and bright eyed-like the one whom

she had lost.

Madame de Travers led her soldier to a little room at the back of the house reserved for such cases, and, having helped him into a large, comfortable chair, got a number of boots from the workroom above. Kneeling beside him she began to try one after another, handling the wounded foot with such tenderness as only mothers, broken-hearted mothers, know. As let. she worked, the boy talked. He was so happy to be at home once more that his joy overflowed his lips even when he was with strangers.

"It's only four days since I got back," be began. "I was taken prisoner weeks and weeks ago. A shell had almost finished me before the Germans got me; that's why I'm here now. I'll never be able to fight again, so I was exchanged. don't know how glad I am to get home. Home is the only place for a fellow when he's sick; and, besides, it was a relief to get away from the prison camp. I know the days have twice as many hours in Germany as they do in France, and we all got tired of the food they gave us. There was

enough of it, but—well, we were too homesick to like anything.

"I should have been dead long ago, but for our colone!! He's the finest man in the world! Every soldier in our regiment would tell you so. He saved the lives of four of us privates. We had been wounded and could not get back to shelter, and he came out under fire and carried us back, one after another. That's the kind of a man he is! Did it all as if it was nothing, too-nofuss and feathers. Before the war, we young fellows didn't like him very We thought he was too strict and a real old granny about our uni-forms and equipment, but there isn't one of us left who wouldn't die for him, and be proud to do it !"

Perhaps Madame de Travers grew tired hearing him sing the praises of his hero, for she interjected quickly, slipping off the boot she had just tried. "This is too large and all the others too small. I will alter one for you!" and she added, changing the subject. " Your home is in Paris

Not in the city — a little to the his head in the direction of the village of La Bois ; but after telling her a little about his mother's cottage, and their vegetable garden, their chickens, and their one pig, he began once more to talk of the colonel of the regiment to which he had be-

interrupt again.
"We had been fighting for three days, with almost no rest, when the Germans got us; three hundred prisoners of a swoop! It was near Mons that it happened. Our colonel had been struck several hours before. 'A little hole in his arm,' he called his wound, and he stuck to his work, with it bleeding all the time. He's well now, but I—you see, that's how I happened to get home. I'll never be good for much, but it was for ice, so I don't mind, and Mother says she-she's trying not to. the colonel-they'll never exchange him! They can see he is worth a hundred men to our side."

The boy paused for a moment and watched Madame de Travers as, with a skill born of long practise, she altered the shape of the support, My foot doesn't pain badly now," he cold her; "but it did the first few more in the spectacle than that. On told her: "but it did the first few weeks, and my arm was—was—troub-ling me, too, then. And I—I wanted my mother after it happened. It was the same with all the fellows. I used to hear them crying in the nightgerman hospital. German hospital and the sold his own mother, though he's old. He must be forty, maybe forty five! He to show us that His love was not was in the same hospital with me for two weeks, when we first got to Germany, and one night he came and sat beside my cot. I don't mind telling beside my cot. I don't mind telling and two-fold love; for if the Cross that has been de As a consequence and sat the consequence of th you that I-I was crying a little just a little. He took hold of my hand, and said he knew I wanted my mother, because he wanted his. And he told me all about her - hov nice she is-and he cried, too. His father died when he was sixteen, and he was the oldest son, and he had for Him and His holy laws. taken care of her ever since, until the war began; he told me so. And she was worried about him."

Madame de Travers tried to slip the altered support over his foot, and the lad winced and clenched his fists;

say your colonel is safe in a German Yes, and the Germans like him.

They can't help it." Was-was-you belonged to the

She never heard his "Yes." Be fore it was uttered she had buried her face in her hands and was weeping for joy.—Florence Gilmore, in The Rosary Magazine.

# A CONVERT'S TESTIMONY

Cecil Chesterton, one time Social ist, is now a Catholic, says of the Church: "I had perceived her to be right in ninety nine questions out of a hundred. On the hundredth alone I fancied her wrong When after all she turned out to be right on that, view that the Church is an obstructoric forcibly to generous souls. To love concedes:

gress were their minds open to historical truth and their researches conducted along fair and unbiased lines. To know the Church, is to embrace her as the mother of civilization and source and inspiration of the world's advancement.—The Tab-

## GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE LESSONS OF THE CROSS

Ever since the Cross, laden with stood erect on Calvary, nearly two thousand years ago, it has been held up to us as a symbol of suffering, suffering that had its source in love and atonement and zeal. Happy are the souls that have seized the full meaning of this message of comfort and wisdom! They will be strengthend in the rugged upward journey and at the same time shown the easiest and surest way. The Cross is a safe, unerring guide not only in the way of the commandments precents but also in those higher flights of the counsels and in those sublime paths marked out for the chosen few who are called to share the special tokens of our Lord's dilection, which are a part of the sacred and otherwise incommunicable secrets of the contemplative

The first great lesson, then, that the Cross teaches is the lesson of love, love founded on gratitude. Thanklessness for favors received, even though they be trifling, is rightly condemned; while, on the other hand, the more beneficial the favor the greater is the obligation not only to be thankful but also to be thankful in a higher degree. It will suffice to look at the Cross to recall all that our Redeemer suffered for us and all that we have to be grateful for. The very sight inspires sublime courage in souls and a willingness to work and suffer for Him, even to the shedding of blood. What set before those heroes and heroines of former ages the exalted principles which were the guiding stars of their lives ? longed. Madame de Travers did not interrupt again.

Were the guiding state of the men and women were of common clay, like ourselves. What added strength to their wills. and gave them courage to practise heroic virtues? What raised them to a pinnacle in comparison with which whatever we may say or do is as the idle lapping of the wavelets

> The Cross, resting on the shoulders of our Lord, answers these questions. The second Person of the adorable Trinity, infinitely happy as He was infinitely glorious in heaven, visited this earth. He came in the humble guise of man, and as God made Man He taught us what love can do With the Cross He struggled up Calvary's hillside through love for us; while on the Cross He stretched out His arms to guard us, to call us, to embrace us, to press us to His Divine Heart. That alone would be consol the Cross His Sacred Feet were pierced by our wayward steps; His Sacred Hands were fastened to the unfeeling wood by our sinful actions; His sacred Brow was thorn-crowned the love that our Divine Lord had for us, it speaks at the same time to heart and conscience and appeals to every feeling of gratitide and love that we, who are the Divine Victim's unworthy beneficiaries, should have

The second great lesson that the Cross teaches us is the lesson of fear, the war began when he said he knew he cried again when he said he knew she was worried about him." fear lest through our own fault the suffering undergone thereon may profit us nothing. Our understanding is able to grasp the difference between right and wrong : it is theretrembling, he said bravely. "You mustn't mind hurting me. I'm used to it, and I'm not a baby."

But Madame de Travers' hands

Dut Madame de Travers' hands

Dut Madame de Travers' hands mustn't fining the first fining must be shell only in the the enemies of Him who suffered on the Cross the sanctions of His justice will not be withheld. In moments like these let us turn again to the "Was—was—you belonged to the Twelfth Cavalry, didn't you?" she whispered.
"Was—was—you belonged to the Cross, and learn our lesson. Our Saviour freely, joyfully, sought and embraced the Cross. Did He thus choose that we might be caught as moths in the bright, deceptive glare of worldly and sensual gratification? Far different was His intent. He did not pay so great a price for us that we might turn away from the only real and lasting happiness; nay rather that we might learn what the loss of it would mean to us. There is room for holy fear, therefore, in our hearts, when we look upon the and consider what the result will be if we persevere in our wanderings into forbidden and poisonous

The Cross, then, teaches the lesthe thing looked like a miracle. If you look at history in small sections it is easy to make out a case for the it is easy to make out a case for the

pastures.

tion to the opposite truth clear." God is nobler than to fear Him, and This is the conviction that would be our love will ultimately transform today entertained by all those who see in the Church an obstacle to pro-Cross should teach. A love that confines itself to words may be genuine and salutary, for the circumstances may demand nothing more, may even permit nothing more; but a love that can be translated into deeds, nay, that considering the circumstances, ought to be translated into deeds and yet remains limited to mere verbal expression does not ring true. defect is there, a defect that en-shrouds in a flimsy fluttering garb of unreality what ought to be arrayed in the splendor of conscious loyalty and zeal. The Cross teaches zeal, exhorts to zeal. This zeal affects the soul of the zealous and ferrets out with pious inventiveness, untiring perseverance, and heavenly charity, objects upon which it may be exercised, objects for whose spir itual good labor is laughed at, fatigis ignored, rebuffs are unnoticed, only there be hope of promoting the interests of God's kingdom on earth. "Thy Kingdom come" is the watch-word of the zealous; for the interests of God's kingdom are not hedged in by time and by geographical limita tions, but are as widespread as the

homes of men on earth. A love founded on gratitude, a wholesome fear lest I misuse or disregard the powers that God has bestowed upon me, an all embracing zeal for the spiritual well being of my neighbor, whoever he may be, are the lessons I may learn from the Cross. If I ponder over them as a dutiful disciple, if I master them, if I introduce them into my life, God will be served, my neighbor will be brought nearer to God, and the salvation of my own soul will be made sure. Can I, dare I, ask weightier motives to induce me to matriculate in the School of the Cross?

HENRY J. SWIFT, S. J.

### EDUCATION AND RELIGION

Invariably experience demonstrates the wisdom of the Catholic Church. God must be in our schools," has been and is her decree. When tem poral powers insisted that God had When ten no place in the education of the young the Church is no way altered her ruling. Education without religion could not win her sanction. So convent schools, parish schools, col leges and academies for Catholic youth, rose wherever the Church established a colony. There were sacrifices to be made, privations to be endured, but the cause of God tri amphed-education and religion were allied in developing soul, body and intellect.

There was keen opposition from without, criticism from within was not infrequent, and there were Catholic parents who contended that the secular school gave a better preparation for life in the world than did the school where religious instruction held first place. Such critics are silent to day in view of the fact that honest, non-Catholic students of man and affairs are now proclaiming that to save the world religion and education must work together.

The London Athenaeum, the highest court of appeal in England in matters of literary culture, recently published a leader on religion and education—" the two highest con-

The writer regards the spiritualiza tion of the world as the joint work of those two potent forces. "Divided, each must be enfeebled." / Compromise will not do. For more than one hundred years in English elementary schools a half hour daliy has been devoted to Bible teaching.

"Army chaplains now proclaim everywhere that those familiar with results of religious education in elenentary schools have long known that the greatness of people grow to maturity with the religious outlook of children and without any real understanding of what Christianity We have farther been reflecting of late that we are not a Christian nation. Our social and indus-trial standards are for the most part anti-Christian, though often a veneer of our peculiar brand of hypocrisy hides the fact from our eyes. Our national life and our international relations have hardly been touched by religious influences.'

With this conviction came a sav ing knowledge of which the writer

says:
"At the same time we have begun to see that the Christian standards of life are the only desirable standards. Love, self sacrifice and service can alone make a world in which we care to live. We have seen flashes of a world dominated by the religion of power, and have recoiled in terror. Soon then we shall be asking our-selves: How is it with the religious instruction of the great mass of our children? How is it that it has not done more in the past to attract the nation to Christianity? The first cause of failure we may easily find in the isolation with which the whole subject has been too often regarded."

Then comes this frank admission a truth laid down and proven by the Catholic Church.

thing in man's nature for it to be nurtured and developed as a thing Religious teaching is only fruitful when the whole of education is in the broad sense religious.'

"The whole of their education must be directed towards that end. They will not conceive of the business of life as pursued ad majorer Dei gloriam if they are being merely sharpened into efficient little instruments of production. conclusion he reaffirms his

"If we wish the children to have definite Christian instruction we

must rediscover the inherent connec between religion and education, for the attempt to keep them apart is destructive of each."

As to method, he makes wistful

reference to the children of Galilee and Jerusalem who were tively attracted to Christ." methods of that Great Teacher will avail, and we would add, these are the methods which the Church has employed down through the ages.
—Sacred Heart Review.

#### SENATOR CONVERTED BY VISIT TO SISTERS

HOME FOR THE AGED MADE DEEP IMPRESSION ON GENERAL BUTLER

The work of the little Sisters of wonders how so many, even outside the Church, know of it. Then comes the reflection that the very nature of the work and the means used to maintain it are themselves the explana-

Stories of the influence of these heroines of charity come from many sources, and each one is a lesson

worth remembering. General Matthew Calbraith Butler, a brave Christian gentleman, who served his country with distinction in the Cival War, and later, through his services as a lawyer and in the Sen ate. attributed his conversion to the Church to encounter with the Lit-

Always a religious man, he was, as Gladstone says "interested, like all strong minds, in theological discushe had become a Catholic, wrote Rev. after the General's death.

1909, his 73d birthday. He was confirmed by Bishop Northrop of Charleston, S. C., March 7, Col. U. R. Brooks, his aide-de-camp in the war, being sponsor at both ceremonies. In the General what influence had led him to change his faith in his last years.

"He answered: 'I have been studying the Catholic Church and her docbetterment of the world, but what made the greatest impression on me, Little Sisters of the Poor.'

new building.

Mother. God feeds them, Selator, she said. 'We beg every mouthful we eat here. Every day our wagon calls at markets, hotels, restaurants and private houses, and ask for the and satisfiedly with anything. A humble man is not necessarily a humble man is not necessarily a constitution of the times. And success today means ambition, backed up by a pride that will not rest contented by the constitution of the times. And success today means ambition, backed up by a pride that will not rest contented by the constitution of the times. And success today means ambition, backed up by a pride that will not rest contented by the constitution of the times. And success today means ambition, backed up by a pride that will not rest contented by the constitution of the times. And success today means ambition, backed up by a pride that will not rest contented by the constitution of the contented by the contented

I believe all the Church believes; to have to work — for

confirmed, he turned to Colonel U. R. humility.—Rosary Magazine Brooks, his old scout and campfire friend. 'Ulick,' he said 'for the first time in my life I am not afraid to die. He passed away April 14, clasping the Crucifix, the symbol of redemp-"-Providence Visitor.

HAVE A CATHOLIC PRESS HOUR IN THE PAROCHIAL SCHOOLS

"They will buy the cheap secular a truth laid down and proven by e Catholic Church.

"Religion is too fundamental a ing in man's nature for it to be artured and developed as a thing seem not to mind having on their library tables whole heaps of gaudy story magazines. But when one asks them to subscribe for a Catholic children cannot be taught this essential knowledge in a half hour daily, the Athenaeum contributor concedes:

them to subscribe for a Cannot be region and the heart of man knowsth none presence and said: 'I, Myself, call you to war.'"

These are the words of the Rev. gratitude, is a deadly weed, not only good people to give to charity than good people to give to give to good people to give to good peop daily, the Athenaeum contributor is actually easier to get some of our

before Meals

to get them to use the same sum to subscribe for a Catholic paper." Where is the beginning to be made which will raise up a generation of sturdy lovers and staunch supporters of Catholic periodicals? Clearly, as we have said many times, the beginning must be made in our schools There the children may be shown, may study, and become familiar with, the publications which, however much they leave to be desired in point of appearance and contents, are yet the providential means for de fending and spreading our faith. No without cause did the late Holy Father say that it will be in vain to The work of the little Sisters of build churches, establish schools, wonders how so many even outside widely spread, steadfastly supported Catholic press. In helping to teach our people that they must stand by the Catholic periodicals our pastors and teachers are preparing for the future a host of staunch and powerful defenders against the inevitable persecution that sooner or later in one form or another, assails the Church and her institutions in every land .- The Queen's Work.

## ST. JOSEPH'S MONTH

The recurrence of the month of March brings St. Joseph within the spiritual horizon of every Catholic. For there is not a member of the Church who will not take to heart sion," and it was no surprise to his her injunction to honor the holy friends when the news went out that patriarch in a special manner during these thirty days. And whose looks upon him cannot but be better for the ssons that can be learned from his The General had been introduced to the Jesuit Fathers in Augusta, Ga., in 1904, and he then announced his intention of becoming a Cathovery little to say about him, we know intention of becoming a Catho-lic, but he did not carry out that just as Mary was the most per his purpose until the inflam-mation of his old wounds obliged him have been the most perfect of men to enter Columbia Hospital. He sent at once for a priest. Father Fleming, who attended him during the seven God. The Scriptures call him the weeks that remained to the aged soldier, gave "America" the following account of his reception into the because in all his relations with God

holy man par excellence. his life we have only time and place ourse of instructions I asked the consist upon one which seems to be deneral what influence had led him especially needed in our day. St. Joseph's humility was the founda-tion, as it was the most admirable trait, of his whole spiritual life. trine for 18 years. I have watched her closer than you think. I have been witness to her great work in the eyes of the world. Being an artisan made the greatest impression on me, he was willing to continue so as among her many good works, was the foster father of the God Man. He tle Sisters of the Poor.'

Was on no one's lips, nor in any one's eyes, except those of Jesus and in Washington, D. C., on a committee from the Senate concerning an appropriation they had asked from the District of Columbia of \$20,000 for a senate brightness of Jesus and Mary. And they saw that his real greatness lay in his full appreciation of his dependence for all things, in nature and grace, on God's bountenew building.

"I was shown everything from cellar to roof, and I was amazed. I saw clean linens on bed and table, food prepared by loving hends, an air of peace and happiness on the faces of the Sitzer and the heldess home. ous hand. The world today has has been devoted to bloke state.

As a consequence is the Bible known and loved? This writer evidently the Sisters and the helpless, homeless in pat. He says:

| Description of the Sisters and the helpless, homeless inmates. | Description of the World of his provides and powers the world of his provides and powers and powers. "'How do you manage to feed all these people?' I asked the Rev. Mother. 'God feeds them, Senator.' slogan of the times. And success

and private houses, and ask for the crumbs. In our baskets fall the offerings that seems as tear of repentance from sinners. Jews and Gentile, Protestant ministers, Catholic priests, drunken men, newsboys—all give at at times their tribute to the poor.'

"Viewsing about the food of the control of the co at times their tribute to the poor.'

"I inquired about the food of the Sisters and found that it was just the same as the inmates. 'Good bye, same as the inmates. 'Good bye, and intention. Now, St. Joseph and intention. Now, St. Joseph and intention. Now, St. Joseph Mother, I said; 'you'll get your money.' I got them the \$20,000 and went about his work quietly but conregretted it was not \$40,000. From that moment I made up my mind to study the teachings and history of the teachings and history of the men in the Catholic Church; so here I am. this world who are fortunate enough you may make the preliminaries a blessing even when we least deem short.' After he had been baptized and showing us that true virtue rests on

# GOD WITH AMERICA

The following editorial was published in the South Bend Tribune of South Bend, Ind., on Jan. 26: Catholics who think and who have

a correct appreciation of the utter-ances of their best clergymen will appreciate the intensity of patriotism which prompted this utter "I believe so strongly that God is

with the United States in this War that when the executive speaks it is to me as though God Himself speaks And when the call came from Washington for men and arms it was as

Fordham University, Fordham, N. Y. They were uttered recently upon th presentation and raising of a service flag in New York. These words seem to come almost as an inspiration. They have a significance deeper than has come to most men since this War started and are the more \*significant because uttered by a man of God. To him the War appears to To him the War appears to appeal with a sense of sacredness as a God-sent service to mankind that a wicked world might be made

better. The spirit of loyalty, of infinite patriotism which these wonderful words breathe should invest every true American irrespective of his religious views and awaken in him a fervor for the cause which we believe is right and just that could not be measured by worldly standards. It is a great and noble thought to feel that God is with America in this terrible conflict and an inspiration that should lift men's souls to the highest ideals and men's physical prowess to the accomplishment of those wonderful and potent things which will bring victory .- N. Y. Catholic News.

#### BELLS OF SHANDON

With deep affection and recollection, I often think of those Shandon bells. Whose sound so wild would, in days of childhood,

Fling round my cradle their magic spells. On this I ponder, wher'er I wander,

And thus grow fonder, sweet Cork, of thee; With thy bells of Shandon, that

sound so grand on
The pleasant waters of the river Lee. I've heard bells chiming full many a

climb in Tolling sublime, in cathedral shrine ;

While, at a glib rate, brass tongues would vibrate,
Br., all their music spoke nought like thine:
For memory, dwelling on each proud

Of thy belfry knelling its bold notes free, Made thy bells of Shandon sound far

urch:
The proper balance. "Just." in this proper balance. "Just." in this sense is synonymous with "holy."
And thus Holy Writ calls him the proper balance. "Ive heard bells tolling "old Adrian's and the proper balance."

"The pleasant waters of the river Lee. Ive heard bells tolling "old Adrian's and thus Holy Writ calls him the proper balance."

Mole in, Of the many virtues that shone in Their thunder rolling from the Vati-

And cymbals glorious, swinging up-In the gorgeous turrets of Notre

Dame; But thy sounds were sweeter than the dome of Peter Flings o'er the Tiber, pealing sol-

emnly— Oh! the bells of Shandon sound far more grand on The pleasant waters of the river Lee.

There's a bell in Moscow, while on tower and kioski, In St. Sophia the Turkman gets,

And, loud in air, calls them to From the tapering summit of tall

minarets.
Such empty phantom I freely grant

The pleasant waters of the river Lee. -FATHER PROUT

# THE HARP OF IRELAND

Dear harp of my country ! in darkness I found thee, The cold chain of silence had hung When proudly, my own island harp,

I unbound thee And gave all thy chords to light, freedom and song! The warm lay of love and the light note of gladness

Have waken'd thy fondest, thy liveliest thrill,
But so oft has thou echo'd the deep sigh of sadness That ev'n in thy mirth it will steal

from thee still. Dear harp of my country! farewell to thy numbers,
This sweet wreath of song is the

last we shall twine, Go sleep with the sunshine of fame on thy slumbers Till touched by some hand less un-worthy than mine;

If the pulse of the patriot soldier or lover

Have throbb'd at our lay, 'twas thy glory alone— It was but as the wind, passing heedlessly over, While all the wild sweetness I wak'd

> was thy own. -THOMAS MOORE

GRATITUDE A BLOSSOM

Gratitude is one of the fairest though God Himself stood in my blossoms that spring from the soul, presence and said: 'I, Myself, call and the heart of man knoweth none

the very atmosphere in which it grows with fetid vapors.

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But there's an anthem more dear to me,
"Tis the bells of Shandon that sound
"Tis the bells of Shandon that sound the bell so the shandon that sound the shandon trage beyond his years, until he had fulfilled his mission, alled Packet The, By Marion J, Brunowe, A cleverly contrived story which carries an unexceptional moral and some delightful pictures of School Life, An excellent book for either School or Home Library.

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