talk of The Hague Conference, and yet we know that hitherto these conhave been, and may again in the future, just hypocritical conversations between lawyers, dip-lomats and soldiers preparing for

fresh hostilities. Moral force and physical must be at the disposal of whatever authority mankind desires to set up to shield the world from war. But the physical force of a league of nations ust be at the call of a moral force higher than The Hague. If you look to Jerusalem, are there not moral forces there stronger than any man could imagine ?"

Mark Sykes diagnoses the world's trouble correctly, but the remedy he suggests is absurd. The "moral forces at Jerusalem," without an official and recognized interpreter of what is right or wrong in concrete instances, would leave the nations in the same muddle in which they are The anarchy of interpretations would lead to the same anarchy of application, i. e., War.—Rev. H. C. Hengell, in Our Sunday Visitor.

EVIL SPIRITS FIGHT FOR SOUL

CHURCH AND SCIENCE RENEW ANCIENT COMBAT AGAINST SPIRITISM

Michael Williams in New York Tribune There is a vast increase in varied forms of occult and spiritualistic be lief and practices in Europe, and now the War has brought the same psychic wave rolling to our shores and threatening to inundate every and threatening to city and village in the country with its morbid flood.

Even before the outbreak of the War the vast growth of occultism, from scientific investigation of abnormal spiritistic phenomena down to the appalling cases of organized "devil worship" and Phallic worship in Europe, had attracted the anxious on of many observers of the breakdown of our modern civiliza

Pope Pius X., for example, consider ing the matter from the special view-point of the orthodox Christian Church, had been impelled to take measures to combat the new tendency. He sent Dr. J. Godfrey Raupert, a member of the Psychical search Society and a professor at Oxford University, to Belgium to enlist Cardinal Mercier in the work or organizing an international society of scientists, clergymen and public ists for the purpose of investigating and fighting the new and ever-growing peril.

PSYCHICAL RESEARCH

Monsignor Robert Hugh Benson was also actively engaged in the work. Cardinal Mercier was deeply interested in Dr. Raupert's project nd the society would soon have been definitely launched, but just then the outbreak of war put a stop to every-thing. The deaths soon afterward of Pope Pius and of Monsignor Benson and the greater work which the Wa brought to Cardinal Mercier still further ruined Dr. Raupert's plan. All organized efforts along his partic ular line were impossible in Europe so he came to the United States where he is now lecturing on his subject.

Since that time the evil has as sumed such proportions that the Catholic Church in a decree of April 27, 1917, forbade any form of participation in spiritism to all Catholics The text of the decree runs as fol

Question.-Whether it is allowable, through a medium, or without he aid of a medium, with or without the aid of hypnotism, to take part in (adsistere) spiritistic conversations or manifes.

lies, in my opinion, not only in the loss of spiritual stamina, but in the hypnotism, to take part in (adsistere) possible deprivation of that birth possible deprivation of that birth right we each are given to cherish, and the after affects are invariably beneficial to the mystic's spiritual stamina, but in the highest and noblest powers or loss of the soul are called into operation, and the after affects are invariably right we each are given to cherish, beneficial to the mystic's spiritual stamina, but in the highest and noblest powers or loss of the soul are called into operation, and the after affects are invariably right we each are given to cherish, and the after affects are invariably right we each are given to cherish, and the after affects are invariably right. tations of any kind, even where they have the appearance of propriety and piety, either by making inquiries of souls or spirits, or listening to their answers, or merely looking on-even evil spirits? The answer is in the negative, all round."
So far as Dr. Raupert is concerned

—and this is the particular point of the present article—the reality of spiritistic phenomena is granted. While there is fraudulent trickery paseed off in the name of spiritism nevertheless Dr. Raupert and his school, among whom are many nonreligious writers and psychologists. admit that "materializations" of so-called "spirits" do take place, and that these are unexplained by any theory of fraud or delusion; and that other phenomena, such as automatic writing, ouija board communications and the like, are amply proved facts. All that part of the spiritistic hypothesis is granted, but with the spiritistic theory or convinced belief rather that these materializations, these ouija board messages, these automatic writings and other forms of communicating with the invisible world are the work of the souls of the dead, Dr. Raupert and his col-leagues, together with a rapidly growing number of other non-religous observers, will have absolutely

nothing to do. They declare that so far no real evidence has been brought forward to prove the theory that the communicating intelligences are the disem-bodied souls of the dead. They admit that spirits exist; they admit that that spirits are responsible for the phenomena; but they deny that the phenomena; but they deny that any proof has been adduced sufficient obsession. She draaded the fall of been cast. They are apt to attribute of the dead control the phenomena.

night. And the messages became even their progressive mental and ambiguous then subtly poisonous.

of these so-called messages from the dead being of a kind or of a tendency truly to console the relatives of the would plead. Her husband could through the open door of their souls."

| You are breaking down my health and strength?" the young woman would plead. Her husband could through the open door of their souls."

| You are breaking down my health and strength?" the young woman through the open door of their souls." there must be some force will control nations. People of The Hague Conference, and dead or to support the view of those of the Hague Conference, and dead or to support the view of those or to support the view of the view o of the devil.

The spiritist, of course, cries out, educated and progressive modern thought is concerned." To which Dr. Raupert and his confreres answer: "Please examine the evidence. Putting theology aside, ex-

amine the spiritistic phenomena. You -logical treatment succeeded in partly will quickly become convinced that a transcendental intelligence is certainly manifesting itself through these phenomena, and you will also find out that this intelligence is a powerfully evil force."

sale is not yet waight out of danger. Once the doors of the soul are opened to the invading forces they are rarely completely closed again. The best that can be hoped for is by constant DANGERS OF DABBLING IN SPIRITISM

nevitably and frightfully follows all forms of spiritistic practices that the Catholic Church officially condemns such practices. And a very impor-tant section of modern science sup-matter tude of the Church. This growing body of modern science affirms the evil of spiritism and gives warn-ing of the really terrible dangers which are consequent upon dabbl-

ing in it. The suggestions which reach the passive minds of the mediumistic or sensitive type of spiritistic students are of an enticingly liberal, "progres-sive" type. "What, after all, is morality?" "Is not morality often confounded with conventionality?" "Should not each individual freely develop in the way best suited to its own inpate capacity for experience?

Were not certain instincts implant ed in us to be gratified? not the higher, spiritual law of soulaffinity supersede, in advanced souls, the lower, purely human law of marrriage?

So run the subtle suggestions which have made ruin of thousands

of human lives.
Sir William Barrett, one of the most eminent of the scientists who have seriously investigated the subject, puts the case for the view held . Raupert in the following rephysical manifestations witnessed in spiritual seance are the product of telligencies—good or bad daimonia they may be—which aggregate round the medium, as a rule drawn from that particular plane of mental and moral development in the unseen which corresponds to the mental and moral development of the medium.
. . . Moreover, if there is any truth in the view suggested above of a possible source of the purely phys-

ical manifestations, it seems to me that the Apostle Paul, in the Epistle to the Ephesians, points to a race of spiritual creatures similar to se I have described, malignant type, when he speaks of beings not made of flesh and blood inhabiting the air around us and able injuriously to affect mankind. of course, is equally true if the phenomena are due to those who phenomena are due to those w have once lived upon the earth. In any case, granting the existence of a spiritual world, it is necessary to be disgusting travesty of this true just as, in another way, this may be imperiled by sensuality, opium or

under the tacit or express protest of intending to have nothing to do with evil spirits? The answer is in the "to think there are no evil spirits." It is a self-control which brings about, in terribly dangerous mistake, "he wrote, time, a state of utter physical and "to think there are no evil spirits." There are great hosts of them. They come at times without formal invitation of the medium or the circle, and control to the hurt of the members

Dr. Raupert renewed a long standing acquaintance with a certain writer, one of the most promipent investigators of spiritism. The young and highly cultivated wife of this investigator had become fascinated by the subject which her husband studied quickly developed a marked degree of psychic power. This power mani-fested itself in "automatic writing," which purported to emanate from her dead mother.

At first the young wife was deeply moved, and full of consolation to know, as she firmly believed that her mother was still near her, and taking the same warm, personal interest in all her actions as in life. But after a while alarming things developed. The tendency to automatic writing established itself as a habit that could not be controlled. The girl-wife would be awakened at night and wife would be awakened at night that forced by the irresistible impulse in her hand to sit up, shivering, and her hand to sit up, shivering, and write—sometimes for an outside supremacy over the spirit.

"The victims of these diabolical and the state of the state o

who claim for spiritism the validity of religion, they are in reality manifestations of an evil force—the work gan to suggest that he was not the real "affinity" which the starved soul quite shocked in his or her tenderest of the young woman really longed beliefs against this view of the matter. Others smile at it and say, "But and again. It broke down the reason the devil is dead, is he not? Surely of the wife at last, and she ran from he died a long time sgo, so far as her house at midnight, frenzied, to

restoring her mental balance,

she is not yet wholly out of danger

guard to keep the evil forces at bay ANGERS OF DABBLING IN SPIRITISM

It is because of the evil which science would term this and similar cases to be simply mental disturb readily explicable without calling in super-normal explanations but to those who have watched the matter from the inside, like Dr. tant section of modern science supports the Catholic Church in this view of the matter, however little it view of the matter, however little it medical science simply does not consider all the facts. As William sider all the facts. James somewhere says, "Material medical science would explain what appened to Paul on the road to

> tics half of the great mystics and saints of religion." Summing up the case against the spiritistic theory that the admitted preternatural phenomena are due to the souls of the dead; and still more strongly combating the spiritistic view that the communications from the dead prove, or tend to prove that spiritism is a higher form of religion than any heretofore discovered by or revealed to man, Dr. Raupert says Can we reasonably believe that our departed relations and friends will avail themselves of means so repulsive and so disastrous as are the spiritistic methods in order to furnish idence to the living of the fact that

they still survive? Underlying all the spiritistic messages is an assumption which these messages repeat and reiterate in a thousand forms, in a thousand subtle or downright fashions, suited to the varying intelligence, state of education, religious opinions, and so markable passage: "For my own forth, of the various people to whom part, it seems not improbable that the bulk, if not the whole, of the sages come. This assumption falls sages come. This assumption falls nothing short of the amazing claim that spiritism is the supreme form human like but not really human in-telligencies—good or bad daimonia vanced again and again that these 'spirits' have come to disclose the real truth concerning the unseen world, independently of all theologies and thought forms of to day. But when we examine the teaching given in different countries, and through different mediums, we find no agree-

ment anywhere.
"It must be remembered that there are two very different kinds of mental and spiritual passivity, or receptivity. All students of mysticism are aware of the fact that there is a state of quiet submission on the part of the individual soul to God which brings that soul into close contact with the Eternal Good. this is not a weak, hypnotic attitude Good as well as mischievous agencies of the mind, a species of nervous fas-doubtless exist in the unseen; this, cination, a feverish longing for psy-

on our guard against the invasion of our will by a lower order of intelligration and morality. The danger But the spiritistic passivity health. terminates in the loss of co ness, with the after effect of an increased activity of the sense-life and And the late Dr. Isaac Funk the sensual passions and a loss of the tered the same warning: "It is a self-control which brings about, in

moral helplessness.
"Even if the merely material explanation of these states of passivity should be accepted, the dangers of yielding the consciousness to such of the circle, and to the hurt of the states would still be fully evident, medium." When in New York not long ago and passive it is wide open to the uprushes of dormant impulses and desires which, on the evolutionary hypothesis, are buried in the sub-consciousness of the race as it mounts upward from the primal slime. Therefore, either on the evolutionary or the Christian assump with scientific detachment, and had died tion, the cultivation and encouragemind passivity should be absolutely

It is a significant but, seldom recognized fact that the cultivation of a dangerous mind passivity, in one form or another, is a universal ele-ment in all the modern occult move-ments. 'Going into the silence,' ments. 'Going into the silence,'
'emptying the mind of thought,' the
sceking of the silence,' and so forth
are all phrases which suggest practices common to all forms of latterday occultism. Spiritism is franker
than the other forms in adopting
phrases which when examined tell
their own story. The word 'control,'
for example, hears with it the idea of

operations are seldom aware of what is going on. They are truly enchantof the dead control the phenomena. On the other hand—and here is the central point—they claim that instead of the progressive mental and moral deterioration—their very steps in going down the hill—to an imaginary process of enlightenment, of most ardent advocates of social and instance.—St. Paul

CATHOLIC TRADITION

English files report the clos-ing address of the Rev. Dr. Cooper, Moderator of the Presby-terian Church, to the General Assembly at Edinburgh. It is indeed re-markable as showing that the traditional detestation of everything Catholic which has litherto been characteristic of the Presbyterian Church is gradually giving way to more correct appreciation of the predominant facts of Christianity. The Moderator modestly disclaimed the idea that the Church of Scotland was the whole Church of God. He considered it, he said, to be a part of the Catholic Church, possessing all the rights and owning the due subthe rights and owning the due sub-ordination which the high and blessed privilege involved. He spoke rather regretfully of the episcopacy as an ancient, widespread, and use ful custom, which had been omitted from the Presbyterian Church. But one of the most remarkable features of his address was that in which he translated that in which he traced back the principle institutions of his Church to Catholic times. Their hierarchy of Church

courts," he said, "was not a thing of yesterday. Their provincial synods were historically (as well as in their constitution, their main boundaries Tarsus by a discharging occipital lesion, and would dismiss as epilepand even their times of meeting) the diocesan synods of pre-Reformation times. Their presbyteries, though erected only in 1582-21 years after the Reformation, and nine years after the death of Knox—were based by Andrew Melville on the practice of the primitive Church, where leaders or colleges of seniors were constituted in cities and large places.' The kirk, session came to them from Geneva where Calvin took the hints for it from St. Augustine. Most important and characteristic of all, their eral Assembly, if it could claim no more than a medieval origin, was at least older by 70 years than the English Convocation. They owed their parochial system, all their great churches, and his General Assembly alf, to the piety and wisdom of the Middle Ages. Their universities came to them out of the darkening years that preceded the Reformation There was a mine of devotional treasure in the Catholic past; and as Catholics they should feel themselved entitled to dig for it in other gold fields besides those of Scotland They must, of course, remember that their Church was not 'new. must be careful not to dislodge ignorance old customs that more truly Catholic than those they sought to introduce avoid innovations that would hardly go with their sober usages. Still less dare they venture to bring in prac

> Churches of God." Language such as this, although still falling very far short of a correct appreciation of the truth, is still sufficiently advanced in that direction to provide food for wholesome thought among the more enlightened

tices wholly unknown to

of modern Presbyterians. The speaker also referred approvingly to the introduction of another Catholic feature into his Church, in the revival of the order of deaconesses. It was, he said, a great department of Christian work-the organized service for the poor and needy-which they had, much to advantage, borrowed from Catholic antiquity. He advocated the reversion to "two of the genuine old paths"—the apostolic diaconate and the no less apostolic laying on of hands in Confirmation. They gence and morality. The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the soul are called into operation, for the want of it.

SOCIAL ACTION

In his notable pastoral letter on social action the Cardinal Archbishop of Westminster calls attention to the magnificent opportunities open to Catholics at the present moment. He speaks of a transformoment. He speaks of a transfor-mation that is certain to come, "a new order of things, new social conditions, new relations between the different sections into which society is divided." In this tremendous change, which will not be confined to England, the Church is more perfectly qualified than any other institution or factor to play a leading part.

He clearly points out, as has al-

ready been maintained in the pages of America, that many of the utter-ances of modern "unrest" are merely an exaggerated and confused expres sion of Catholic principles. Ours is not the policy of despair, based upon the overthrow and destruction of the existing relations of society, advocated by Socialism. We have on the contrary a doctrine of social reconstruction to which the world will gladly listen. The public attitude towards us, as the great Cardinal writes, is fast ceasing to be one of indifference. Men are interested in our doctrines and practices. With them we feel keenly "the inequalities and injustices which too often affect their lives." A bond, stronger than links of iron, is thus established between us and the people. Our social traditions, together with the teachings of the Holy See, enable us to bring out of the existing confusion and threatening chaos a new Christian order of social stability and libused in the secondary of the ranks. "All priests!" is a like the religious and the secular clergy." Incients like the following have not been uncommon: "The captain said: "Eight men are needed for a very perilous mission." Eight men stepped out of the ranks. "All priests!"

"If they take their stand upon the lignity of man, whether rich or poor, we can show them how every human ing, created by God and redeemed by Christ has a much greater dignity than they had dreamt of. If they claim for every human being a right to share in the fruits of the earth. a right to live a life worthy of a man, we endorse that claim with Divine sanctions. If they protest against industrial insecurity and the concentration of capital in a few hands, we point out how they are suffering from the blow aimed at the Catholic Church in the sixteenth century If they have had a hard fight to es tablish the right of association in trade unions, it was because the Catholic voice was silenced in the land. If their instinct for self-realization has been stirred, it is but the awakening of an instinct developed among the people in Catholic days before our universities and secondary schools were diverted from their

original purpose."
Thus will their aspirations be rightly directed by us, if we our-selves have fully mastered the social traditions and teachings of our Church and are able calmly to view the existing conditions and tendencies.—America.

THE CHURCH OF DEMOCRACY

Rev. Joseph Husslein, in Our Sunday Visitor Protestantism has invented a new cusation against the Pope and the curch. It is begotten of the world War and intended to make Catholi cism odious before the Allied nations by representing the Church as the defender of autocracy and Protestant-ism as the champion of democracy. It is a woeful sophism, yet when skill ully worded it may readily deceive

It confuses the Papacy with auto racy, the temporal with the spiritual order. "The Pope," we are expressly told, "claims to hold in his power both the temporal and the spiritual supremacy of the world." Such ac-cusations are a plain falsehood and must be stigmatized in equally plain words as an outrageous libel and an unequalified lie.

In strongest terms the Church re-udiates all right to any purely political or temporal power over the Ha governments of the world. "The Almighty," says Pope Leo XIII., "has apportioned the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over Divine, and the other over human things. Each in its kind is supreme, each has fixed limits within which it is contained " (Encyclical Immortale Dei,)

There is no institution more demo atic in proclaiming the true brotherood of all mankind than is the Cath olic Church. Her first Pope, the "Rock" on whom Christ built His Church, the shepherd to whom He committed His entire flock, the chief custodian to whom He gave the keys of His kingdom, was a fisherman. This Divine conference of spiritual power did not make of Peter and his essors, in whom that same power vas to continue to the end of time, a line of worldly autocrats. Like Peter, his successors too were taken from every walk of life, from the homes of the poor and the laboring classes, and from slavery itself, without any distinction of wealth or rank. Their seal today is the seal of the Fisherman and their proudest title, to which each bears claim in turn, is "The servant of the servants of God."

The highest perfection of the spirit brotherhood can be found in the Catholic Church alone. Nowhere in life shall we find so complete a levelling of all classes before Almighty God, so complete an abrogation of all distinctions of race and sex and age and color as in her divinely-estab lished Sacrament of Penance, where Pope and peasant alike accuse them selves of their faults and promise to lead a new life of Divine love and Christian brotherhood. Nowhere is this equality repeated so perfectly as in the Holy Eucharist.

Authority there must be within every organization, within the Government of the United States as well as within the Catholic Church. Hence the appointment of the Apostles by Christ and the supremacy given by Him to Peter; hence likewise His wish that His Church should continue as He had instituted it, and as it remains today, built upon that rock against which the gates of hell can never prevail. There is no institution upon earth that more perfectly accords with the spirit of de-mocracy; there is no institution which will contribute more power fully to make the world safe for democ racy and democracy safe for the world than this same Church of Christ with its Divine commission to teach His doctrines to all mankind.

WONDERFUL HEROISM

A writer remarks: "Out of the 750 French members of the Society equalities and of Jesus fighting for France more often affect than 15 per cent. have lost their lives, men are seeking in our day.

The Catholic Church, as Cardinal

This wonderful heroism of the priest

Standard Library

60 Each Postpaid

than our own.

Itias Kitty Casey, by Marie Gertrude Williams Kitty Casey is in reality Catherine Carew, a girl threatened with misfortune, who in an endeavou to seclude herself, and at the same time enjoy the advantages of the country in summer time, accept 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 cleverity told.

Many Days.

Alakes 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. word among the Catholics of America, orrowed 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 use will read "Borrowed from the Night," without u being fascinated with Miss Martinez, whose early life is surrounded with so much interest.

ardome, by Anna C. Minogue, A Romance of Kentucky. Much has been written of the

Dristles with romance and adventure, Zallista, by Cardinal Newman. A tale of the Third Century; attempting to imagine and express the feelings and relations between Chris-tians and heathens of that time. Zaptain Roscoff, by Raoul de Navery. A thrilling story of fearlessness, and adventure,

story of fearlessness and adventure.

Theas, by J. M. Villeranche. A study of civilization and a comparison of Christianity, not only
with Pagansin and purely human philosophy,
but with Judaism also are also and close of the
reign of Neo. The scenes are and office and
to meet and analyze the different conforms and
struations, including the burning of Boom, the
author has created imaginary characters such as
C neas of the Roman Guard around whose conversion to Christianty the plot of the story-it
woven.

onscience's Tales, by Hendrick Conscience Thoroughly interesting and well written tales of Flemish life, including "The Recruit," Mins-Host Gensendonck," "Blind Ross," and "The Poor Nobleman."

Host Gensendonck," "Blind Ross," and "The Foor Nobleman."

"Deer Jane," by Isabel Cocilia Williams. A sweet, simple taile of a self-sacrificing elder sister whose ambition to keep the little household together is told with a grace and interest that are irresistible. Faith, Hope and Charity, by Anonymous. An exceedingly interesting tale of love, war and adventure during the exciting times of the French Revolution.

Fernciifle. Ferncliffe is the name of a large estate in Devonshire, England, the home of Agnes Falkland, who with her family and adopted sister, Francis Macdonald, furnish the interesting events and the secret influence of which Agnes Falkland is the innocent sudferer. Four Great Evils of the Day, by Cardinal Manning Happy-Goal-Lucky, by Mary C. Crowley. A collection of Catholic stories for boys, including "A christmas Stocking." the Boys at Balton," "Terry and His Friends," "the Boys at Balton," and "A Christmas Stocking."

and His Friends," The Boys at Balton," and "A Christmas Stocking."
Hawthorndean, by Clara M Thompson. A story of American life founded on fact:
Heiress of Kilorgan, by Mrs. J. Sadlier. History and faction combined; very interesting. 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 Calvary's Cross (Sacred Heari 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.

discouraging difficulties.

Lady Amabel And The Shepherd Boy, by Elizabeth M. Stewart. A Catholic tale of England, in which the love of an humble shepherd boy for the daughter of a noble English family is ridiculed. In the course of time various opportunities present in the course of time various opportunities present more favorable light, a lim before her parents in a more favorable light, and the sist in the marriage.

Late Miss Hollingford by Miss Monoland A simple and delightful novel by Miss Monoland a who has written a number of books for young ladies which have met with popular favor.

Marian Elwood, by Sarah M. Brownson. The story of a haughty society grit, selfish and arrogant, who awakes to the shallowness of her existence through the appreciation of the noble character and religious example of a young man whom she afterwards marries.

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 characters.

characters, dercharders, the conscience of the description of the conscience. A novel of impelling interest from beginning to end concerning the romance of the daughter of a diamond 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

hish Borough. — hrphan Sisters, The; by Mary I. Hoffman. This is an exceedingly interesting story, in which some of the doctrines of the Catholic Church are clearly defined.

Rose Le Blanc, by Lady Georgianna Fullerton. A thoroughly entertaining story for young people by one of the best known Catholic authors. by one of the best known Catholic authors.

Sister of Charity, The by Mrs. Anna H Dorsey. The
story of a Sister of Charity who, as a nuns, attends
a non-Catholic family, at dafter a shipwreck and
rescue from almost a hopeless situation, brings the
family into the Church of God. It is especially
interesting in its descriptions.

Solitary Island, The; by Rev. John Talbot Smith.
As mysterious and fascinating in its plot as either
of the sensational productions of Archibald Clavering Gunther, and it contains portraits which would
not shame the brush of a Thackeray or Dickers.

So As By Fire By Jean Connor. After living a life.

not shame the brush of a Anackeray or Dickens.

50 As By Fire By Jean Connor. After living a life that was a lie, the heroine of this story renounces it all that she might atone for the great wrong she has done. A really absorbing and profitable story Strawcutter's Daughter, The; by Lady Georgianna Fullerton. An interesting Catholic story for

young people.

Tangled Paths, by Mrs, Anna H, Dorsey, "As a novel Tangled Paths is admirable; as a Catholic novel it is most admirable, and if the author will compare this very satisfactory production with he earlier work. The Student of Blenheim Forest, for instance, she can almost sing the 'Nunc Vimittis,' for her improvement is so marked that she seems in her work to have almost reached its climax."—Ave Maria

her work to have almost reached its climas."—Are Maria

Test Of Courage, The. By H. M. Ross. A story that gr ps the heart. The well constructed plot, the breezy disalogue, the clear, rapid style, carry the reader away.

The Waters Of Contradiction, by Anna C. Minogue. A delightful romance of the South and Southem people, and so strong in its interest that the reader's attention increases to the very last chapter.

Tears On The Diadem, by Anna H. Dorsey. A novel of the inner life of Queen Elizabeth. So interesting that the reader will be loathe to lay it down before finishing the entire story.

Thalia, by Abbe A. Bayle. An interesting and instructive tale of the Fourth Century.

Their Choice. By Henrietta Dana Skinner. Its characters are cleverly drawn, and its pages are full of shrewd wit and delicate humor.

Two Victories, The; by Rev. T. J. Potter. A story of the conflict of faith in a non-Catholic family and their entrance into the Catholic Church.

Tigranes, by Rev. John Joseph Franco, S. J. An absorbing story of the persecutions of Catholics in the fourth century, and the attempt of Julian the Apostate to restore the gods of Homer and Virgil

Ask for Quantity Discount

Ask for Quantity Discount

The Catholic Record LONDON, CANADA

50c. Each, Postpaid

tventures of Four Young Americans. By Henrie E. Delamare. This book describes the stirri-times during their trip abroad, and the experien of Johnny who was lost in the Catacombs.

ack to Rome, by Scrutator (J. Godfrey Rupert.) Being a Series of Private Letters, etc., addressed to an Anglican Clergyman The Royal Road, by Marie Haultm

Christopher Columbus 1435, to the death of Father Badin, 1833.

Larence Beimont. By Rev, Walter T, Leahy. This is a fine college story, full of healthy vitality and it will amuse all the boys who are lovers of the adventurers of a college boy.

Converts to Rome, 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 Wilhelmina, by Anna T. Sadlier, This story of a chivalrous lover and of the fascinating Wilhelmina is one well worth the reading.

Damiel Who Dared, A; A novel, by Genevieve Irone.

Anement, it of the Tree; a novel, by Mabel A. Farnum, damental Fallacy of Socialism, The; by Arth

ering, By Frances Noble, This charm novel has been regarded as a model love story ing the tremendous influence of a pure whole-convent-bred girl, sacrificing her life for the train of her infidel lover.

leila, by Mrs. Hugh Fraser,
Fortune, by M. B. Egan. The story is very
ting and holds the reader's attention,
of Many Chords, A; by Mary F. Nixon,
of Jesus of Nazareth. Meditations on the
den Life, By the author of "Voice of the
ed Heart."

tery, of strife and struggle, of petty jealousy of sublime devotion.

South and Some Other Jacks, by David Bearne, Elders as well as juniors may read it with profit and pleasure.

Id of Lancianus The, By Maurice Francis an. There is eight stories and every one of a has a very interesting plot worked out with natic skill. them has a very hieresting port worked on which dramatic skill, Christian Reid and Stella's Discip-line, By F. X. L., in one volume, The "Lost Lode" is a stry of Mexico, strong, interesting, and, like everything from the same pen, charmingly written, The second story is another specimen of wholesome light literature, and we deem it judici-ously coupled with the former beautiful story, out Jewel of The Mortimers, The; by Anna T. Sadlier,

if Jewel of The Mortimers, The; by Anna T. idlier.

Iden Up-To-Date A; by Genevieve Irone, gic of The Sea, The; or, Commodore John Barry, the Making, by Captain James Connelly. It is historical novel, and well fit to take its place eside "Richard Carvel," attilla, The; by Richard Amerle. The Manlilla, The; or and Mary Dunleaven Mercarings of Laurentia. The; by Marie Haultmont, live are certain it will be of great interest, especially to fair readers.

Iter Motive, The; by Lurea Conan, A Tale of, ac Days of Champlain, Translated by Theresa, Gethin, alliance, A. A Novel, by Kathering Typan.

salliance, A. A Novel, by Katherine Tynan, ror, The; by Mary F. Nixon. Mystery of Naples, The; by Rev E. P. Graham, With six illustrations.

Nelly Kelly. By Henriette E, Delamare, Nelly is a little mother to her brothers and sisters and suc-ceeds wonderfully well in meeting the difficulties that size. ceeds wonderfully wear in that arise, brids. A novel by Lelia Hardin Bugg. ting of the Ways, The; by Florence Gil

Philip, A Tale of the Coal Regions, By Rev. Patrick Justin McMahon, A thrilling and well-told story of the days, of the Mollie Maguires, Well written and conceived with an admirable unity of plan, the story is unraveled so as to intensity the interest as the reader passes from

Altogether a most fascinating book, and one which tends to strengthen the soul in its Godward effort, With A Pessimist in Spain, by Mary F. Nixon, With 13 illustrations.

60c. Each, Postpaid

Althea, by D. Ella Nirdlinger. A delightful story giving some of the author's home experiences and the plays of her happy childhood. It is a merry company of four brothers, a sister, and their

company of four brothers, a sister, and their beloved parents.

Srownie And I, by Richard Aumerle. Brownie is a college dog who chums with the new boys as soon as they arrive and is with them in all their sports. He even succeeds in winning the decisive baseball game of the year. Boys, girls, and grownups will follow with deep interest this genuine record of two years of a college boy's life.

Dear Friends, by D. Bila Nirdlinger. A home story, and in that lies its special charm. There are dark days and bright days pictured, just as they come to every home, and love is the source of the moral sunshine glinting through the story. Five Birds in a Nesf. by Hanriette Eugenie Dele-

sunshine ginting through the story. Five Birds in a Nesf, by Hanrieste Eugenie Delsmare. The scene of this story is in a little village of France, of which the author knows every inch of ground. It is the story of fre children, and incidentally introduces many of the local customs. Round Table of American Catholic Novelists, A delightful symposium of short stories by representative American Catholic novelists, Round Table of Irish and English Catholic Novelists, A pleasing collection of novelettee by eminent Catholic authors of England and reland, Renec's Marriage. From the French of Markha

Ask for Quantity Discount

The Catholic Record LONDON, CANADA