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A. W. Chase's a letter which

Hunter Street,

of ours whatever. And in this opinion the women joined, being only too glad and thankful to see us come home alive again.

Now, this enterprise having failed so, I prefer not to dwell upon it, only just to show the mischief which lay at the root of the failure. And this mischief was the vile jealousy between red and yellow uniform. Now I try to speak impartially, belonging no more to Somerset than I do to Devonshire, living upon the borders, and born of either county. The tale was told me by one side first, and then quite to a different tune by the other, and then by both together, with very hot words of reviling, and a desire to fight it out again. And putting this with that, the truth appears to be as follows:

The men of Devon, who bore red faings, had a long way to go round the hills before they could get into due position on the western side of the Doone

In time the legend grew, and Ailsie's schoolfellows were ready to spread the tale of the saint's answer to prayer and to look at Ailsie with wide eyes of admiration and envy while they whispered of it.

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admiration and envy while they whispered of it.

Alisie kept her own counsel, but in her heart of hearts she was very glad that Godfrey Deane was just Godfrey Deane, whom she was to see again after the year had gone over. Alisie was quite sure, although she was afraid she was a little wicked, that she preferred her deliverer to be Godfrey Deane, young, comely, kind and waiting for her across the months, rather than any saint of the calendar.—Katharine Tynan in the Magnificat.

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THE CATHOLIC PROCESS

AND THE CATHOLIC PROCE

At the same time the Church of Eugland was severed from the Church of Rome."

The London Spectator (non-Catholic) of recent date, pays the following high tribute to Dr. F. W. Maitland in reviewing a posthumous book by him which has recently appeared:

"Maitland was, above all things, a great historian; he was, indeed, the greatest legal historian that Eugland has produced.

Turn, for supreme instance of our author's historical power, to his 'Canon Law in the Church of England.' It is from one point of view an elaborate legal disquisition on a pure question of law; namely, whether the Ecclesiatical Courts of Eugland did or did not treat the Canon Law of Rome, or in other words, Papal Law, as binding on such Ecclesiastical Courts. Maitland argues the case with all the precision and the astuteness of a lawyer, but with a profounder grasp of history than on this



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