernational, universal.

And thus diffused over the earth she is everywhere and always the self-same. Cross deserts and oceans, pause in capitals or villages, seek her abodes in cathedral, tent, or hut, be it Africa or Europe, Asia, or the isles of the Pacific, wherever you enter, you hear your own creed, you assist at the same Sacrifice, you receive the same heavenly Food at altar-rail— and from one and all the cry of allegiance goes up to the same Supreme Pontiff, the Bishop of Rome. The Church that you know, is, surely, Catholic in space, and, surely, Catho-

Across nineteen hundred years no change has come into her creed of faith and morals, into her principles of life and government. there may be in her human elements

in space and in time, are her vindica tions. Thou shouldst alterdogmas, it to be Catholic; this the commission is said to her. Dogmas of one age of Mount Olivet. The task imposed do not suit the other; the twentieth upon the Church was that it be century has outgrown the thoughts Catholic in space, Catholic in time: of Grecian and Roman eras, the "Teach all nations * * * And thoughts of medieval centuries. It is "Teach all nations" And behold I am with you all days, even unto the consummation of the world." Mighty the task, at first sight never to be realized! What, task, at a sight never to be realized! What, task, at a sight never to be realized! What, task at a sight never to be realized! What, task at a sight never to be realized! What, task at a sight never to be realized! What, task at a sight never to be realized! What, task at a sight never to be realized! What, task at a sight never to be realized! What, the saying to her: Christ, in plain Were the Church to change, denylonger the messenger of truth; she has ceased to be the herald of

their own frame of mind, their own policies of government; the Church lics in the United States (not includmust suit herself to each one, and must suit herself to each one, and present to each one a creed within sixty-four Archdioceses and Dioceses the purview of present ideas. This is the assertion that the spiritual world of God is not above and inde-pendent of the shifting sands of human time and space, that God is in the number of Catholics during not the Supreme Master of truth, that the year 1916 is shown to be 458 770 And even given in vision Catholicity of ity of space, how was Catholicity of time to be realized? The earth is the end of time the faith once delivered to the saints. Catholic in space ered to the saints. the Church has not received from the Saviour the command to teach unto and time, and always the self-same the Church of Christ, must be—and Catholic in space and time is the Church of which you are the disciples, yesterday as she is to-day, to-

day as she will be to-morrow. The monumental, the stupendous fact in history is the Catholic Church as she has been and as she is—a fact so monumental, so stupendous, that from the commission "teaching them | naught explains it, but this other fact that she is from God and lives manded you;" the commission is of the life of Him, who once said: "All power is given to Me in Heaven

profession of faith, but also in actual daily life.

We are Catholics, because we are children and soldiers of the Church that is Catholic, the Church that teaches all nations, that has been the self-same in all Christian ages-the Church once founded by Christ, and since the moment of its creation ever guarded and vivified by Christ. Be worthy sons of the Church militant upon earth, that one day you be the elect in the Church triumphant in Heaven.-Syracuse Catholic Sun.

THE IRISH SEXTON OF A-PROTESTANT CHURCH

A priest we know, says "Valerian," in the Brooklyn Tablet, was curious to inspect the architectural features of a well-known Protestant church on upper Broadway, Manhattan.

He entered the building, was shown around by a guide and nicely treated. "By the way, Father!" said the guide, "we have a Catholic sexton in this church; you ought to meet

The priest was more than astonished at the announcement. A Cathclic sexton in a Protestant Church was a hard one to understand.

Bring him out and let me see him, said the priest, "maybe I can give the unfortunate some good ad-The sexton was sent for, a good-

looking, well-dressed Irishman. "How are you, Father?" he said in sponse to the priest's greeting.

Glory to God, how did you get e?" said the priest. "Well, you see, Father, I answered an 'ad' for an engineer, and when I came to get the job I found it was in this church. Later the sexton and nations she sends, despite the peril assistant sexton left and they offered of martyrdom so often awaiting them me the job, and I took it." "Yes! yes! but how about your own religion? Are you still a Catholic?" The sexton smiled.

Father, my name is Mullen, and ever since I came here from the country I have never missed the 6 o'clock Mass at the Blessed Sacrament parish up the street. I am also a member of the Holy Name Society, and last month they wanted to elect me secretary of it, but my hours of work prevented my acceptance of the something, Father. Only a few Sundays ago the minister here preached a sermon to his people and spoke of by name, holding me up them, saying, 'You people of the con-gregation who sleep late on Sundays and think nothing of staying away from church when you want to behold your own sexton, who hours before you awake, is attending Mass in his own church before coming to ring the bell for our own services. a lesson from the faithful Irish Cath.

All of this was a revelation to the priest, who left the building after shaking hands with Mullen, saying

Never be surprised what an Irishman can do. The faith of St. Patrick's land can hold fast in the tropics as well as in cold storage.

DIRECTORY REPORTS 25,436,136 CATHOLICS

OFFICIAL FIGURES OF MEMBER-SHIP OF THE CHURCH IN

THE UNITED STATES With the appearance of the 1917 edition of "The Official Catholic The Official Catholic Directory "published and copyrighted by P. J. Kenedy & Sons of 44 Barclay Street, New York, attention ought to be called to the fact that one hundred years have elapsed since the issuance of the first Directory, for in 1817 "The Laity's Directory to the Church Service" was published and sold in New York by Matthew Field contradiction of His words, gave no at his Library, 177 Bowery, within a message to last until the end of time. few doors of Delancey treet. A short history covering the appearing what she once asserted, asserting ance of Catholic Directories since what she once denied, she is no 1817 will be found in the editorial foreword which follows the title page of the 1917 issue.

According to the Centenary Edi-Again it is said—peoples have each tion of "The Official Catholic Dirlics in the United States (not includreporting increases, four showing decreases, thirty-three Archdioceses the year 1916 is shown to be 458,770. Archdioceses do not take a new census each year.

NEARLY 19,000,000

Now, brethren and fellow Catholics sions one finds that there are 7,342, you know what it all means when we 262 Catholics in the Philippines and say, we are Catholics. A sacred, adding to these Philippine Catholics meaningful name, the name Catholic the number reported for Alaska, the surely is—one to be proud of before Canal Zone, Guam, our possessions God and men—one to cling to as the in Samoa, the Hawaiian Islands and anchor of our salvation, one to be realized by us to the full, not only in to 8,413,257. This figure does not include the Catholics of the three recently acquired Danish West Indies.

There are, therefore, under the United States flag 25,436,136 Catholics divided as follows: Continental United States, 17,022,879; foreign possessions of the United States,

8.413,257.

PROGRESS OF THE CHURCH The Centenary edition of "The Official Catholic Directory" bristles with facts and figures showing the progress of the Catholic Church. According to the 1917 volume there are fourteen archbishops, ninety six bishops and 19,983 Catholic clergymen in Continental United States. Of these 19,983 clergy-men, 14,602 are secular priests and 5,381 are priests of religious orders. Comparing the 1917 and 1916 editions it is seen, therefore, that the number of Catholic clergy men has increased by 411. The Dir ectory further shows that there are 15,520 Catholic parishes in this country of which 10,190 have resident clergymen, 5,330 being mission parishes, that is, the churches being supplied from a neighboring parish. It is seen from these figures 357 parishes were organized last

Other figures taken from the 1917 publication show that there are 102 Seminaries in the States with 6,898 young men studying for the priest-hood; 216 Colleges for boys; 676 Academies for girls; 293 Orphan Asylums; 106 Homes for the Aged as well as 5,687 Parochial schools with an en-rollment of 1,537,644 children.

Further delving into the new edition of "Kenedy's Official Catholic Directory" reveals the fact that there are twenty-seven States in the Union having a Catholic population of 100,000 or over. The State of New Jersey has been gaining steadily in recent years and during 1916 passed Michigan in the list of "banner States. New Jersey is now comfort ably located in sixth place, Michigan being seventh. Wisconsin passed from ninth to eighth place overcoming the lead formerly held Louisiana, and Missouri, also, takes a step forward, going into tenth place and crowding California into the eleventh row.

A table showing the position of

the twenty-seven States having a Catholic population of over 100,000 has been specially prepared for the Catholic press and is herewith appended

-Michigan.... 586.857 9—Louisiana..... 10—Missouri..... 11—California.... 531,000 12 -Connecticut..... 508.498 13—Minnesota..... -Texas..... 411 790 -Maryland (In. D. of C.) -Rhode Island..... 275,000 263,431 -Indiana..... 181,686 -New Mexico..... 150.573 -New Hampshire..... -Maine.... 133.027 -Kansas..... 131,128 -Nebraska..... -Colorado..... 110,987 North Dakota..... 27-Montana..... 101,200

By comparing the 72-page volume published in 1817 with the bulky volume which is being sent to its subscribers in 1917 it will be seen at a glance that the Catholic Church in the United States, has remarkably progressed.-The Pilot.

A BAPTIST DIVINE

ON CATHOLIC ILLITERACY

The Baptist Courier does not often have a kind word for the Catholic Church and perhaps, we ought not to expect it, but an occasional truth crops out in its columns that must have crept in there while the editor was on his vacation A late number of the paper contains a sermon by Rev. Dr. M. D. Jeffries, in which he shows more knowledge of early Christian history than is usual with Baptist preachers, and in which he discards some of the usual Ligoted statements concerning the illiteracy of Catholic nations. Dr. Jeffries says

Rome maintained civil education until the fifth century, but with the barbaric invasion learning died. Along side the schools of the Roman Empire there grew up Christian schools teaching the things of their religion; but the intellectual life was different. Institutions of learning began and prospered especially in connection with the monasteries of According to Joseph H. Meier, the Southern Gaul. By the end of the Directory compiler, the figure 17,022,-879 is very conservative including, as any civil schools; church schools it does, only the figures submitted by alone existed, which were called the Chancery Officials. Taking into Cathedral or Episcopal schools: consideration the "floating" Catholic there were a large number of them population and the fact that some In the sixth and seventh centuries important Archdioceses and Dioceses there were three classes of schools take up a census only at intervals of all named for their connection with ten years, Mr. Meier feels that he is safe in saying that the Catholic pop-the educational affairs of the world, ulation of the United States is at present nearly 19,000,000.

In a namely, the parochial, the cathedral, and the cloistral schools. They Looking over that section of "The taught the seven sciences or liberal Official Catholic Directory which con- arts, grammar, rhetoric, dialectics, tains the data for our Island posses. arithmetic, geometry, astronomy and



music along with religion.

"The Irish monasteries under St. Patrick surpassed all others; he is said to have founded at least a hundred, but it is claimed by others that many of these were established by his followers after his death. At any rate religion and learning flour-ished in Ireland for these monasteries were both religious institutions and seminaries of learning in which sacred and profane studies were pur-

sued with success. This does not look as though the Catholic Church opposed education; it does not look as though the Irish were the ignorant race usually affirmed to be so by anti-Catholic lecturers; it does not appear that art, science, learning had their origin in the so-called "Reformation" under Martin Luther. The Baptist divine has "hit the trail," and we hope he will keep on; perhaps he will be led after awhile into the fuller truth of is always time for courtesy.—Emerthe Gospel.—The Missionary.

BISHOP AS A CONVERT-MAKER

The following beautiful tribute was paid Bishop Gunn by a prominent leader in Atlanta:

"During his pastorate in Atlanta, Ga., the Right Rev. Bishop Gunn made upwards of 2,000 converts, not one of whom lost the faith. Among many distinguished ones may be mentioned the famous writer, Joel Chandler Harris. Great as has been the fame of His Lordship of Natchez as 'Father Gunn of Atlanta,' it is eclipsed by his nation-wide fame as Bishop Gunn, of Mississippi, one of the foremost orators, lecturers, theologians and bigotry killers and most popular Bishop in the South.'

He who feasts every day feasts no lay.—C. Simmons. Life is not so short but that there

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nook and corner. They are real,
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century.
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 slave, Felicitas, at Carthage in
the year 203 One of the most moving in the
annals of the Church.

Alchemist's Secret, The; by Isabel Cecilia Williams.
This collection of short stories is not of the sort
written simply for amusement; they have their
simple, direct teaching, and they lead us to think
of and to pity sorrows and trials of others rather
than our own.

of and to pity sorrows and trials of others rather than our own.

Alias Kitty Casey, by Marie Gertrude Williams. Kitty Casey is in reality Catherine Carew, a girl threatened with misfortune, who in an endeavor to seclude 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. Beech Bluff, by Fanny 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 Flanagans, by Mrs. James Sadlier. This book is the masterpiece of the illustrious author whose writings have made her name a household word among the Catholics of America.

Borrowed From The Night, by Anna C. Minogue, Miss Minogue has a way of showing her readers the delightful Southern character in all its charm and gentility. No one will read "Borrowed from the Night," without being fascinated with Miss Martinez, whose early life is surrounded with so much interest.

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Martinez, whose early life is surrounded with iso much interest.

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ander, The; by Charles D'Hericault. An ander, The; by Charles D'Hericault. An orical novel of the French Revolution ence's Tales, by Hendrick Conscience, roughly interesting and well written tales of sish life, including "The Recruit," "Mine Gensendonck," "Blind Ross," and "The Nobleman:

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adventure during the exciting times of he large Revolution.

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Four Great Evils of the Day, by Cardinal Manning.

Happy-Go-Lucky, by Mary C. Crowley. A cyflec-tion of Catholic stories for boys, including "A Little Heroine," "Ned's Baseball Club," "Terry and His Friends," "The Boys at Balton," and "A Christimas Stocking,"

Christmas Stocking."
American life founded on fact.

Heiress of Kilorgan, by Mrs. J. Sadlier. History and fiction combined: very interesting. fiction combined; very interesting. The Crucible, by Isabel Qecilia 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 Calvary's Cross (Sacred Heart Review.)

Review.)
(athleen'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.

ous example of a young man whom she afterwards

marries.

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 hant Of Antwerp, The; by Hendrick Con-A novel 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
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collection of stories for Catholic children, including Little Beginnings," "B'ind Apple Woman,"
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Did House By The Boyne, by Mrs. J. Sadlier, Picturing scenes and incidents true to life in an Irish Borough.

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Pearl O' Antioch by Abbe Bayle. A charming and powerfully written story of the early ages of the Church
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Strawcutter's Daughter, The; by ' ady Georgianna Fullerfon. An interesting Catholic story for young people.

The Catholic Record