PUBLIC AND CATHOLIC SCHOOLS

With regard to the Catholic School it is a pleasure to find the Catholic standpoint approved by a Protestant minister. The following paragraphs clipped from the Los Angeles Tribune, are the statements of Rev. James A. Francis of the First Baptist Church in Los Angeles:

"There are three places where the youth of our country may receive their religious education, the Public school, the home and the Sunday school.

"As to the first, it is well known that religious instruction is pretty thoroughly ruled out of the Public school right across this country.

"True, wherever there is a teacher whose life is radiant with light and thrilling with moral power, he or she cannot but exert an influence; yet, religious education, wisely or unwisely, is excluded from the Public school.

"I come now to the home. Here it is a case not of exclusion, but of neglect. I speak not, of course, of all. There are no statistics to show how many homes there are where the great things which nourished the very life of the soul are carefully taught; but we do know that there are millions of homes not of the slums, either, where the whole matter is simply ignored.

"We have left as a last resort the Sunday school. What of it? Is it a real school in any sense that a thorough-going educator would recognize and respect? Alas! Here we fall down again so sadly.

"There are notable exceptions, but there are multitudes of schools that can hardly be called schools at all. If you sent your boy to day school and he studied arithmetic for five years and then did not know any more about it than the average boy knows about religion after he has been to Sunday school, not five years but fifteen, you would conclude either that he was below par mentally or that the school was a make-believe.

"The idea that most any kind of a well-intentioned young man or more often girl is fit to teach the greatest subject in the world is unspeakable folly. There are signs of great promise on the horizon, but for the boy or girl now half grown the prospect, speaking broadly, is not very bright. Between a Public school with doors closed to religious teaching, a home where stupid neglect is the rule, and a haphazard, slipshod Sunday school, where does the boy or girl come in for a chance?

"I do not wonder that our Roman Catholic friends stick to the parochial school. Were I a Catholic I would, too. Our first duty is to call things by their right names, to stop sanctifying stupidity and glorifying inefficiency, and then to go to work and cure what's curable.

"Dr. Eliot was once asked, 'Don't we spend too much on religion?' He replied, 'That depends. If religion is a little optional side-show we certainly do. But if, as some of us think, it is the most important thing of all, then we don't spend half enough.'"

THE CATHOLIC FAITH

SECULAR PRESS PRAISES ITS PRINCIPLES AND PRACTICES

REV. B. D. TUCKER, WASHINGTON, (D. C.) HERALD, OCT. 19, 1916

"Although the world's greatest universities were all founded by religious bodies, so great is the modern day opinion against religious training in the Public schools that there are children in this country of school age who are ignorant of religion. Their home conditions are such that they have no opportunity to receive any spiritual training either in the family or at Sunday school.

"With the exception of France, this country is the only one which does not provide religious training in the Public school system.

"Education, whether along science or art, is dangerous unless coupled with spiritual teaching. The present immorality among young people in school is due to the fact that they have not had religious teaching in the Public school."

LILLIAN W. BETTS, PROTESTANT SETTLEMENT WORKER

"Above all there should be immediate suppression of all proselyting among these people (Italians.) Their Church is in their blood. The veneer, which is all the new church connection is, stifles the vital breath of the soul, and leaves the so-called convert without a church. The exception proves the rule. Remove the temptation of the loaves and fishes in the proselyting endeavor and see how successful the effort is. Let the Catholic Church live at her highest among these people and the political problems they create will disappear."

PRESBYTERIAN BANNER, PITTSBURG, JUNE 13, 1908

"The Roman Catholic Church is the most ancient and is still the largest branch of Christianity in this country and in the world, and it stands for the fundamentals of Christian faith and practice. It holds to and proclaims the Fatherhood of God, the Deity of Christ, the Bible as the Word of God, the Christian Sabbath, Christian marriage, penitence and forgiveness, prayer and worship, and righteousness in character and conduct. It is especially a bulwark today against Socialism and Anarchism, divorce and godless education. The way it fills its churches with worshippers on the Sabbath is an encouraging fact; and it has to hold on the masses of the people in the cities, especially those of foreign birth, that no other church has. It is an example to Protestant Christianity in unity, in gifts, in discipline and service, in zeal and in sacrifice."

THE FIRST GUNS

AUSPICIOUS OPENING OF THE GREAT CAMPAIGN TO RAISE $6,000,000, FOR THE CANADIAN PATRIOTIC FUND

Ottawa, Dec.—The officers of the Canadian Patriotic Fund are greatly elated over the encouraging outlook for the Fund in Ontario in 1917 owing to the generous action of the County Councils of Simcoe, Victoria and Dufferin at the fall sessions recently held. The decision of these Councils marks the real beginning of the campaign, which will reach its climax in January and February to raise at least $6,000,000 in this province in 1917. As this is a $1,000,000 more than was subscribed for 1916, it has been felt by the Fund authorities that much of the success of the campaign would depend on the increase of the grants made by the County Councils.

The three counties which have already acted have done so well and shown so generous an example that the chances of attaining the desired sum are now considered greatly improved.

Simcoe, which in the past has left the support of the Fund largely to the township and town councils, has decided to make a general levy on the whole county for the purpose of the Fund. This implies taxing not only the rural districts, but such important centres as Orillia, Collingwood, Barrie and Midland. The sum to be given is $10,000 a month, making the fine aggregate of $120,000 in the year. This is a large increase over 1916, and the county concillors, by unanimously supporting the grant, have shown not only their appreciation of the Fund, but their political courage, for naturally the majority of them will be offering for re-election in January and will have to justify their action before their constituents. But more than this, the Simcoe councillors expressed the hope that the voluntary grants by individuals and organizations would be continued. The county grant represents two and one-half mills on the dollar.

Victoria, a county much smaller in wealth and population, has also excelled itself, and has raised its contribution from $2,500 a month to $5,000, or a total of $60,000 in the year. This means a tax of three mills on the dollar. It is a noble grant, and places Victoria well up in the front rank of Ontario counties for generous giving, as it is for recruiting.

Dufferin, in 1916, gave $500 a month. It has decided to quadruple this for 1917, and will give $2,000 a month—a splendid increase.

The Fund's campaign has certainly started with a bang!

GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

TRIUMPH OF THE INTERESTS OF THE SACRED HEART

We have each one of us, something that is always uppermost in our minds, something ever present, something that touches us closely; it may be our advantage under some aspect, or our honour, or our happiness; it concerns us intimately; it holds our thoughts preferably to other things. This something is called our interest. A mother sees her infant child fading away in illness and she is intent only on making it well again; this is her interest for the moment. A prisoner in his cell awaiting trial has but one concern, which is his interest, that of proving his innocence. A student preparing for an examination has one present concern, or interest, that of passing with honour. One's interests are the things which are of special importance to oneself. They may be pleasant or painful; but they concern one personally, and occupy one's thought and energies.

What are the special interests of the Sacred Heart? In order to reply to this question, let us put another: What were the things on which Our Lord's mind and heart were concentrated while He was here on earth? If we study His life and actions we find that there was only one thing that occupied His thoughts above all other things and that was the promotion of the glory of God His Father by the salvation of souls. His incarnation, His ministry, sufferings, death—in a word, the teaching of His whole life and example—had this object alone in view. And since He has been with us in His eucharistic life, has it not been His dearest wish to become the food of human souls in order to strengthen and save them? The one really great interest of the Sacred Heart then, whose triumph would give Him pleasure, is concerned with the salvation of our fellow-men. This is the one object which those who love Our Lord should aim at. However, in the attaining of it other interests present themselves as means to an end—lesser interests, if we may so speak; essential, nevertheless—and should become the object of our prayers. Among these interests we may mention the repentance of sinners, the fruit of the sacraments in souls, the perseverance of the good, their advancement in holiness, the happy death of those in agony, the freedom of action of the Papacy, the holiness of the clergy, the success of missions, the relief of the souls in Purgatory, etc. All these are interests of the Sacred Heart; grouped together they are means to obtain the one great object, and are assuredly postulated in the General Intention for which the Holy Father this month begs the tribute of our prayers.

Our Blessed Lord asks all Catholics to make the interests of His Sacred Heart their own. He is looking for apostles, not merely in the clerical hierarchy and in the restricted spheres of the cloister, but also in the broad fields of the world. Even among the laity He seeks souls who will help Him to promote the salvation of other souls; nothing more pressing than the invitation He extends to all to work to save souls. In order to make this work easy and agreeable, He has revealed to us in these latter centuries the amiable devotion to His Divine Heart. It pleased Him to show to us His Heart burning with love, and to exclaim "Behold the Heart which has so loved men; It asks only that men love It in return." He told Blessed Margaret Mary that His desire to be loved by men made Him reveal His Heart, that it would give Him a deep pleasure to be honored under the figure of His Heart of flesh the symbol of His love, whose image He wished to see set up and honored, so that the sight of It might touch men's hearts. He promised that He would shower down abundantly on those who would honor Him after this fashion all the treasures which His Heart contained. He had hoped that the spectacle of His adorable Heart, as it was shown to the holy Visitandine, and the generous promises He made, would be sufficient to inflame hearts and make apostles of them. Alas, for the coldness of men and their indifference to His invitation! And yet He still appeals to every one of us to work in some way, according to our state and opportunity, for the interests mentioned above. Meanwhile, He imposes no sacrifice on us, appoints no heroic expiations, asks no victims of immolation; all He wishes is to make us share His thirst for souls, and he suggests to us that when this thirst has been excited the road through His Heart is the nearest road to reach souls.

Once this view of our apostleship dawns upon us, the interests of the Sacred Heart become more tangible, and should influence our zeal. Generous souls even among the laity feel that they must do something. The question, "Am I my brother's keeper?" assumes in their minds and hearts a deeper and more intense meaning and calls for a peremptory answer. This is only in the nature of things. If we love the Heart of Jesus our zeal will grow for the triumph of the interests which It has made its own, and naturally the greater our zeal the greater will be our concern. Those interests are as important today as they were when He walked the earth. Souls are just as precious today as they ever were or ever will be, and the Divine Reaper is just as anxious to harvest them in.

There are thousands who have long been smitten with the love of the Divine Heart, but have only hazy and ill-defined notions of how they may go to work to give It pleasure. Speaking for the laity, a few suggestions may not be out of place. We can work for souls and hasten the triumph of the interests of the Heart of Jesus by the good example of our lives and by leading others to imitate us. In speech we can ask men to reflect; we can speak of our Blessed Lord's love; we can tell of His anxiety for our salvation; it does not require a great deal of theology to do all this. We can also work with the pen; the written word can instruct souls by refuting those errors which becloud them. By patience also, and resignation in suffering and misfortune, we can edify souls and draw them nearer to God.

Possibly all these means are not at the disposal of every one; some of them even may call for special graces and special vocations; but there is one means at the disposal of all. Every one can work for the glory of God and the salvation of souls by praying, (*i*) for the conversion of sinners; (*ii*) for the preservation and perseverance of others in grace, and (*iii*) for an increase of holiness in the rest. These three intentions resume the interests of the Sacred Heart and should be the object of our prayers during the present month. Nothing is beyond the sovereign power of prayer, and the members of our League have a special facility offered them for the exercise of this power. The organization we belong to teaches us how to turn all our deeds and sufferings into one continual vital prayer. Even our most indifferent actions, if offered through the Sacred Heart, have a prayerful value.

It would seem that the interests of the Sacred Heart should be safe when a League of thirty millions are daily praying for their triumph; but think of the vast multitudes, the hundreds of millions who have never heard of the League, or of the Sacred Heart, and who know nothing of Its interests! Undoubtedly our own immense praying army could do much if the battalions and companies of which it is made up—that is, our Local Centres, great and small—and all its private members were faithful to their obligations. But we may ask in all seriousness, are they? Would that they all had the fervor and the assiduity required to give full efficacy to their prayers. We fear that on many of them their obligation as League members sit too lightly. Should we not make more serious efforts to spiritualize our own lives? Should we not at the beginning of a new year take the resolution to be more faithful to our Morning Offering, our Daily Decade and our Communion? These are acts of vital prayer that draw after them many graces both for our own and our neighbors' souls. If we are faithful to them we may hope to do our share to safeguard the interests of the Sacred Heart in the world, and our Lord will reward us generously when the time comes to give an account of our stewardship.

E. J. DEVINE, S. J.

EX ORE INFANTIUM

The Rev. E. R. Grimes writes thus in the Universe of London:

I was an Anglican clergyman—a member of an Anglican religious order which prided itself on its "Catholicity." Being in temporary charge of the London House, I could go in and out without asking leave. There was a weight upon my mind, I was in grave doubt whether after all, I was a Catholic. I had read most of Newman's books, but there was one which I was afraid of reading, lest it might unsettle me, so I had resolutely left it alone. Now, however, all of a sudden, the opportunity seemed to stare me in the face. Why could I not walk over to the library of the British Museum and read that book? I could and I would. So I set out that early summer morning clad in cassock and girdle and long priestly cloak. It seemed like a dangerous adventure, so accustomed were we to judge adversely any internal voice which called us on towards Rome. But, stifling the sense of danger as far as I could, I ascended the narrow street, turned the corner, and came up against the stream of workers setting out for the business of the day. I nearly ran into one of them. It was a little child of nine with a satchel on his back, and he was leading his younger brother to school. I had stopped him unintentionally, and as he stopped he looked up and surveyed me with wondering eyes. "Are you a Catholic?" he said; "we are Catholics." That was all It was one of those utterances which come spontaneously from the lips of a child, but it touched the spot as nothing else could have done. It was so sudden and unexpected that I could say nothing; I could only smile and pass on. But the voice of the little child was with me all day long. Immediately it sent a thrill of encouragement into my wavering mind, and, I never hesitated again. The strong, simple certainty of that small schoolboy that he and his brother were Catholics made me long to solve the doubts of my aching soul, and to gain, if possible, the faith of a little child.

So I hurried my steps, went through the turnstile of the Museum, passed into the library, sat down in a quiet corner and wrote upon the slip of paper, "Development of Christian Doctrine, by Cardinal Newman."

Often before I had felt that mysterious attraction to Rome which we used to call "Roman fever." And many times I had thrown it off with the thought that, after all, the Christianity of Rome, with its exact definition of doctrine, its elaborate ceremonial, and its amazing organization, was a different thing from the Christianity of the early ages; and notably, the assertion of St. Peter's authority and that of his immediate successors did not in any way compare with the claim of the Pope of today. Newman, I had been told, had actually invented a new doctrine, in order to bridge over this gulf and to justify his secession—the doctrine of the "Development of Doctrine"—and had embodied it in his book.

The book lay before me on the table, and I was reading it. It took me several days, but I plodded along, encouraged at every chapter by the voice of the child; and when I had finished, my doubts were finished. After all, this "new" doctrine was as old as the hills. All the creeds of Christendom by their history, structure and contents proclaimed it—the Apostles', the Nicene, the Athanasian, bore witness to it quite as certainly as the Creed of Pope Pius IV. It was enshrined in the very words of Christ: "I have yet many things to say to you, but you cannot hear them now. But when He, the Spirit of Truth is come, He will teach you all truth."

"The Kingdom of Heaven is as a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds; and when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches so that the birds of the air may dwell under the shadow thereof." The seed and the tree—so different in appearance, yet always the same. So simple the seed, so complex the tree, yet complete in their unity. The seed so new, the tree, so old, yet never a break in continuity.

A month later I was received into the Catholic Church, and ever since then I have known what it is to share the certain conviction of that little Catholic schoolboy, who was not ashamed to bear witness to his faith to a grown-up stranger in a London street. We are not strangers now.

HOME IS WHERE THE HEART IS

The French sculptor, Alexandre Falguiere, did great work in his time; nymphs and goddesses, exquisitely chiseled from the cold marble, yet singularly un-Greek because of the Christian civilization reflected in their faces; the virile, tender St. Vincent de Paul, with two little children in his arms; and the heroic figure of Cardinal Lavigerie holding the cross before his converts of the desert.

But there is another—a masterpiece done in Falguiere's youth, which alone would entitle him to the gratitude of Catholics. It stands in the gallery of the Luxemburg and shows the young lad Tarcisius, beaten to death by the Roman street mob, the Blessed Sacrament carried next to his heart, while on his way to some Christians about to suffer martyrdom. It is related of him that as he passed a great house on that last morning of his life, a noble lady who stood in the portico, attracted by his beauty, asked his name and where his parents lived. "I am Tarcisius, an orphan boy," he responded with a smile, "and my home is not here."

How the words came ringing down the centuries. Bands of golden sunshine fall across the path, inviting us to loiter by the way; voices of friends urge to the joys of companionship on the open road; pleasure stands upon the threshold and beckons to the banqueting hall; but we may not stop. Better the dust of the highway or martyrdom, if need be, with our Lord treasured in our bosom, than comradeship or pleasures, if these mean neglect of Him.

The faith which in the youth Tarcisius was spontaneous is, with most of us men and women of the world, a philosophy which, though Divine, is hardly acquired. Happy is he who can declare with the sincerity of conviction, "My home is not here."—Ex.

DIED

MCDONALD.—At Braeside, Ont., on December 1st, 1916, Mrs. John McDonald. May her soul rest in peace.

MACDONALD.—At Harrison's Corners, Ont., on December 9, 1916, Mr. D. A. A. MacDonald, aged seventy years. May his soul rest in peace.

MATTHEWS.—At his home in Holland Township, on Monday, Dec. 11, Mr. David John Matthews, aged thirty one years. May his soul rest in peace.

Wise men are as rare in any age as owls in a desert.

TEACHERS WANTED

A NORMAL TRAINED TEACHER FOR Bamberg Catholic Separate school for the year 1917. Duties to commence Jan. 2nd. State salary expected with appl cation to J. W. Hartleih, Sec. Treas., Bamberg, P. O. 1992-2

WANTED A CATHOLIC TEACHER WITH a 1st or 2nd class certificate. Must be capable of teaching French and English. Duties to start immediately. Apply to Zelin St. Jean, Tilbury, Ont., Box 191, 1992-2

TEACHER WANTED FOR SEPARATE school, Sec. No. 2, Hullett, a second class Normal trained. Duties to commence Jan. 3rd, 1917. Twenty on roll. Convenient to church. Apply to Geo. Corbert, Sec., R. R. No. 1, Clinton, Ont. 1989-tf

QUALIFIED TEACHER WANTED FOR Separate school, Section No. 9 and 14 Rochester, able to teach French and English. State experience. Salary $600 a year. Apply to Victor Gagnon, Sec. Treas., Ruscomb, Ont. 1991-3

TEACHER WANTED FOR S. S. S. NO. 13, Peel. Second class professional certificate. Salary $550. Two and a half miles from town and convenient boarding house, with Rural mail and telephone. Apply to Edward Gaynor, Arthur, Ont., R. R. No. 4. 1991-3

TEACHER WANTED, FOR S. S. NO. 2, GURD & Himsworth, having 2nd or 3rd class certificate. Must be qualified. Salary $450 to $500 per year. Address to Casper Verslegers, Sec., Trout Creek, Ont. 1991-tf

TEACHER WANTED FOR CATHOLIC Separate school, Section No. 6, Township of Sherwood, Co. Renfrew, and Province of Ontario, in the village of Barry's Bay, holding a second class professional certificate, for Senior class room of said school, No. 6. Apply to William Kirwan, Sec. Treas., Barry's Bay, Ont. 1993-2

WANTED

FARMER WITH BEST OF REFERENCES and who understands all kind of mixed farming, machinery, cattle and horses wishes to hear from any party wanting to hire a farm manager. Must be near Catholic church and school. Kindly state salary and particulars in first letter. All questions answered promptly. Address Box A., CATHOLIC RECORD, London, Ont. 1992-2

NURSES WANTED

THERE ARE SEVERAL VACANCIES IN the training school. Applicants must be twenty years of age. Apply to Supt. of Nurses, Good Samaritan Hospital, Suffern, N. Y. 1993-3

HELP WANTED

WANTED A FARMER TO TAKE CHARGE of a small farm in connection with a Catholic institution in Western Ontario. Experience in the care of dairy cows and in the growing of vegetables required. Address Box D., CATHOLIC RECORD, London, Ont. 1989-tf

AGENTS WANTED

Agents Wanted in every city and town in Manitoba Alberta, Saskatchewan, and British Columbia. Must have good references. Apply to

The Manager,
Catholic Record,
London, Ont.

Cribs, Infants Vestments, Etc.

FOR CHRISTMAS

ORDO

Send Orders now to ensure early delivery.

Mission Supplies
OUR SPECIALTY

W. E. BLAKE & SON, Limited
123 CHURCH STREET
TORONTO, CANADA

Ordos 1917

WILL BE READY IN A FEW DAYS

ORDER NOW

The Catholic Record
LONDON, ONT.

An Ideal Xmas Gift

BEAUTIFUL JEWELED
Gold Plated
Rosary $1

Rosary 19 inches long, and sent in satin lined case. Can be supplied in Amethyst, Sapphire, Topaz and Emerald. Mailed anywhere postpaid on receipt of price.

W. E. Blake & Son, Limited
123 Church St. TORONTO, CANADA

Very Complete FIRE-PROOF
STEEL CABINETS
to hold your Censer, Charcoal, etc., at the
PRICE OF $20

Christmas Gifts
BEAUTIFUL New PICTURES
OF SISTER TERESA
(THE LITTLE FLOWER)
AND ST. RITA
Patron of Impossibilities

Gold Filled Rosaries
Prayer Books
WRITE TO

J. J. M. LANDY
405 YONGE ST. TORONTO

MEMORIAL WINDOWS
ENGLISH ANTIQUE
STAINED GLASS
LYON GLASS Co.
141-3 CHURCH ST. TORONTO ONT.

Before Insuring Your Life
PLEASE OBTAIN THE RATES OF
THE MUTUAL LIFE OF NEW YORK

73 years honorable record; no stockholders to pay dividends to; all the profits go to the policyholders. No tying up your profits for 5, 10 or 20 years. Dividends paid annually, while you are alive to receive them.

LONDON OFFICE
Royal Bank Building, 2nd Floor
TAKE THE ELEVATOR

THE HOME BANK OF CANADA
ORIGINAL CHARTER 1854

BRANCHES AND CONNECTIONS THROUGHOUT CANADA

There are many hundreds of substantial savings accounts with the Home Bank that were started years ago with a deposit of one dollar. Your dollar is always welcome. Full compound interest paid at highest bank rates. F 6

LONDON OFFICE 394 Richmond St. F. M. REYNOLDS Manager

OFFICES IN MIDDLESEX COUNTY

LONDON, MELBOURNE, KOMOKA, THORNDALE, DELAWARE, ILDERTON, LAWRENCE STATION

Our Library

Best Catholic Authors Postage Paid. Each 50c

NEW TITLES NEXT WEEK

NOVELS

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 themselves which bring him before her parents in a more favorable light, and results in her marriage.

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

Light Of His Countenance, The. By Jerome Harte. A highly successful story The plot is flawless, the characters are natural, their conversation is sprightly and unhampered, and there are bursts of genuine comedy to lighten the tragic darker shades.

Little Marshalls At The Lake, The. By Mary F. Nixon Roulet.

Lost Jewel of The Mortimers, The; by Anna T. Sadlier.

Louisa Kirkbridge, by Rev. A. J. Thebaud, S. J. A dramatic tale of New York City after the Civil War, full of exciting narratives infused with a strong religious moral tone

Maiden Up-To Date A; by Genevieve Irone.

Magic of The Sea, The; or, Commodore John Barry in the Making, by Captain James Connelly. It is a historical novel, and well fit to take its place beside "Richard Carvel."

Mantilla, The; by Richard Amerle. The Mantilla is a romantic tale of insurrectionary Cuba, with Bob Weldon, engineering student and football king, as hero; and Mary Dunleaven Mercaderes, otherwise Corita, for heroine.

Marian Elwood, by Sarah M Brownson. The story of a haughty society girl, 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.

Marcella Grace. By Rosa Mulholland. The plot of this story is laid with a skill and grasp of details not always found in novels of the day while its development bears witness at every page to a complete mastery of the subject, joined to grace and force of diction.

Marriage of Laurentia, The; by Marie Haultmont. We are certain it will be of great interest, especially to fair readers.

Master Motive, The; by Laure Conan. A Tale of the Days of Champlain. Translated by Theresa A. Gethin.

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

Merchant Of Antwerp, The; by Hendrick 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 position.

Merry Hearts And True, by Mary C. Crowley. A collection of stories for Catholic children, including "Little Beginnings," "Bind Apple Woman," "Polly's Five Dollars," "Marie's Trumpet," and "A Family's Frolic"

Mesalliance, A. A Novel, by Katherine Tynan.

Miss Erin. By M. E. Francis. A captivating tale of Irish life redolent of genuine Celtic wit, love and pathos and charming in the true Catholic spirit that permeates every page

Milly Aveling. By Sara Trainor Smith.

Mirror The; by Mary F. Nixon.

Monk's Pardon, The. By Raoul de Navery. An historical romance of the time of King Philip IV. of Spain.

Mystery of Hornby Hall, The. By Anna T. Sadlier

Mystery Of Cleverly, The By George Barton.

Mystery of Naples, The; by Rev E. P. Graham. With six illustrations.

My Lady Beatrice. By Frances Cooke. The story of a society girl's development through the love of a strong man It is vivid in characterization, and intense in interest.

New Scholar At St. Anne's, The. By Marion J. Brunowe.

Ned Rieder. By Rev John Weis.

Old House By The Boyne, by Mrs. J. Sadlier. Picturesq scenes and incidents true to life in an Irish Borough

Orchids. A novel by Lelia Hardin Bugg.

Orphan 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.

Other Miss Lisle, The. By M. C. Martin. A powerful story of South African life It is singularly strong and full of action, and contains a great deal of masterly characterization.

Outlaw Of Camargue, The. By A. de Lamothe. This is a capital novel with plenty of "go" in it.

Parting of the Ways, The; by Florence Gilmore.

Pearl Of Antioch by Abbe Bayle. A charming and powerfully written story of the early ages of the Church.

Petronilla, and Other Stories. By Eleanor C. Donnelly.

Playwater Plot, The. By Mary T Waggaman.

Poverina. By Evelyn Buckenham.

Return of Mar O'Murrough, The; by Rosa Mulholland The sons and daughters of Erin will find this delightful volume a source of real pleasure.

Rose of The World. By M C. Martin. A very sweet and tender story, and will appeal to the reader through these qualities.

Rosemary, by J. Vincent Huntington. One of the best Catholic novels ever written

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

Secret Of The Green Vase, The By Frances Cooke. The story is one of high ideals and strong characters. The "secret" is a very close one, and the reader will not solve it until near the end of the book

Shadow Of Eversleigh. By Jane Lansdowne. It is a weird tale, blending not a little of the supernatural with various stirring and exciting incidents.

Sins of Society, The; by Bernard Vaughan, S. J. Words spoken in the Church of the Immaculate Conception, Mayfair, during the season 1916.

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

So 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

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 Dickens

Stanmore Hall and Its Inmates, by the author of "By the Grey Sea." "An Old Marquise." "Mere Gilette."

Strawcutter's Daughter, The; by Lady Georgianna Fullerton. An interesting Catholic story for young people.

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.

Tempest Of The Heart, The. By Mary Agatha Gray A story of deep feeling that centers around a young music musician.

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

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

The Waters Of Contradiction by Anna C. Minogue. A delightful romance of the south and southern people

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.

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

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.

Told In The Twilight. By Mother M. Salome.

Trammelings and Other Stories, by Georgina Pell Curtis.

Trail Of The Dragon, The; and Other Stories, by Marion F. Nixon-Roulet and other leading Catholic authors. A volume of stories which make very interesting and profitable reading for young and old

Treasure of Nugget Mountain, The. By Marion A. Taggart.

Turn Of The Tide, The. By Mary Agatha Gray There is a complexity in the weaving of this story, that will keep the reader in suspense till the very end.

Unbidden Guest, The. By Frances Cooke. A tale of hearts that love, suffer, and win. It is a uniquely conceived tale, full of unexpected complications, and with a heroine who is so truly Catholic as to be an inspiration.

Wayfarer's Vision, The; by Rev. Thomas J. Gerrard. Altogether a most fascinating book, and one which tends to strengthen the soul in its Godward effort.

Winnetou, The Apache Knight. By Marion A. Taggart.

With A Pessimist in Spain, by Mary F. Nixon. With 13 illustrations.

The Catholic Record
LONDON, CANADA