

well any Gentile except the corner policeman, and a Kentucky mountaineer, who had been reared with the idea that Jews have horns, are put into the same squad both of them are bound to be broadened by it. And, provided they are normal, average boys, as they are likely to be, they probably become buddies to the great advantage of both of them."

But the influence upon the chaplains themselves he finds comes from the respect for religion which was enforced by the position assigned to them in the military establishment. To maintain this position, it was necessary that some degree of unity be maintained in the corps of chaplains. Were they always at odds, or even given to generally emphasizing their differences, nothing could be done in a body like the army, hence they must and did unite, as Rabbi Levinger says, "for everything but worship," and Protestantism, it seems, had few scruples even on that score. Its pathetic inadequacy to present anything definite is unconsciously shown in the following account.

"One evening Chaplain Paul Moody of the senior chaplain's office gave us an inspirational appeal derived from his own experience and his observation of so many successful chaplains at the front. Afterward, informally, a Catholic told us briefly what we should do in case we found a dying Catholic in the hospital or in the field, with no priest at hand. Then I was asked how best the others might minister to a Jewish soldier in extremity. I repeated to them the old Hebrew confession of faith. *Shema Yisrael*. . . Hear O Israel, the Lord is our God, the Lord is One. I told them to lead the boy in reciting it, or if necessary just to say it for him, and the next morning when I brought down copies of the words for them all I was deeply touched by their great eagerness to have them and to know them."

Here we have it. The Jewish Rabbi had something definite, something tangible, "Shema," the ancient creed of Israel, with which the dying Jew could make his act of faith, and with which he could pass unafraid into the presence of Jehovah of Sabaoth. The Catholic priest was able to give a clear set of instructions, plain, simple, easy, which anyone, Catholic, Protestant, or Jew, could easily master and which could, in the absence of facilities for the sacraments be means of grace to the soul. But what had the Protestant chaplain to offer that it might be given to those dying ones who had called themselves Protestants? "An inspirational appeal" is all that even the courteous Rabbi can make out of it, and what will an inspirational appeal do for a man, torn by the explosion of a shell, wounded, broken, dying? He must see his Catholic brother steadfastly gazing into the face of One who bore His sufferings that the sufferings of men might not be eternal, and calling upon His sacred Name, and upon the name of His Blessed Mother, with a firm confidence. He must look upon his Jewish companion, calmly reciting or assenting to the repetition of the faith professed by God's chosen people since the days of long ago when first they entered the "Promised Land," an earnest of that land of the blessed into which he even now trusts he is about to go. And then he must himself slip through that mysterious portal into the unknown with nothing tangible, an inspirational appeal, a mere sentimentalism, echoing upon his dying ears, the very essence of unreality and futility. Is it any wonder that those brought up in such a system or lack of system are turning further and further away from it? Even with the broadening experiences of army life, many of them have even now been able to divest themselves sufficiently of their ancient prejudices to accept the full graciousness of the Catholic Faith; racial antipathies will keep them from accepting orthodox Judaism, and in their dilemma they fervently attempt social substitutes, endeavoring to obtain peace of soul by plunging so deeply into these activities, that they hope to be able to still the yearnings of their own hearts. And while this philanthropic work, together with "modernism" in belief, which is highly extolled elsewhere in this same issue of the Biblical World, to which we are referring, may lull some spirits into rest, those more actively devout will not be content until, like St. Augustine, they find rest in God, and in the fulness of His truth.

Judaism had its day of authority. In its time and for its purpose it was a religion given by God Himself. Its day was the time of preparation. "In the fulness of time God sent forth His Son, born of a woman, born under the law, that he might redeem them that were under the law" and to make them heirs of heaven in His new and glorious Church. But Protestantism has no part in the glory of either of them. It never was authorized by anything save the will of sinful men, and its results are what may be expected from its origin. It is a complete and absolute failure. "Between two stools one falls to the ground." Man asks something to which he can hold as he passes into the beyond. Protestantism offers him a phantasm, with it he goes forth fearful and empty handed. The responsibility of Catholics who have that to which they may cling in confidence, is tremendous. The Church in this country is awakening to that fact. May she never fail, "in season, out of season" to proclaim her truths, to hold up before the eyes of a tortured world the Crucified Christ who promised if He were "lifted up" to "draw

all things unto Himself." In Him and in His Church alone is there any hope. May we never be slack in our duty to proclaim this before all men and offer them that haven which so many earnestly desire but which they have never known and which it is ours and ours alone to make known to them.—Floyd Keeler in America.

BLESSINGS OF THE XMAS SPIRIT

By the Rev. Albert Muntz, S. J.

The face of the earth has not yet been renewed, the dawn of blessed peace has not yet broken over the whole world, the sons of men have not yet tasted the sweet fruits of the period of the universal brotherhood. Strife and angry quarrels, mutual distrust and envy still separate those who should be united in the bonds of gracious fellowship. But who will say that men do not long more earnestly today than ever before for the advent of that glorious era when hatred and social bitterness will be forgotten, and when out of the discontent and confusion of the times shall rise the city of peace and a league of nations dedicated to the welfare and elevation of mankind?

And why is it that men today after so many abortive attempts to inaugurate that day of universal peace and harmony, after so many sanguinary wars, still have hopes of the promised period when men shall beat their swords into plowshares, and that they will confidently await the coming of the time

"When the war-drum throbs no longer
And the battle flag is furled;
In the Parliament of nations,
The federation of the world?"

THE PRINCE OF PEACE

It is because nineteen centuries ago the "Star rose out of Juda" and because the Prince of Peace and the Expected of Nations came to dwell among the children of men. The great promise He held out to them of a new day of gladness and world-wide harmony has, indeed, not yet been realized. But it is not owing to the failure of the Prince of Peace to bring the gifts and blessings needed by men to rebuild their social order and to establish the era of Christian fellowship.

No, men themselves are to blame. They refused, and many still refuse, to walk the ways that lead to individual happiness and to social peace and progress. They preferred, and still prefer, to listen to the voice of angry passion, to pride and lust and avarice. The shepherds who were blessed with the vision of the glory of the first Christmas teach us how we may gain the priceless graces and privileges of the Nativity of the Lord Christ. They were men "of good will." They had cast out of their hearts envy and hatred and self-seeking. They were not promoters of social unrest and enemies of the established order. They labored for social peace by performing well the tasks that had fallen to them in the world's work.

MUTUAL CONCESSIONS NECESSARY

The reason then why the "peace of Christ" does not yet abide in society, is that the components of that society, individual men and women, are not "of good will." They do not want to make those concessions which we must all make to tone down individual shortcomings and to eradicate selfishness and avarice and envy. The proud cry of Lucifer "I will not serve" has run down the ages. And wherever that cry prevails, there peace must hide her face, and the spirit of brotherhood and glad service can find no home.

It is not then that the message of the First Christmas, the message of "great joy to all the world," has lost its meaning for the men of our time. No, the Christmas message still brings healing and uplift to millions of bleeding, broken hearts. It still enters with genial warmth and sunshine into the palaces of the rich and into the hovels of the poor. It still expands the soul of employer and wage-earner. Alas, that its uplifting appeal does not reach the hearts of all men!

EVILS OF THE WORLD

But we have already pointed to the reason why the joy of the Saviour, the joy which He alone could bring, is not found in many sections of the community. The fault lies in society itself. The vices which the Saviour had come to cast out of the social body and flourish; the virtues He came to teach are contained. He came to cast out sin and evil desires from the hearts of men. But too many there are who make friends with sin. He came to teach humility and charity and obedience. But men hearken to the demon of pride, are hard hearted and too conceited to obey.

The great saint and social reformer of the thirteenth century, St. Francis of Assisi, had to contend against these very evils. So he brought the men of his time—rich and poor, young and old, saint and sinner, to the "Crib of Bethlehem," and to wealthy ladies and aristocrats, to fishermen and peasants, of the love of the Christchild, for men, told them of the virtues He teaches us all, and of the path to happiness which He pointed out. And the "poor little man," as he was called, won the day. The simple sermon was successful beyond expectation. Peace and harmony took up their abode in homes and cities where before had raged hatred and rebellion.

LESSONS FOR OUR TIME

In these days of social upheaval and revolution, of strikes and labor unrest, of class hatred and of race riots, we too need the spirit of the gentle Christ. We need once more to learn the meaning of the blessings of peace. We must learn above all, not to place our happiness in the possession of earthly goods which soon vanish. We must learn that there are nobler quests than the heaping up of great fortunes in mines and money, in acres and houses and farms. We must learn the duty of Christian helpfulness towards those in want. Pope Leo XIII. has briefly expressed this obligation in his Encyclical on "The Conditions of the Working Classes." He says: "Whoever has received from the Divine bounty a large share of temporal blessings, whether they be material and corporal, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and at the same time, that he may employ them, as the steward of God's Providence, for the benefit of others."

The value of the lessons of poverty and mutual helpfulness taught by the Infant Saviour accounted by all thinking men as of the highest consequence in all real social progress. Professor William James says of "poverty": "When one sees the way in which wealth getting enters as an ideal into the very bone and marrow of our generation, one wonders whether a revival of the belief that poverty is a worthy religious vocation may not be . . . the spiritual reform which our time stands most in need of."

The Catholic people have then a splendid opportunity to spread abroad "the charity of Christ," and to work for social peace and progress by learning once again the practice of the "social virtues" from the Infant Saviour. Christmas still has the same sweet, uplifting message after these 1900 years. And only when the spirit of the Christchild, the spirit of love, once more reigns in the hearts of men shall there come the great gladness to all the world.

THE MASS IN THE NEW TESTAMENT

In Scriptural proof of all the Sacraments we find that our Lord first promised either in words or in parable that He would institute the Sacrament and later on we would find the actual fact of institution. Many dogmatic writers find such method in the institution of the Holy Sacrifice of the Mass. They find in the dialogue between Christ and the Samaritan woman at Jacob's Well a prophetic reference to the Mass.

We read in the Gospel of St. John that our Lord with His disciples was passing through Samaria and came to a city which is called Sichar, near the land which Jacob gave to his son Joseph. He reached what was called Jacob's Well. A woman of Samaria came to draw water from the well, and Jesus asked a drink of her. In the conversation that followed our Lord said to the Samaritan woman: "Woman, believe Me, that the hour cometh when thou shalt neither adore this mountain nor in Jerusalem adore the Father. But the hour cometh, and now, when the true adorers shall adore the Father in spirit and in truth." To appreciate this prophecy of our Lord we must remember that the difference between the Samaritan and the Jews did not relate to the ordinary private offering of prayer but to the solemn public worship that was embodied in a real sacrifice. It would seem, then, that Christ referred to a future real Sacrifice which would not be confined to the city of Jerusalem but would "captivate the whole world."

Many Biblical students find another proof that the Eucharist is a real Sacrifice in the words of Saint Paul to the Hebrews: "We have an altar whereof they have no power to eat who serve the tabernacle." The Apostle of the Gentiles has just contrasted the Jewish food offering and the Christian altar food, the partaking of which was denied to the Jews. If it be question of an altar there must have been a sacrifice of a sacrifice. Since the food which the Christians alone are permitted to eat is the Eucharistic Food, we may rightly conclude that this Eucharistic Food is both a Sacrament and a Sacrifice.

The great proof for the Sacrificial character of the Eucharist is found in the words of institution and most clearly in the words of consecration that are pronounced over the Chalice. We find these passages from the Synoptic Gospels. In Matthew we read: "For this is My Blood of the New Testament, which shall be shed for many unto the remission of sins." In Mark: "This is My Blood of the New Testament, which shall be shed for many." In Luke: "This is the chalice of the New Testament of My Blood, which shall be shed for you." In Saint Paul's Epistle to the Corinthians we read: "This chalice is the New Testament of My Blood."

From these texts three conclusions are drawn by Catholic theology. The "shedding of blood" spoken of took place at the Last Supper. This "shedding of blood" was a true and real Sacrifice and was considered a permanent institution in the Church. When Christ spoke the words over the chalice He used the present tense. The tenses used by Christ indicate, according to a fixed grammatical rule of New Testament Greek, that He denoted not something that was in the near future but strictly in the present. The words of Saint Luke clearly indicate that the shedding of

Blood appears as taking place directly in the chalice.

That the phrase "to shed one's blood" for others unto the remission of sins is genuinely Biblical language relating to sacrifice and in particular to the sacrifice of expiation, is freely admitted by the Protestants. They cannot question this meaning because it is plainly indicated in both the Old Testament and the New Testament. In opposition to Catholic teaching that at the Last Supper our Divine Saviour really offered Sacrifice, they hold that our Lord referred not to what was taking place then but to the Crucifixion that was to take place the day following. The double consecration of bread and wine then and there mystically separated His Blood from His Body and in the chalice His Blood was poured out in a sacramental way which clearly indicates that the Last Supper was not only a Sacrament but also a Sacrifice. Some of them uphold that the "pouring out of the chalice" meant nothing more than the sacramental drinking of His Blood. If that be true then the words of Christ would be "Drink ye of this; for this is My Blood which is being drunk." This would be a meaningless repetition of which we could not without blasphemy accuse our Divine Saviour. The words of Christ read "Drink ye all of this, for this is My Blood, which is shed for many unto the remission of sins." This gives unquestionable proof that there was not only a Sacrament but also a Sacrifice.

The four passages that were quoted from the Synoptic Gospels and Saint Paul speak of the "Blood of the New Testament." We find a parallel in the Old Testament. By command of God Moses sprinkled the people with the true blood of an animal and added as Christ did the words of institution: "This is the blood of the covenant which the Lord hath made for you." Saint Paul, after repeating this passage, solemnly demonstrates the institution of the New Law through the Blood shed by Christ at the Crucifixion, when the Saviour Himself with equal solemnity says of the chalice, "This is My Blood of the New Testament."

There is scarcely need to add that Christ intended this Sacrifice to be a permanent institution in His Church. The Sacrament of the Eucharist and the Sacrifice of the Mass endure together. Saint Paul puts into the mouth of Christ the words: "This do ye, as often as you shall drink, for the commemoration of Me." Immediately after our Lord had Himself offered the Sacrifice of the New Law in an unbloody manner, He gave the power to His Apostles to do the same, commanding the renewal for all time of the Eucharistic Sacrifice in the Church: "Do this for a commemoration of Me."—Catholic Sun.

GOD SAVE ALL HERE

There is a prayer that's breathed alone
In dear old Erin's land;
'Tis uttered on the threshold-stone
With smiles and clasping hand;
And oft, perchance, 'tis murmured low,
With sigh and falling tear.
The grandest greeting man may know,
The prayer, "God save all here!"

In other lands they know not well
How priceless is the lore
That hedges with a sacred spell
Old Ireland's cabin door;
To those it is no empty sound,
Who think with many a tear
Of long-loved memories wreathing round,
The prayer, "God save all here!"

Live on, O Prayer, in Ireland still,
Live on for evermore,
The echoes of her home to fill
When uttered at her door,
And guarding by its holy spell
The soul and conscience clear,
Be given on each heart as well,
The prayer, "God save all here!"

SICK CALLS

Every Catholic will, at some time in his life, be called upon to care for a sick friend or relative. It is therefore of great importance that every one know just what to do when the emergency arrives. Aside from the duty of obtaining the best possible medical service and nursing, it is of paramount importance that the priest be called in time, so that the spiritual welfare of the patient be guarded.

When should we send for the priest? Generally speaking, whenever it becomes apparent that there is danger of death. Such diseases as typhoid fever, diphtheria, pneumonia are to be considered as dangerous; and the priest should be notified. Frequently the patients recover. But, in many cases, the malignant nature of the ailment does not manifest itself until the fever rises so high that the patient becomes delirious. And then it will be impossible for the priest to obtain a confession.

Many people do not send for the priest until the hour of the death agony has set in. This is most unjust to the sick person. For it is very difficult for one expiring to pray devoutly or to receive the sacraments with as much devotion as he or she would wish. Besides the priest may be detained, or may be engaged in some work which he cannot leave, and his arrival at the sick bed may be too late.

Sometimes it is advisable to notify the priest even though there is no apparent danger of death. Thus, for

instance, if we know the sick person to have been careless in religious matters, and probably to be in the state of mortal sin, the priest should be acquainted with the conditions, and will be able to decide whether or not a visit from him would be advisable.

But perhaps there is a Catholic in your home, whom you know to be dangerously sick, but refuses to have the priest come until he expressly sends for him. In such cases be it remembered that the sick, very seldom know the dangerousness of their ailment, and they refuse to believe that there is a possibility of an early demise. Send for the priest even against the wishes of the patient. Or, at least, inform the pastor of the nature of your patient's illness and his unwillingness to have spiritual ministrations.

But what shall we do in cases of accidental deaths, or deaths due to heart-failure, electrocution, drowning, etc.? Notify the priest as soon as possible. Medical science has established the fact that in instances of sudden death, life does not expire with the last breath, but may be latent for hours. No matter what the appearance of the supposed corpse, no matter if everything seems to indicate lifelessness, call a priest. If the victim had only a moment to make an act of imperfect contrition, the anguish or the absolution will save his soul. The Sacraments are for us people, and for that reason should not be denied them if there is the least hope of life existing. That hope is present in cases of sudden death; for we have the testimony of medical men the world over to prove the existence of latent life after apparent death.—"Father Tom."

BOYS AND THEIR READING

It matters very much what a boy reads. If his eager and impressionable mind be filled with deleterious trash which, masquerading as literature for boys, throws a glamour over crime and criminals, harm must be done him. His moral sense becomes blunted, the bad atmosphere which pervades the trashy books he reads asserts its influence over him and he drifts into evil ways. "His head has been turned by reading bad books" is one of the most frequent pleas made on behalf of boys brought into court for petty crime. And the plea is usually accepted, as the judges know from experience that it is true. Knowing how widespread is the mischief done by undesirable boys books, ought not everyone interested in work among boys try their utmost to kill this pernicious thing? Is it not a moral obligation upon us all that we should give hearty cooperation to those who are trying to prevent the spread of this baleful and mischievous influence?—Catholic Columbian.

HOLY WATER IN THE HOME

It is much to be regretted that the salutary power and exceedingly great efficacy of sacramentals, that is articles which are blessed by the Church are often so little known and valued. Among these is holy water. If all Catholics realized the efficacy and power holy water possesses for soul and body providing it be used with faith and devotion, every dwelling would have its holy water fountains; they would not be dry as is often the case, but would be kept well supplied with the blessed water, so beneficial for ourselves, and for the poor souls in Purgatory.

But whence has holy water its great efficacy and power? From the prayers of the Church. As often as the priest blesses water, he does so not in his own name, but in the name of the Church, the spouse of Christ, whose representative he is. Our Lord always accepts the prayers of the Church with complacency, and is ever ready to grant the petition, providing the person himself places no obstacle in the way, and what is asked is for his spiritual welfare.

Therefore, if a Christian takes holy water, and sprinkles a drop of it on himself, or on another person, the prayers of the Church uttered by the priest in the blessing of the water, ascend to heaven each time and draw down graces and blessings for soul and body, upon all that are sprinkled with the blessed water. It dispels the power of the evil spirit, and for this reason Christians commonly use the saying, "He hates this or that as the devil does holy water." Thousands of instances could be enumerated showing the terrible fear the evil one has of holy water.—Catholic Bulletin.

THE WORKINGMAN'S FRIEND

The recent death of John Mitchell, second only to Samuel Gompers as a labor leader, recalls the contention we have frequently made that the Catholic Church is the laboring man's truest friend. Mr. Mitchell became a convert to the Church seven or eight years ago, and, in a statement given to the press at the time, told how he had found not only the truth in a religious way, but the principles on which just treatment of the working man must be based. Mr. Mitchell was elected President of the United Mine Workers in 1899, and was re-elected every year thereafter until 1908, when he resigned because of ill health. He was also Vice President of the American Federation of Labor

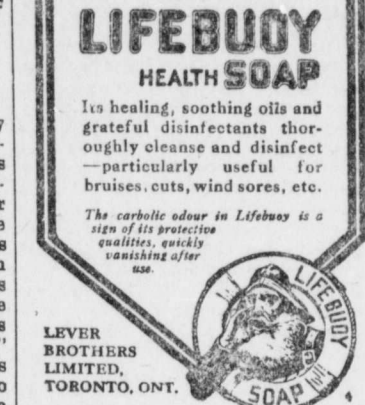
from 1898 to 1914. At the time of his death, Mr. Mitchell was Chairman of the New York State Industrial Commission.—Our Sunday Visitor.

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