

RALLY FOR CHRISTIAN DEMOCRACY

Joseph Husslein, S. J., in America

Christian Democracy is the highest expression of social science illuminated by the light of faith. The name itself, as Pope Leo XIII. was careful to explain, is not meant to convey any political significance. There is question solely of a democracy of social endeavor, a "popular action" for the common welfare in which all alike are to participate. does not preclude the efficacy of the ballot, but rather supposes the full and intelligent Christian use of it as a powerful means for the promotion of social justice.

Christian Democracy is based upon the fundamental truth that society is a moral organism: a social body all the members of which are united for a common purpose, by a common bond of brotherhood, under the common fatherhood of God. lives in a community for his personal advantage only," says Pope Leo XIII. in his Encyclical on "Christian Democracy," cited throughout these pages; "he lives for the common good also." Each member is there fore to contribute his own share the welfare of the entire body, and that body, in turn, must reasonably provide for the welfare of its individual members. In every conflict between private and public interests the former must yield to the latter, since the common good is the supreme social law. This however, does not imply the Socialistic abrogation of inviolable individual rights. It does not imply the negation of all private capital, but its proper restriction and regulation. Due precedence must, moreover, be given to all the interests of a higher Right reason demands that spiritual claims prevail over merely temporal considerations.

Christian Democracy is earnestly concerned for the welfare of all classes of society, yet it openly professes to devote itself primarily to in particular, stand in need of its assistance. Its chief aim is thus expressed by the Sovereign Pontiff:

To make the conditions of those who toil more tolerable; to enable them to obtain, little by little, those means by which they may provide for the future; to help them to practise in public and in private the duties which morality and religion inculcate; to aid them to feel that they are not animals but men, not enable them to strive more zealously which is necessary: that ultimate good for which we are all born into will. this world. This is the intention: this is the work of those who wish that the people should be animated by Christian sentiments and should protected from the contamination cialism which threatens them.'

Christian Democracy, in a word, is not satisfied with a national prosperity, which may be based entirely upon the excessive wealth of a privileged class, but seeks to bring about a public prosperity in which all alike share in due measure. It has no fatuous delusions about a Socialistic abolition of classes, but neither will it admit the denial, in practical life, of the brotherhood of men. Therefore it demands a mutual love and consideration and a just regard for the full dignity of every human being made to the likeness of God. It will bitterly fight the attempts of Socialism to interfere with the individual rights of citizens, whether capitalists or laborers, but it will no less fearlessly erect an adamantine wall of public opinion and civil law against the encroachments of liberalistic capitalism, based not upon individual right but upon individual privilege opposed to the common

There is one lesson, above all others, which it would bring home to the hearts of men, and this is that no social regeneration is possible in our century, or in any century, ex-

cept by the aid of religion : It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion. For even though wages are doubled and the hours of labor are shortened and food is cheapened, yet if the workingman hearkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immorality. his labors and his gain will avail him

So likewise the additional profits of rationalistic capitalism, without regard for God and His Commandperdition. Nothing can ever still the unrest of a State in which Godless labor is gathering its resources for a labor is gathering its

talism. Neither will ever be satisfied; Ireland. He didn't make any dis-neither will ever say enough, whether tinction in religion. One and there be question of wages on the one side or of profits on the other. The law of force alone restrains them, and when this dam is broken, nothing but the deluge can follow. Labor and capital will alike be involved in over the top fifteen times although the common ruin. To save civiliza-tion from this impending catastrophe, official recognition ought to prove Pope Leo XIII. solemnly sent forth his warning to the world:

need for a union of brave minds with all the resources they can command. The parvest of misery is before our eyes, and the dreadful projects of the most disastrous national upheavals are threatening us from the growing power of the Socialistic

Hence the imperative need of the Christian Democratic movement, equally opposed to Socialism on the one hand and to rationalistic capitalism on the other. While the former is distinguished from Socialism by the fact that it preserves inviolate all the true rights of property, it is no less sharply contrasted with unrestrained capitalism by its demand for a regulation and restriction of the power and privilege of private capital, rever they are detrimental to the public welfare. In opposition to Socialism, Christian Socialism, Christian Democracy would preserve industrial freedom and economic initiative as the mainsprings of national prosperity, but in equal opposition to encroaching capitalism it would firmly set for it the bounds defined by the greater good of the entire people.

Christian Democracy is the golden mean between the two destructive extremes of Socialistic and capitalistic excesses. It favors free coopera-tion and such a measure of municipal or government ownership of public-service utilities as can best contribute to the general advantage of all the citizens. Much of the success of Socialism comes from the use of Christian Democratic measures as stepping stones to its own pernicious ends. These measures, though deprived of their religious motives and often rendered unjust or revolutionary in their Socialistic application still contain at least a remnant of Christian truth which is used as a bait for the unwary. Socialism, for this reason, has become more dangerous than ever. The time approaches when even the elect may be deceived.

No one, therefore, can fail understand how important it is that the principles of Christian Democ racy be firmly grasped by all Christians. It is no time for mere defensive warfare. Though combating Socialism on the one hand and liberthe interests of the poor, since they, in particular, stand in need of its must lift on high our own glorious standard. Aggressive action is re quired. The teachings of the Gospel and of the natural law must be firmly but carefully applied to all the great social and economic problems of the day. The guidance of the Church is more than ever necessary that men may not be misled by the utterly unwarranted interpretations given to the Scriptures by infidel Socialists. Hence the need of a heathens but Christians, and so to clear, consistent, Christian Democratic movement which, by the cogand more eagerly for the one thing ency and moderation of its arguments, can unite all men of good-

> While Christian Democracy relentlessly opposes the oppression of the poor, it likewise demands justice for the wealthier classes and seeks their cooperation no less than that of the laboring men. It is not, like Social. ism or individualistic capitalism, a mere class system. Like the Church and the Gospel, on which it is founded, it is intended for all alike. There is no Christian who cannot and should not be a Christian Democrat. His Christian faith demands no less of him, if the Gospel of Christ is to have its practical application in his life.

Christian Democracy is not content it likewise recalls to both their sacred duties. While the latter may to bear in mind that their responsibilities are in direct proportion the greatness of the temporal benefits they have received. "We wish them to understand," says Pope Leo XIII., 'that they are not at all free to look after or neglect those who happen to be beneath them, but that it is a

law of love which embraces them all. It seeks to provide for the souls of men while caring for their temporal welfare. It goes about in the spirit tans of Massachusetts were perse-of Christ, with malice towards no cuting Quakers, Baptists, and other man, with good-will for all, battling for justice and the reign of love in the hearts of all mankind.

A TRIBUTE TO THE IRISH

The Chief of the Army Chaplains' Department of England, Major-Gen. eral Simms, D. D., who was recently entertained in Ireland, pays tribute to the valor and bravery of the Irish According to the Freeman's Journal. Dr. Simms "could state without shall be in any ways troubled, molinvidiousness that no matter how ested or discountenanced for, or in Military Service Act by corruption. regard for God and His Commandments, will be new millstones hung around its neck to sink it deeper into perdition. Nothing can ever still their troops had fought none around its neck to sink it deeper into by their valour, heroism and endurance of discountenanced for, or in Military Service Act by corruption. The preparations made the preparation of the preparation of the free exercise thereof. The first of the preparation of the free exercise thereof. The preparation of the free exercise thereof the free exercise thereof. The preparation of the free exercise thereof. The preparation of the free exercise thereof the

all had gained unbounded admiration for their worth and work. Since the beginning of 1915 nineteen of his side had been enlightening in certain circles in "The condition of things at present proclaims vehemently, that there is influence of Irishmen in the interests of the Allied cause.-Catholic Transcript.

A POINTED REPLY

NON-CATHOLIC WRITER TELLS WHY ANTI-CATHOLIC SHEETS THRIVE AND WAX FAT

Fort Worth, Tex., Star-Telegram "Recently we printed from The Manufacturers' Record an extract from an address by a Catholic priest in the Massachusetts National Guard. We reproduced it because we regard ed it as one of the best statements of America's purpose in going to war that we have seen. We would have done the same had it been delivered by a Baptist minister, a Jewish Rabbi or an infidel. The circumstance that it was by a Catholic priest had nothing to do with our action, and cer tainly we were not prompted by a desire to advertise the Catholic Church.

"Imagine our surprise at receiving through the mail a copy of The Star-Telegram's editorial page containing this address, with comment written in pencil along the margin of the page, charging us with 'boosting the Roman Catholics.' The writer says cathedral parish Roman Catholics. The writer says cathedral parish, I ask the privilege he is a subscriber of ours, but he of joining the priests of the archdioneglected to sign his name. Ordinarily we would pay no attention to a communication of this kind, but some of the statements, in our opinion, tumely to which he has recently been demand a reply. For example, the following is written in the margin alongside the address:

" This is intended for the ignorant. A Catholic priest hates liberty.' At the top of the page appears the

following: "'I am a subscriber, but do not approve of The Star-Telegram's boosting the Roman Catholics in many late issues of the paper. Most of such articles as 'a Catholic priest's war message,' are inspired by a foreign power, the Pope, and paid for and offered for publication by the local priest, a man whose real teachwould destroy American principles. No honest American believes this or any other priest is sincere.'

Before commenting on this bigoted and highly prejudicial statement, let us say that no one with authority over the editorial expressions of The Star-Telegram is a Catholic. To this let it be added that in a newspaper experience extending over a number of years, we have never known of a case in which a Catholic priest or layman offered propaganda articles to a newspaper for publication, for pay or otherwise. Indeed, without reflecting upon any other denomination we think we may safely say that as a rule the Catholic Church asks less in the way of publicity than almost any other denomination. It is ridiculous to speak of 'inspired' articles originating at Rome, finding their way into the columns of an

American newspaper.
"We hold no brief to defend the Catholics. But we find in this, as in many other matters, such mistaken and ignorant ideas prevail among some of the people, that in the interest of truth and fairness it is not all ceremonies were directed by Rev. unfitting at times to combat them. Fr. Desjardins, C. F. this man have of American institutions and American history when he can make such a statement as that no honest American can believe this or any other priest is sincere?'
This is just another way of saying that no Catholic can be an honest American. It ought not to be neceswith merely defending the just rights of the rich as well as of the poor, but but the fact is there is a well organ ized propaganda in this country which is based upon that proposinot transgress the laws of Christian morality, the former, too, are bidden movement boast of their Americanism and oppose Catholicism on the ground that it is un-American. They oppose Catholics for public office on that ground, not seeming to realise that their own actions and attitude that their own actions and attitude are un-American, inasmuch as it is May our Star of the Sea to whom declared in the constitution, that summation of Christian charity no less than of social justice. It is the practical application of the Ten Commandments and of the texts. first to establish religious liberty on this continent. They seem not to know that in 1649, while the Purisects, including Catholics, and burning witches, the Catholics of Mary land were passing one of the first toleration acts in the history of the New World. The Maryland Colonial In the operation of the Act, attempts assembly, in which sat eight Catholics and five Protestants, adopted that act which provided: 'Where-tries. as the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequence, and the latter to preserve means a term of imprisonment of mutual love and amity among the quence, and the latter to preserve soldiers and their native chaplains. inhabitants of the colony, no person

combat against equally Godless capi the chaplains that had come from can revolution. They forget the case of Charles Carroll, who when signing the Declaration of Independence was careful that King George would not mistake him for another 1915 of the same name and so signed him-been self 'Charles Carroll of Carrollton.' They forget the address of George Washington to the Catholics of America in which he said: 'I pre-sume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of your government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed. Such people forget all this and more, or they are ignorant of it, else they would never make such statements as that Catholicism's teachings are destructive of American principles. It is not Catholicism, but the teach ings of those who say that no Catholic can be an American, that are destructive of America's principles, for the very soul of America's gov-ernment is freedom for every man, be he Catholic or Protestant, Jew or Gentile, believer or unbeliever, to worship according to the dictates of his conscience or not to worship at | medal was conferred by the British all if he so chooses."

> BISHOP M. F. FALLON ATTESTS ESTEEM FOR ARCHBISHOP SPRATT

Kingston, Nov. 30 .- On the occasion of the sixth anniversary of the consecration of Archbishop Spratt, Bishop Fallon of London, Ont., sent the following telegram to Rev. Father A. J. Hanley, rector of

Kingston born, and a child of the cese in expression of fraternal esteem for the Archbishop, and of unqualified condemnation of atrocious

"M. F. FALLON, Bishop of London.

CATHOLIC AIRMAN'S FUNERAL

Smith's Lawn Camp, Sunningdale, Berks.

As the result of an unavoidable accident which brought his machine down into the sea, Lieut. Aime A Leger, R. F. C., formerly of the 165th (French Acadian) Battalion, Moncton, N. B., made the sacrifice of his life in the execution of his duty at an English Aviation School, on the 12th September, 1917. Arrangements for a worthy funeral were immediately taken in hand by Catholic Canadian Chaplains in the vicinity and, on the Saturday following, the honored remains were brought by his com-rades to a Catholic Church where the parish priest, Rev. F. Haffendor Holy Mass. The full celebrated Liturgy of the Church was accom panied by a Choir of French Canadian Soldiers of a local Reserve, with Rev. Fr. Daniel, O. M. I., at the

organ. The chief mourners, Lt.-Col. L. C. D'Aigle, Lieut. A. H. Belliveau, (165th Battalion,) all the Officers of the 165th Battalion in England and of the R.F.C. as well as many of his Catholic Officers from various English Camps were accompanied as a mark of respect by Brigadier General Landry, and the Headquarters Staff of the local Canadian Camp. The

The gallant young Officer was interred immediately after Mass, by side of comrades previously sacrificed, in the shadow of an Ancient Norman Church, built by the French Benedict Monks in the of Faith. Once more the Sacred Crucifix appeared in those once accustomed precincts, and the fragrance of incense rose into the summer air as the committal service was read by Fr. Daniel. Overhead an aeroplane circled in mute homage to the dead, and many an eye as wet with tears as the Last Post" sounded out, and the Catholic Officers came by one to sprinkle Holy Water on the grave, and offer their last the 165th Battalion was dedicated

AN EYEWITNESS.

PREVENTION OF BRIBERY

Ottawa, Oct .-- In setting up the machinery for the operation of the Military Service Act, special care at bribery are always possible,

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year at the war front acting as an interpreter for the French government, was a recipient of a for distinguished conduct.' government. Although banished from France, Father Sauvage returned to fightfor his country.

ODE ON VENICE

Glory and Empire! Once upon these towers With Freedom-godlike Triad! how ye sate !

The league of mightiest nations, in those hours When Venice was an envy, might abate,

But did not quench her spirit—in her fate All were enwrapp'd; the feasted monarchs knew

And loved their hostess, nor could learn to hate. Although they humbled. With the kingly few

The many felt, for from all days and climes She was the voyager's worship-even her crimes Were of the softer order—born of

Love, She drank no blood, nor fatten'd on the dead, But gladden'd where her harmless

conquests spread; For these restored the Cross, that from above Hallowed her sheltering banners,

which incessant Flew between earth and the unholy Crescent, Which, if it waned and dwindled,

Earth may thank
The city it has clothed in chains, which clank Now, creaking in the ears of those

The name of Freedom to her glorious struggles; Yet she but shares with them a com-

mon woe, And call'd the "kingdom" of a conquering foe— But knows what all and, most of

all, we know-With what set gilded terms a tyrant juggles!

-LORD BYRON

DIED

MARTINI-Suddenly, on Wednesday, Oct. 31st, at her home in Rodney, Ont., Mary Ann, beloved wife of Charles Martini, aged fiftyseven years. May her soul rest in

MARRIAGE

CONNOLLY McCoo-At St. Patrick's Church, Galt, on November 20, by Bev. Father Doyle, Mr. Patrick Connolly to Miss Sarah McCoo.

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TEACHER WANTED FOR PUBLIC SCHOOL
No. 5, West Williams, holding a second
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salary and experience to D. J. McPhee. Sec.Treas, R. R. No. 5, Parkhill, Ont. 2042-2

WANTED FOR R. C. S. S. NO. 1, STANLEY-teacher holding 1st or 2nd class professional. Duties to commence Jan. 3rd Small attendance. Salary \$550 per annum. Apply E. J., Gelinas, Sec., Zurich, R. R. 2. 2042-3.

TEACHER HOLDING FIRST OR SECOND class Normal certificate wanted for South Gloucester school. Salary \$550 per annum. Duties to begin January 2nd, 1918. School situated near church and boarding house, ten miss south of Ottawa city. Apply to Rev. Geo. D. Prudhomme, P. P., Billing's Bridge, Ont. R. No. 1.

TEACHER WANTED FOR SEPARATE School No. 6, Raleigh. Holding a second class professional certificate. Salary \$500. Duties to commence after Christmas holidays. Apply to Wm. A. Dillon, Sec.-Treas., Merlin, Ont. Phone

TEACHER WANTED AT ONCE HOLDING A 3rd class certificate; able to teach both French and English. Salary \$550 per yeer. Apply to Joseph Gagnon, Sec. Treas. Keewatin, Ont. 2038-6 A QUALIFIED TEACHER WANTED FOR S, S. No. 2, Grattan Township, Province of Ontario, Co. Renfrew for year 1918. State salary, qualifications and number of years experience, Address James Harty, Sec., Eganville, Ont., Co.

HOME WORK

officials, in view of the checks and supervisions to be imposed, will be an exceedingly hazardous business.

Word has been received at Notre Dame that the Rev. George M. Sauvage, C. S. C., a professor at the Catholic University, who has spent a veer at the war front acting as an exceedingly hazardous business.

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Alvira, or The Heroine of Vesuvius, by Rev. A. J. O'Reilly, A thrilling story of the seventeenth century.

the year 203. One of the most moving in the annals of the Church.

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

Alias Kitty Casey, by Marie Gertrude Williams, Kitty Casey is in reality Catherine Carew, a girl threatened with misortune, who in an endeavor to seclude herself, and at the same time enjoy the advantages of the country in summer time, accepts a menial position in a hotel, taking the position of waitress refused by her maid, Kitty Casey. The story is well written, and a romance cleverly told. Beech Blaff, by Fanny Warner. A tale of the South before the Civil War. Two other stories are contained in this volume: "Agnes," and "For Many Days."

Blakes and Flanagans, by Mrs. James Sadlier. This book is the masterpiece of the illustrious author whose writings have made her name a household word among the Catholics of America.

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

the Night," without being fascinated with Miss Martinez, whose early life is surrounded with so much interest, Cardome, by Anna C. Minogue, A Romance of Kentucky, Much has been written of the troublescome times from 1860 to 1865, but seldom has a Catholic author taken this historic half decade as material for a story, Miss Minogue is a resident of Kentucky, and in Cardome presents a clear picture of the confusion and uncertainty which existed in that state. The story is admirably presented and bristles with romance and adventure.

Calista, by Cardinal Newman. A tale of the Third Century; attempting to imagine and express the feelings and relations between Christians and heathens of that time.

Captain Poscoff, by Raoul de Navery. A thrilling story of fearlessness and adventure.

Catholic Crusoe, by Rev. W. H. Anderdon, M. A. The adventures of Oven Evans. Esq. Surgeons Mate, set ashore with companions on a desolate Island in the Carribeen Sea.

Cineas, by J. M. Villefranche, A study of civilization and a comparison of Christianity, not only with Paganism and purely human philosophy, but with Judaism also, towards the close of the reign of Nevo. The scenes are laid in Rome and to meet and analyze the different conditions and situations, including the burning of Rome, the author has created imaginary characters such as C neas of the Romail Guard around whose conversion to Christianty the plot of the story is woven.

Commander, The; by Charles D'Hericault. An historical novel of the French Revolution. Consciences. Thoroughly interesting and well written tales of Flemish life, including "The Recruit," "Mine Host Gensendouck," "Blind Ross," and "The Poor Nobleman"

"Deer Jane," by Isabel Cerilia Williams. A sweet, simple tale 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.

Revolution.

Fernciifle. Fernclifle is the name of a large estate in Devonshre, England, the home of Agnes Falkland, who with her lamily and adopted sister, Francis Macdonald, funish the interesting events and the secret influence of which Agnes Falkland is the innocent sufferer.

Hawthorndean, by Clara M Thompson. A story of American life founded on fact. Heirers of Kliorgan, by Mrs. J. Sadlier. History and fiction combined; very interesting. In The Crucible, by Isabel Quedila Williams. These stories of high endeavor, of the patient bearing of pain, the sacrifice of self for others good, are keyed on the divine true story of Him Who gave up all for us and died on Calvary's Cross (Sacred Heart Review).

Review.)
cathleen's Motto, by Genevieve Walsh. An interesting and inspiring story of a young lady who, by
her simplicity and honesty, succeeds in spite of
ciscouraging difficulties.

discouraging difficulties, succeeds in spite of discouraging difficulties.

Lady Amabel And The Shepherd Boy, by Blizabeth 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 Ross Mulholland, who has written a number of books for young ladies which have met with oppular favor. 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

wat, 1011 of exciting harvarves missed with a strong religious moral tone. Maiden Up-To-Date A; low-eneview frome, Marian Elwood, by Sarah M. Brownson. The story of a haughty society grid, selfsh 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 atterwards

marries.

Jay 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.
erchant 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 kaphael 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.

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," "Blind Apple Woman," "Polly's Five Dollars," "Marie's Trumpet," and "A Family's Frolic."

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

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.

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

Rose Le Blanc, by Lady Georgianna Fullerton. A

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

Rose Le Blanc, by Lady Georgianna Fullerton. A thoroughly entertaining story for young people by one of the best known Catholic authors. Rosemary, by J. Vincent Huntingron. This novel, though written many years ago holds its place among the best stories we have to-day.

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 much 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 Dickens. Strawcuter's Daughter. The; by I ady 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 "atholic novel it is most admirable, and if the author will compare this very satisfactory production with her 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,

Maria,
The Waters Of Contradiction, by Anna C. Minogue.
A delightful romance of the South and Southern
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.
Fladia, by Abbe A. Bayle, An interesting and
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