

JULY 14, 1917

"When must I die?" "Immediately. There is no need of waiting any longer. If you will not pay, your sentence will be pronounced. Will you pay?" "I can not—I have no money." The colonel turned to the captain who had arrested the priest and said to him: "Take him outside the city and shoot him. The rest of you may go. Six men will be sufficient for the job."

she thought about the men who were to shoot the padrecito? What would she think of Jose himself? Jose saw red. In a flash he had made up his mind. The captain stood to one side with his sword drawn and held it in his right hand. In the left he carried his cigarette. Jose kept his eyes on the captain as he lifted his sword. Straight along the barrel Jose ran his eye. The rifle was not pointed at the padrecito's heart. The sword of the officer fell, and the word of command was shot out of his lips. Five bullets went into the padrecito. But Jose's rifle had swung around like a flash and stopped when the sights covered the captain's breast. One bullet, Jose's, went into the captain's heart. The padrecito dropped with a prayer. The captain dropped with a prayer. In an instant Jose was running along the road toward San Marcos. The soldiers grounded their guns and, blinded with tears, let Jose go. There was no one to command different. They knew of certain padrecitos, too.

THE MOST PRECIOUS BLOOD

John C. Reville, S. J., in America

"Who is He that cometh from Edom, with red garments from Bosra?" Cornelius is He in His vestments. Thus sings the Church on the first Sunday in July in the Vespers of the feast of the Most Precious Blood. Then with a majesty and pathos to which the masterpieces of Greek tragedy offer no parallel, a sublime dialogue takes place between her and the heavenly Bridegroom. "It is I," He answers, "I that speak in righteousness, mightily to save." Now a voice like that of John, the Baptist of the Apocalypse, or of some burning Seraph, witness of the glorious ignominies of the Cross, thrills us with its strain: "He was clothed with a vesture dipped in blood, and His name is called the Word of God." Smitten with an agony of grief and love, wondering at that royal robe of her Spouse crimsoned with the drops of Gethsemani, the Bride exclaims: "Wherefore is Thine apparel red, and Thy garment like unto those that tread in the wine-press?" And deep with all the agony of an outraged God, tender with the gentle reproach of a deserted and forgotten friend, comes the voice of the Bridegroom: "I have trodden the wine-press alone, and of the people there was none with Me."

Seldom in the glorious drama of her liturgy has the Church struck a note so majestic, so thrilling. Before her stretches the infinite, shoreless ocean of Christ's redeeming love, of the heart of God. Rapt in vision, she gazes a glance once more over the episode of the tragedy she has already celebrated on Good Friday. Then she wailed over the Bridegroom slain and, clothing herself in the garments of mourning, she summoned her children to kneel with her at the foot of the Cross to keep vigil, in sorrow, shame and love, over the last agony of the Son of God. But now, while the note of sorrow still lingers on her lips, even as the mother of the Magdalen, she hears her voice in the triumph of the pulseless hearts of her martyred sons, she, too, hymns her psalm of victory. It is the song of the Bride conscious of the immortality won by the Spouse Who laid down His life that His brethren might be saved. Like a queen celebrating the victories of her conquering son, she exclaims:

Forth let the long procession stream And through the streets in order wend; Like the bright waving line of torches gleam, The solemn chant ascend.

With what pride, what rapture of ecstasy, she lingers over the trophies and the triumph of her hero! Surely she has a right to celebrate them with all this sacred pageantry. Bride or mother never sang as she sings of the high deeds of her loved One. What a theme is hers! The world redeemed, the human race saved from the thralldom of sin!

By the first Adam's fatal sin Came death upon the human race; And this new Adam doth new life begin And everlasting grace.

For scarce the Father heard from heaven The cry of His expiring Son, When in that cry our sins were all forgiven, And boundless pardon won.

In the antiphons of Matins, Bride of Sorrows and Mother of the followers of the triumphant King, she bends over each sacred drop of His redeeming Blood, shed for us in the Circumcision, the Garden of the Agony, the Royal Way up the hallowed slopes of Calvary. She adores them at the Pillar of the Flagellation, and as they begem the Crown of Thorns that circlet of kingship on His brow. Thinking of Him as one ever living, she sees the world leagued against Him and clasps Him in her arms as if to shield His Sacred Blood from profanation and to defend Him against His foes, exclaiming with the Psalmist: "Why have the gentiles raged and the peoples devised vain things? The kings of the earth stood up, and the princes met

together against the Lord and against His Christ." But, confident of the Divine strength of the Lamb that taketh away the sins of the world, she addresses Him in the words of the inspired Singer of Israel: "Arise in Thy glory and beauty, march forward to victory." And as her God and her Spouse is also the Lion of the Fold of Judah, as she contemplates Him victorious through love over His foes, the glorious phalanx of those whom He has redeemed, she beholds them accompanying the Lamb that was slain, all marshaled in their glorious companies, rank by rank, the embattled hosts of the stalwart soldiers of Christ. How white their garments! How beautiful their brows, wreathed with those laurels of Paradise that never fade, for they were engrained on the sacred tree of life, the Cross. Wonder rapt at the sight she exclaims in the antiphons of Lauds: "These who are clad in white robes, who are they and whence come they? And from whence adoration and power and glory from the elect, voices like the sound of many waters and murmurous with melodies not of earth, answer: "These are they who have come out of great tribulation and have washed their robes in the Blood of the Lamb. They have conquered the dragon by the Blood of the Lamb and the Word of the Testament."

But earth must be joined to heaven. The soldiers still laboring here in the heat of the battle, wounded maybe in the struggle against powers and principalities, are united in a holy confederacy with their brothers above that like them they may conquer by the power of the Precious Blood. So she gathers her children, gray-haired veteran and tender child, sinner and saint, rich and poor, priest and people, to the mystic pageantry of the Mass. Burdened though they be with sin and sorrow, she knows that if the stream of that innocent and sanctifying Blood bedew their souls, but touch the fringe of their garments, they will be saved. Exulting already in their triumph, she lifts her voice with the priest at the Introit and exclaims: "Thou hast redeemed us, O Lord, in Thy Blood, out of every tribe and tongue and nation, and hast made us to our God a Kingdom." The kingdom of the Precious Blood, its empire, its sway over all those who are willing to seal their hearts and their lives with its sacred blazonry, such is her theme to-day. Trembling lest the enemy despair and livery lest the kingdom be lost, she believes what she likes, but all during the early days the Church reserved the right to punish those who disagreed with her and made use of the excommunication. In the time of Constantine, Catholicism was more or less a State religion. At the time of Charlemagne there was hardly any other religion. So you see that a heretic was not only an offender against the Church but also an offender against the State. Therefore, a man who was a heretic was a disturber of the peace.

The period of the Inquisition lies between the year 1183 to the present day. The first official document that we have from the Pope giving authority to inquiry into the teachings of any man was dated 1232. Could the Church probably allow any other doctrine to be taught than that which was given her by Christ? Is that intolerant? If you are absolutely sure that you are right, can you say that another opinion may be right? You could not possibly say that to yourself or to any one else, and if you had the coercive power to force others to your opinion, you would be perfectly right in making use of it. Could this country allow a body of men defending the German views and government to continue their work here while the country is at war with Germany? It could not, and that is the same way it was in the sixteenth century. It was treason.

Writers in opposition to the Church usually focus their attention to the Inquisition in Spain, but the Inquisition existed just as much in other places. The whole of Spain had been overrun with Moors. With the Moors there came over from Africa a large number of Jews. The Moors and the Jews had obtained a strong influence in Spain, but at the time of Isabella almost the whole of the country was reconquered and an effort was made to convert them to the Catholic religion. The Jews pretended to become Catholics, but among them there were still working secret societies, and some of these even came to Queen Isabella and tried to convert her to the Mohammedan religion. Therefore, the Inquisition. If a man was suspected of heresy he was told of thirty days to think it over, and if he changed his views he was left off with a slight punishment. If he failed to appear after the time allotted him had expired he was arrested. Now, we should take the view as looked at in those days. What is true today becomes untrue tomorrow in matters of policy.

The person accused of an offense against the Crown in those days was not told of what he was accused, nor who the witnesses were to be. But he was allowed a defense and was allowed an attorney. Torquemada was Grand Inquisitor of Spain for 15 years, and during that time it is said he put to death 8,800 men and imprisoned many more. Those figures are absolutely wrong. Probably two thousand people suffered death in those fifteen years in the whole of Spain. Was that death



When using WILSON'S FLY PADS READ DIRECTIONS CAREFULLY AND FOLLOW THEM EXACTLY. Far more effective than Sticky Fly Catchers. Clean to handle. Sold by Druggists and Grocers everywhere.

THE CHURCH AND THE INQUISITION

That the Church is intolerant of error, is narrow-minded in this respect, and has a right to be so, was one of the points made by Father Schwitalla, S. J., of Rockhurst College in his lecture on the Spanish Inquisition to Kansas City Council, Knights of Columbus. The Inquisition in the fifteenth century were officers appointed by the Pope to inquire into any heretical teachings that might come to their attention, but they were empowered by civil authority to punish, even with death, those whom they found guilty. Looked at with our present-day standards, the proceedings were much to be deplored, and one is often hard put to answer even to himself the charges brought against the Church as a result of the executions and imprisonments of the Inquisition. These were not considered extraordinary severe by the people of those days. Men were put to death for far lesser crimes than than they are now.

The cry of intolerance has been raised against the Church," said Father Schwitalla, "for many years, and among the many of incidents cited in this matter of the Inquisition, Christ left a charge of His doctrines with His Apostles, and that charge was absolutely sacred to them. Every one now feels that he can believe what he likes, but all during the early days the Church reserved the right to punish those who disagreed with her and made use of the excommunication. In the time of Constantine, Catholicism was more or less a State religion. At the time of Charlemagne there was hardly any other religion. So you see that a heretic was not only an offender against the Church but also an offender against the State. Therefore, a man who was a heretic was a disturber of the peace.

The period of the Inquisition lies between the year 1183 to the present day. The first official document that we have from the Pope giving authority to inquiry into the teachings of any man was dated 1232. Could the Church probably allow any other doctrine to be taught than that which was given her by Christ? Is that intolerant? If you are absolutely sure that you are right, can you say that another opinion may be right? You could not possibly say that to yourself or to any one else, and if you had the coercive power to force others to your opinion, you would be perfectly right in making use of it. Could this country allow a body of men defending the German views and government to continue their work here while the country is at war with Germany? It could not, and that is the same way it was in the sixteenth century. It was treason.

Writers in opposition to the Church usually focus their attention to the Inquisition in Spain, but the Inquisition existed just as much in other places. The whole of Spain had been overrun with Moors. With the Moors there came over from Africa a large number of Jews. The Moors and the Jews had obtained a strong influence in Spain, but at the time of Isabella almost the whole of the country was reconquered and an effort was made to convert them to the Catholic religion. The Jews pretended to become Catholics, but among them there were still working secret societies, and some of these even came to Queen Isabella and tried to convert her to the Mohammedan religion. Therefore, the Inquisition. If a man was suspected of heresy he was told of thirty days to think it over, and if he changed his views he was left off with a slight punishment. If he failed to appear after the time allotted him had expired he was arrested. Now, we should take the view as looked at in those days. What is true today becomes untrue tomorrow in matters of policy.

penalty too great? Bear in mind that heresy was treason. Was the Church responsible for this? Of course, the Inquisitor was appointed by the Pope, but he derived his authority for capital punishment from the civil government. "The Church never claimed the right over life and death. The Church merely did the investigating, the government the executing. Capital punishment would not have been so bad, but unfortunately there are criticisms to be made against the Inquisition. You can easily see how an Inquisitor was tempted to condemn a man to death when it is understood that by so doing the man's property was confiscated to the Crown and the Inquisitor could thus gain favor with the king. There were then men, as there are now, perfectly willing to do almost anything for a mere temporal gain. Then, too, there was a difference between the attitude of Rome and that of Madrid. Madrid said to put to death as many as you can in order to terrorize the people, but Rome said: "Save their souls no matter what you do." "The prisons then were not the same as the State prisons. The prisoner was allowed a great deal of liberty. What about the racks, the gridirons, the saw? History speaks absolutely nothing whatever of these. They were undoubtedly used in those days to make criminals confess, and it is possible that the Inquisition also used them. But why go to Spain for such instances? How many witches were burnt at the stake in our country in the early days? Why blame the Inquisition for something we ourselves have done? "The chief charge brought against the Inquisition is intolerance. The Church can never be tolerant of error because she knows that she has to deal with the souls of men, and under no circumstances can she be unfaithful to the charge entrusted to her by her Divine Founder. It is said again and again that Spain became decadent after the Inquisition, but this is not true, because Spain enjoyed some of her best days immediately following it. The charge that the Inquisition was unpopular is absolutely unfounded, as the people were anxious to know the truth and stood behind it."—Truth.

penalty too great? Bear in mind that heresy was treason. Was the Church responsible for this? Of course, the Inquisitor was appointed by the Pope, but he derived his authority for capital punishment from the civil government. "The Church never claimed the right over life and death. The Church merely did the investigating, the government the executing. Capital punishment would not have been so bad, but unfortunately there are criticisms to be made against the Inquisition. You can easily see how an Inquisitor was tempted to condemn a man to death when it is understood that by so doing the man's property was confiscated to the Crown and the Inquisitor could thus gain favor with the king. There were then men, as there are now, perfectly willing to do almost anything for a mere temporal gain. Then, too, there was a difference between the attitude of Rome and that of Madrid. Madrid said to put to death as many as you can in order to terrorize the people, but Rome said: "Save their souls no matter what you do." "The prisons then were not the same as the State prisons. The prisoner was allowed a great deal of liberty. What about the racks, the gridirons, the saw? History speaks absolutely nothing whatever of these. They were undoubtedly used in those days to make criminals confess, and it is possible that the Inquisition also used them. But why go to Spain for such instances? How many witches were burnt at the stake in our country in the early days? Why blame the Inquisition for something we ourselves have done? "The chief charge brought against the Inquisition is intolerance. The Church can never be tolerant of error because she knows that she has to deal with the souls of men, and under no circumstances can she be unfaithful to the charge entrusted to her by her Divine Founder. It is said again and again that Spain became decadent after the Inquisition, but this is not true, because Spain enjoyed some of her best days immediately following it. The charge that the Inquisition was unpopular is absolutely unfounded, as the people were anxious to know the truth and stood behind it."—Truth.

EXCLUSIVENESS OF CATHOLICS

In "Men and Matters," a collection of brilliant essays by Wilfrid Ward, the author gives an answer to the frequent query why Catholics will not join in the "Church Unity" movement and similar movements for the general good of Christianity. In the essay on "Church Unity" the writer begins by asking: "What is the true import and rationale of the exclusiveness of Catholics; of their slowness to amalgamate with other Christians? Why, if they wished to co-operate with others against the common enemy, are they not more ready than they actually are to put out of sight points of difference, to join in common worship, to send their children to schools in which the essentials of Christianity are taught, though not the distinctively Catholic doctrines?" The reply may be put in various ways. The one which I think best appeals to the modern mind is the view which is illustrated in Cardinal Newman's essay on "The Development of Christian Doctrine," by his comparison of the Catholic Church to an organism. An organism has many parts performing various functions which cannot be regarded as equally important elements in its life-work. Yet its power to do its life-work effectively depends on the whole being kept alive and vigorous. And for this object functions not directly connected with its most important work are indispensable. Cicero's digestive functions are certainly a very minor matter in our thought of Cicero as a world power. Yet they may have played an all-important part in the general well-being, without which he would not have left us the writings by which his greatness was established. The Catholic Church, no doubt, claims to be the one indefectible guardian of the Christian revelation. Her ex-

clusiveness is largely based on this claim. But it has also much of its 'raison d'être' in reasons which are the conditions of efficiency for any organization. Her creed and ritual and organization form a complete and living whole. Once you begin to tamper with it, and to suggest that only those parts of her creed should be insisted on which she shares with other Christians, you threaten the validity of the living organism, and the individuality on which its power largely depends."

Christ is present in His priest through the "character" and the mission that the priest receives. It is Christ who speaks through his mouth when he delivers the message of the gospel; it is Christ, too, who, using the priest's will and intention as well as his words and actions, performs the supernatural acts of the sacramental and sacerdotal rites. Finally, the universal characteristics of the priesthood—such as its separation from the world and, simultaneously its accessibility—these are nothing else but characteristics of Christ Himself, precipitated, as it were, in a human medium.—Msgr. Benson.

Our Lady will not only listen to us, but will help us if we will let her. She will often show us that what seems a misfortune is in reality a blessing.

Approved by Thrifty Housewives, the '1900' Washer. This best known standard line of Washing Machines on the market to-day, includes Washers operated by Hand Power, Engine Power, Water Motor, Electric Motor. Send for full particulars of our free trial proposition, mentioning type of machine which most interests you. Better address me personally: S. W. MORRIS, '1900' Washer Company, 357 Yonge Street, Toronto.

APPLES, ORANGES, FIGS AND PRUNES

Are The Four Fruits Used in Making "Fruit-a-tives"

"FRUIT-A-TIVES" is the only medicine in the world that is made from the juices of fresh ripe fruits. Thus, it is manifestly unfit to say, "I won't take Fruit-a-tives because I have tried other remedies and they did me no good". On the other hand, the fact that "Fruit-a-tives" is entirely different from any other preparation in the world, is just why you should give it a fair trial, in any trouble of the Stomach, Liver, Bowels, Kidneys or Skin. "Fruit-a-tives" is composed of the active principle of fruit and the greatest nerve tonic ever discovered. 50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

Christ is present in His priest through the "character" and the mission that the priest receives. It is Christ who speaks through his mouth when he delivers the message of the gospel; it is Christ, too, who, using the priest's will and intention as well as his words and actions, performs the supernatural acts of the sacramental and sacerdotal rites. Finally, the universal characteristics of the priesthood—such as its separation from the world and, simultaneously its accessibility—these are nothing else but characteristics of Christ Himself, precipitated, as it were, in a human medium.—Msgr. Benson.

CHRIST IN THE PRIEST

Christ is present in His priest through the "character" and the mission that the priest receives. It is Christ who speaks through his mouth when he delivers the message of the gospel; it is Christ, too, who, using the priest's will and intention as well as his words and actions, performs the supernatural acts of the sacramental and sacerdotal rites. Finally, the universal characteristics of the priesthood—such as its separation from the world and, simultaneously its accessibility—these are nothing else but characteristics of Christ Himself, precipitated, as it were, in a human medium.—Msgr. Benson.

Our Lady will not only listen to us, but will help us if we will let her. She will often show us that what seems a misfortune is in reality a blessing.

Approved by Thrifty Housewives, the '1900' Washer. This best known standard line of Washing Machines on the market to-day, includes Washers operated by Hand Power, Engine Power, Water Motor, Electric Motor. Send for full particulars of our free trial proposition, mentioning type of machine which most interests you. Better address me personally: S. W. MORRIS, '1900' Washer Company, 357 Yonge Street, Toronto.

ASSUMPTION COLLEGE SANDWICH, ONTARIO A Boarding School for Young Men and Boys. Offering College or Arts Course, High School Course, Business Course, and Preparatory Course for Younger Boys. WRITE FOR CATALOGUE. REV. T. V. MOYLAN, C. S. B., PRINCIPAL.

ST. JEROME'S COLLEGE KITCHENER, ONT., CANADA (FOUNDED 1864) Residential College for Boys and Young Men. Commercial, High School and Arts Courses. In charge of Professors holding European University Degrees. New Buildings, with latest hygienic equipments. Large Gymnasium—Swimming Pool—Shower Baths—Auditorium. Comfortable Private Sleeping Rooms—Substantial Board. REV. A. L. ZINGER, C. R., President.

URSULINE COLLEGE "The Pines", Chatham, Ontario. An ideal residential school for young girls, combining the highest educational advantages with the most delightful home life, amid beautiful and healthful surroundings. College, Preparatory, Commercial Domestic Science and Art Courses. SCHOOL OF MUSIC affiliated with TORONTO CONSERVATORY. APPLY FOR PROSPECTUS TO THE REV. MOTHER SUPERIOR.

STANDARD LIBRARY

50c. Each, Postpaid 50 Copies, \$20.00 (2) 100 " " 38.00

Adventures of Four Young Americans. By Henriette E. Delamar. This book describes the stirring times during their trip abroad, and the experience of Johnny who was lost in the Catskills. Athos. By D. Eda Nieldinger. A delightful story giving some of the author's own experiences and the plays of her happy childhood. It is a merry company of four brothers, a sister, and their beloved parents. Brownie. By Richard Aumerle. Brownie is a college dog who comes with the new boys as soon as they arrive and is with them in all their sports. He never succeeds in being that active baseball game of the year. Boys, girls, and grownups will follow with deep interest this genuine record of two years of a college boy's life. Catholic Pioneers of America. By John O'Keefe Murray. New edition, revised from the birth of Christopher Columbus 1435 to the death of Father Martin, 1853. Clarence Belmont. By Rev. Walter T. Leahy. This is a fine college story, full of healthy vitality, and it will amuse all the boys and girls who are the adventures of a college boy. Dear Friends. By Mrs. G. G. G. A home story and a bright day's picture, just as they come to every home, and love to read of the most delightful sunshine glinting through the story. Five of Diamonds. By Mrs. G. G. G. An interesting novel full of excitement and thrilling thrills. The scene is laid in England, afterward drifting to Boston, Siberia, and Florida. Florida. By Antonio Giulio Barilli. A Quaint Italian Tale, describing the hardships of an artist who finally won the hand of a beautiful young Italian maiden in marriage. Five Birds in a Nest. By Henriette Eugenie Delamar. The scene of this story is in a little village of France, of which the author knows every inch of ground. It is the story of a beautiful girl who incidentally introduces many of the local customs. Fleur-de-lis. By Madame Augustus Caveman. This charming novel has been translated as a model love story, which moves in an atmosphere of delicate refinement. Gertrude Manning. By Frances Noble. This charming novel has been regarded as a model love story, showing the tremendous influence of a pure woman, some convent-bred girl, sacrificing her life for the conversion of an infidel lover. Leopard of Louisiana. By Maurice Francis Egan. There are eight stories and every one of them has a very interesting, hot woodcut with dramatic skill. Lost. By Christian Reid and Stella's Discipline. By X. L. L. in one volume. "The Lost" is a story of Mexico, strong, interesting, and, like everything from the same pen, is a masterpiece. Nelly Kelly. By Henriette E. Delamar. Nelly is a little mother to her husband, and she has a few good wonderfully well in meeting the difficulties that arise. Phil. Tale of the Coal Regions. By Rev. Patrick Justin McMahon. A thrilling and well-told story of the days of the coal strike. Well written and conceived with an admirable unity of plan, the story is unrivaled so far as its interest in the coal regions is concerned. Round Table of American Catholic Novelists. A delightful symposium of the best of the American Catholic novelists. Round Table of French Catholic Novelists. A pleasing collection of novelettes by eminent Catholic authors of England and Ireland. Round Table of French Catholic Novelists. A charming selection of brief tales by the foremost French Catholic writers. Rites and Ceremonies. From the French of Marthe Lachasse. By Miss Pauline Stump. (An admirable story to read with interest and pleasure, in which the immense advantages accruing from a convent education are shown in a most convincing manner.) Ronald's Mission. By Henriette E. Delamar. Ronald is a boy of eight in whose fortunes other boys and girls are interested. A mission was confided to him by his mother on her death-bed; the brave little fellow persevered with a courage beyond his years, until he had traced his mission. The Story of a Catholic College Boy. Ambition's Contest. By Father ... The story of a young man who starts out in life as a statesman, loses all his religion, but finally, through the prayers of others, and his own, is called to the priesthood. Billy Glenn of the Broken Shuttles. By Anthony ... The adventures of Billy Glenn, a boy who lives in the downtown section of New York, narrating the adventures of Billy Glenn, a boy who lives in the Broken Shuttles, a boy club of their neighborhood. The book is full of adventures, including a rescue of a child from a burning building, and Billy and an exciting trip on a sailing vessel to the West Indies. "It is a rattling good boys' book."—Pilot. Boy's Own Book. A complete encyclopedia of sports, containing football, gymnastics, rowing, sailing, swimming, skating, rowing, bicycling, etc., and how to play them, reading a pleasure. Burden of Honor. By Christine Faber. A story of mystery and crime, and a real detective as to create new difficulties in rapid succession. In all Christine Faber's books, the action is dramatic, subtle and severe. Cicero O'Donoghue. By Christine Faber. A story of penal servitude in the Australian colonies. Charles Deed, A. By Christine Faber. "Kindness Betwixt Kindest and Love Betwixt Love," is the keynote of this novel, and its most delightful delineations of child life and child character. Con O'Keefe. By Mrs. James Sadler. Narrating the experiences of Con O'Keefe, and his sister, Winnie in an interesting and wholesome manner. Elinor Preston. By Mrs. James Sadler. A story following a young girl through her sorrows and joys. Faded Remembrance. A. By Christine Faber. This is an entertaining romance of two young girls, and shows how unimportant are the trifles of a school. Gordon Lodge. By Agnes M. White. A fascinating Catholic novel relating the adventures of an orphan left in the care of a kindly old man, Guardian's Mystery. By Christine Faber. This is a capital story well told. It contains just enough sensation to make it a real pleasure. Hermit of the Rock. By Mrs. James Sadler. A tale of Canada. Leandro. Or, the Sign of the Cross. A Catholic story reprinted from The Messenger of The Sacred Heart. Lisbeth. The Story of a First Communion. By Miss T. W. ... of great interest, strong faith and earnest simplicity. Margaret Roper. A very interesting historical novel by Agnes M. White. Mounseyn Joe. By John Boyle O'Reilly. A thrilling story of heroism and adventure, in which the hero, Mounseyn Joe, is a young man who has been exiled to Australia to which Mounseyn Joe has been exiled for political activity, and from which he escapes through a series of dare-devil adventures. Mother's Justice. A. By Christine Faber. A Catholic story of the trials of a widow whose only son is innocently accused of a crime, and who, in the end, is found guilty. When all seems lost, the real murderer filled with remorse, confesses his crime. New Lights. A very interesting tale by Mrs. James Sadler. Red Circle. The. By Gerard A. Reynolds. A dramatic story of the Boxer Uprising in China, narrating the exciting experiences by a group of Europeans who band together for self-protection. There is a captivating charm in the way this tale is told, and it is done with a dramatic touch that gives the dramatic parts so pronounced a realism that the reader feels himself a part of the life of this far-off country, siding with the unprotected Christians, and a real participant in defense of their life and property. Redding Fires. By Alice Denno. This novel Miss Alice Denno, favorably known through her stories of Irish life, has ventured on a new field, and in Redding Fires, her most dramatic and undoubtedly her best book, sets before us the life and fortunes of a Frenchman, the Marquis de Macvaine, and the De Barils. The plot is very well thought out, the story is remarkably well told, and is sure to hold the attention of the reader from the first page to the last. Southern Catholic Story. By Minnie Mary Lee. A novel full of interest and example. Strayed from the Fold. By Minnie Mary Lee. A splendid Catholic story with a very strong moral. Towers of St. Nicholas. The. By Mary Agatha Gray. A story of the persecution of Catholics during the reign of the Emperor Nero. Trinity of Friends. The. By Gilbert Guest. A new star has entered the galaxy of story writers here, the person Betty Gray, who has written inquiries for Gilbert Guest, let them not forget that this gifted writer knows as much about girls as Father Finn knows about boys. Within and Without the Fold. By Minnie Mary Lee.

75c. Each, Postpaid 50 Copies, \$28.00 100 " " 55.00

The Catholic Record LONDON, CANADA