that body, by His own divine appoint- whose religion is not for Sunday

And he goes on to say: "The appeal of Protestantism, as shown by its worship, is to the soul apart from the body. The appeal of Catholicism is to the entire human being, accepting him for what he ordinarily seems be, a complex of soul and body. To a Protestant, it is plain from his the incarnation is thing which began, continued and for every practical purpose ended, a many centuries ago, in the It may continue now in heaven; but it is over as far as the earth is concerned. To the Catholic, as is evident to anyone who observes the celebration of a Mass, God is still incarnate on earth, and the Godman. Jesus, is physically present on the earth to-day, dwelling now in a body of bread as He once dwelt in a body of flesh. The God of Protestantism is not at present mundanely incarnate, the God of Catholicism is mundanely incarnate even now, in 1917."

Apart from certain expressions, like "dwelling now in a body of bread as He once dwelt in a body of flesh," which are theologically accurate, the writer gives in the foregoing a fair statement of the Catho-lic position. Given the fact of the incarnation, which is the fundamental tenet of Christianity, Catholic worship appears as its logical corollary. In the incarnation we see God dealing with man according to man's need: the divine becomes visible in order to appeal to the compound nature of man, and because the need of men continues the same God's wisdom and power have found a means to continue the embodiment of the divine in visible and palpable elements. The whole sacramental system is a continuation of the incar-Christ is yet with us, saving the individual as he has saved the world .- S. in The Guardian.

#### CATHOLICS AND THE CRUCIFIX

PROTESTANT BISHOP PRAYS IN CATHOLIC CHURCH (By "M. C. L." in Edinburgh Herald) The religion and "the religious ments as to the spiritual condition man in the trenches; for the returning soldier" was discussed. roads, before, a note of reality and sincerity. The men would return intolerant of hypocrisy and humbug. public opinion in regard to family life, good housing, temperance, and domestic religion.' (Not, apparently, for teaching definite doctrine. "It would appear that the soldier's religion was indefinite There is evidence that he would So far one has not heard and does respect the Church with a definite creed, which teaches with unerring certainty, as Christ and godly societies which Apostles taught, and has never regarded His doctrines as diffi- against that remarkable decision; culties to be explained away, or "hedged round," or as non-essentials

of indifference; he believed that 90%

impressed by the kneeling men and

be more than an act of allegiance to

five minutes out of a busy morning

prayer meant more to these Papists

than to her, something vital, some-

neys'.") That is what non-Catholics,

thing absolutely necessary."

These workers could spare

to pray. She could not doubt that His Divinity.

Catholic soldiers is ad-

tians without knowing it.'

wise with

ment, and we, touching them in a wear only, but for every day, ever natural human way, touch Him." need, every sorrow or joy. The need, every sorrow or joy. Bishop of Birmingham, speaking recently at the Church House, said that to him "it was awful that at the present time there should not be a single church where a poor soul could go in to say a prayer for a loved one. Yet so it self when he had said good bye to his own boy, and after the steamer had sailed he had gone up to a church to pray. It was not only shut, but barred and bolted in such a way that he could not have burgled it, and he came away feeling bad, especially when he saw a Roman Catholic church quite near open for any one to go in. He did go in, for he wanted to pray. Their English soldiers loved going to the churches in France. They loved talking to the cure, though they could not speak French, and the cure usually could not speak English! The conversation was not illuminating. they saw homeliness and friendliness in the parish. The whole thing was a family affair, and the church was free to all. They would expect that when they came home, and so he wanted the freeing and opening of the churches to be done quickly, or those five million men would go somewhere else. They had gone somewhere else. Already there were men who were being shepherded by the Church of Rome because of what they had seen abroad.' When the men come home, they will find that Catholic churches are open in Britain as in France. They were open long before the War no bishop needed to plead for the unbolting and unbarring of their doors. To Catholics the realization of God's Presence, the duty, the comfort, and support of prayer are not new: they are part of the Cath-olic heritage. Possibly it is a sign of the times that the Bishop of Birmingham's audience applauded his state ment that he had gone into a Catholic church to pray. Mr. Stephen Paget writes of the crucifix (in his recent book of essay's, "I Sometimes Think"): "You will see as a memorial, in this or that place, the figure of Christ on the cross, not shut in churches but set in the open air. Some of us will salute it, and will say we said of the Daylight Saving outlook" of the non-Catholic man at Bill, 'why didn't we have it before the front are now receiving an attenthe War?" (But Catholics had, tion which his pastors should have centuries before the War; Queen this: one wonders Mary Stuart carried that emblem of what they have been doing all these years, when one reads certain state example, and it was not new then. "It is singularly close to the War and the dead. . . . In surely it is not there that he should all art there is no solitary figure first have learned of the great truths so effective. It stands for an historical solitary figure

of Christianity, and how to pray, ical fact; it is quiet, strong, and and how to die? The admissions passionless; it allows no emblems, made by Anglican chaplains and it needs no explaining, it speaks for various writers that British Pro- itself. . . . One thing is certain: testantism has failed were under-lined by reverent speakers at the and Belgium will come back accusrecent Church Congress in Dundee, tomed to the look of the cruwhen the question of "How to meet cifix. They have seen it on French the returning soldier" was discussed. roads, in French cottages and (Glasgow Herald, April 27th, 1917.) churches; seen it wrecked; seen it One divine boldly stated that "a intact with everything around it broader, deeper and more inclusive wrecked; seen it kissed by the dying Church was wanted." Whence it and laid on the dead. They will not would appear that the Church be shocked when they come back if founded by Calvin, Knox & Co., is they see it again; they will like to "played out," and another is required to fill, presumably, "a felt want." France, white to the lips with pain, So human church-makers go on, and gives us for a keepsake a crucistumbling from failure to failure in fix in remembrance of her dead and their attempts to improve upon the our dead, our misery and her misery, Divine work, the Church built upon our faith and her faith." The men a rock, which remains unshaken in long before the War, had they but the wildest storm. Truly their known, might have seen the cruciefforts to make a stable religion, a fix "kissed by the dying and laid on feeble and fruitless. Another rev. speaker said, with equal boldness, that "if the Church was to have the soldier's control was to have the so that "if the Church was to have the and if in Britain it is shut in words of St. John imply a strictly must strike, as she had not done British roads, that is because of the bigotry and the vandalism of votaries of the religion made in Germany, who at the "Reformation" dese-The present was a time for creating crated shrines and destroyed crucifixes, and forbade them; whose spiritual offspring only the other day destroyed a "Calvary" which had been erected as a memorial to a dead | that the Church made use of this soldier in the private grounds of a church at Beckenham. Such an He would not respect a action confirms the recent decision the new birth in Christ was judged Church which hedged round questions and indulged in obscurantism." of the House of Lords that Christian ity is not part of the law of England ity is not part of the law of England. either the godly Protestants who destroyed the "Calvary," or the

them to the outrage, have protested

edified by that outbreak of "reform

action abroad; and Germanism in

such as non-Catholics, whose opinion

fice, will turn from a sect which

symbol because of Him, and thereby

proclaims her unchangeable faith in

His love and mercy no less than in

For the first destroyed it yesterday, to the Church

the men at the front "was not an Belgium come back accustomed to

the Fatherhood and Sovereignty of remind them too forcibly of what

God, and many of them were Christhey have witnessed. Germanism in

and nebulous, "indefinite as to a dead comrade can only inspire

creed," in short. That it is other- them with loathing and disgust;

mitted. Catholics did not wait until the War to learn and to use the power expressed. Possibly a result of the

of prayer, a fact which is well ex- outrage may be that many who have

pressed in a pre-war popular novel, come to respect the crucifix, to

whose heroine, visiting France, is associate it with the Supreme Sacri-

women she saw at all hours in the desecrates it today, and banned and

time she realised that religion may of the Crucified, who venerates the

But it seems somewhat hazy action at home over the memorial to

Prodigi-

A broad mind is full of condescen soldiers and others, are realising as sion for the wishes of others, and they see the influence and the power strives to please all, and this through of Catholicism amongst a great people | a spirit of charity.

DISCUSSES RECONCILIATION OF SINNER BY AUTHORITY OF

ARCHBISHOP HANNA

TRIBUNAL OF PENANCE In these trying days when the very foundations of our civilization seemed threatened, it is good to that amidst the din of arms and the strife of nations some men are thinking calmly of those things which touch the life of the soul, and affect the deeper currents of man's being. It was for this reason that was surprised the other day to be asked by one who felt the burden of his own sin, and the burden of sin in our awful world, by what authority the Catholic Church claimed the power to forgive sin, the "power of the keys," and was there evidence of the use of the power in the early days of Church history. I told him it would be long to go in detail then, but I promised to make clear our warrant, and it is in fulfillment of such promise that I give the position of the Catholic Church, and the

reasons for such position. The doctrine of the Church is put clearly by the Council of Trent (Sess. xiv, Chap. I): "But the Lord then principally instituted the sacra ment of penance, when being raised from the dead He breathed upon His disciples saying 'Receive ye the Holy Ghost whose sins you shall forgive, they are forgiven them, and whose shall retain they are retained.' By which action so signal and words so clear, the consent of all the Fathers has ever understood that the power of forgiving sins was communicated to the Apostles and to their lawful successors for the reconciling of the faithful who have fallen after baptism." It is then a part of Catholic belief that the power to forgive sins committed after baptism has been communicated to the Apostles, and to their successors, the Bishops and the priests of the Church. Proof of this divinely granted power we find in Holy Scripture itself. The texts quoted through the tradition of the ages are found in Matthew xvi, 19; Matthew xviii, 18, and John xx,

POWER TO BIND AND TO LOOSE To the Prince of the Apostles are given the "Keys of the Kingdom of Heaven." From that kingdom sin excludes, and over sin Peter has indefinite power-"Whatsoever thou shalt loose, shall be loosed.' Peter and to all the Apostles is given the power "to bind and to loose; this power is granted without limita tion, and of a consequence implies a jurisdiction at once legislative and judicial-power to forgive, power to set men free from the penalties that come of sin. This meaning which is clear from the context, becomes clearer in the light of the literature of the time, in which the phrase "to bind and to loose" was in very common use.

The Gospel of St. John puts this power with clearness so unmistakable that one wonders how any interpretation save that of the Cath olic Church is possible. "Receive ye the Holy Ghost, whose sins you sh forgive, they are forgiven, and whose sins you shall retain they are retained." At the time of the Reformation there were some among the Reformers who saw in this text only the right to announce the Gospel o Christ, while others again contended that no power was given here save the power already granted in Baptism. But surely these words sin suggests so clearly an action of discretionary judgment, the power to retain sin is granted so universally, that it becomes impossible to limit it to baptism.

The power, then, to forgive sin has been in the Church from the beginning, nor is there lacking evidence power from the dawn of Christianity. In the first days of Christian fervor inconsistent with return to sin, and the use of the power of the keys was indeed less frequent than in after years. But the clearest evidence is found in the Pastor of Hermas, incited Sim. viii, ii — Sim. viii, 6, 5, Ibid where the author basing his contention on the received tradition possibly because such protest would be too flagrantly inconsistent and exclude from penance those who fell that may be ignored. Another imprudent even for them to offer, speaker said that his experience of When "our men now in France and in his letter to the Philadelphians after baptism. St. Ignatius Martyr, asserts that the Bishop must preside attitude of hostility, but simply one the crucifix," they will scarcely be over penance, clearly asserting, of a consequence, the practice of forgiv of our soldiers believed firmly in ing" and Protestant zeal. It will ing sin in the days closest to the Apostles. The "Constitutiones Apostolicae" embodying almost Roman documents (P. G. O. 1073), direct the consecrating Prelate to pray this over the "Grant him, O Lord, Thy Christ, the fulness of Thy spirit, that he may have the power to pardon sin in accordance with Thy command, that he may loose every bond which binds the sinner, by reason of that power which Thou hast granted Thy Apostles."

FORGIVENESS OF SINS ALWAYS

PRACTISED BY CHURCH True, some early writers restricted this power, and refused to allow pardon for certain sins. This may have been for disciplinary reasons, but grant for a moment that men such as Origen and Tertullian erred the matter, the Apostolic speaking by the mouth of Calixtus (218-222) asserted with great clearness the power of the Church to for-

so abundant that no one may deny it, and the universal practice of public penance after the middle of the fourth century precludes the possibility of denying the constant exercise of the power of the keys. "Verily," to use the words of St. Chrysostom in his work "De Sacerdotio," Migne P. G. lxvii, 643, "The Father has given all judgment into the hands of His Son, and the Son in turn has granted the power to His priests;" and again, "He has given to His priests a power He has not granted even to the Angels for He has said to them, 'Whatsoever you shall loose, shall be loosed."

The Sacrament of Penance has through the Christian centuries given to theologians many difficult and delicate questions, but the constant tradition from the beginning has made it impossible to deny either the granting of the power, or its exercise even from the first days of Christian faith. It was for this reason that Pius X. of holy memory, in his decree "Lamentabili Sane," condemns severely all those who would assert that "in the primitive Church there was no concept of the reconciliation of the Christian sinner by the authority of the Church, but the Church by very slow degrees only grew accustomed to this con-

cept The position of the Catholic Church has through the centuries stood the attacks of many, but has ever endured, not only because it is divine, but also because it appears so powerfully to the best instincts of

OUR LADY OF THE TRENCHES

Within the gloomy trenches Where hideous noises stun, And death's dark rainfall drenches The gunner and the gun-Behold, there stand an altar To Mary and her Son,

How strange to bring her thither, The Virgin full of Grace, Where battle-tempests wither The bravest of the race-But is she not their mother.

And is not this her place These lads from hillsides healthy, These men from wood and wold. From bench and shop and smithy, From farm and field and fold, Their hearts lay hold on Jesus

And Mary, as of old. And prayers they used to prattle In boyhood, have become prelude to the battle

More potent than the drum And, oh, the soul repeats them E'en when the lips are dumb

And lest their spirits falter, And lest they fail as men. They raise her here an altai Within their darksome den While waiting war's wild fury To burst on them again.

And when the strong hand clenches In death's last grip of pain, Our Lady of the Trenches, Be thou there with the slain, Nor let their heart's devotion

To thee be all in vain.

### THE MONTH OF THE SACRED HEART

June, the loveliest month of all the year, is dedicated to the devotion to he Sacred Heart of practice, although comparatively new, holds a foremost place among those means which Holy Mother Church constantly employs to turn our hearts to God. It is the one devotion whose main purpose is the inspiring of pure, whole-hearted love for Jesus.

In this it is differentiated from other devotions to Our Divine Lord. The many devotions which are directed to the Passion of Christ tend indeed to inspire love, but it is so often a love of pity. The Blessed Sacrament even, that last pledge of Christ's love for us not infrequently arouses, together with our love, an overwhelming reverence. These de votions make us recall that Christ came to this world to save it, and that leaving it, He still stayed with us, and they do inspire a love for

But there is room for more, place for a devotion where heart speaks to heart, and where we realize that Christ loved us personally with a burning desire for a return of love. The appeal for that pure heart's love is brought before our minds in the many devotional practices which, by their winning appropriateness, draw our affection to the great center of infinite love, the Sacred Heart of

Jesus, The Church, following out her divine mission, presents Him to us with arms outstretched, and a heart from which comes forth a flame. She shows us the love of God in a human heart, the heart which will not rest until the whole world give the answers its call for love, and until gence. the divine flame be enkindled in every human breast. She shows us the heart of Christ, where pulses the longing for the love of men, not merely for their obedience, not merely for insult to Almighty God, whose law their gratitude, not merely for their has been transgressed. With this but for their love, their unmixed, whole-hearted, human love.

give even the heinous crimes to of a human heart for love, nor will criminal who dies in mortal sin. daily meditations.

which Tertullian and others made those desires be satisfied with any exception. After the days of thing but our love. "Son, give Me Calixtus the tradition is so clear and they heart," is the one appeal which is tion of this devotion.

Such an appeal for our love has its place to day as much as it ever had in our Lord's own time. their lives to God, and so often keep their hearts for themselves. They look on Christ as God, and pay their worship unto Him, but their love they give to creatures. "This nation serves Me with the lips, but their heart is far from Me.

And what could be truer, what more satisfying to this human heart of ours, which is made to love, than that it love the One Who so loves it? There in His Heart will our heart find the rest and repose and satis-faction in love that elsewhere it seeks in vain; there will it receive the consolation that is the reward of love, and be free from the pains and incertainties of other loves.

The Sacred Heart asks for our hearts, at all times. Let us consecrate ourselves anew to His love and service during this radiant month of earth's fairest sunshine and flowers.-The Monitor.

#### THE BOY'S FRIEND

The influence of a boy's company is emphasized by the Catholic Herald in these words: "Boys will Herald in these words: as a rule do what their friends and companions do. They will go to heaven or hell as they are led, if they find all the boys they know going to confession, to Communion, men who see in the tribunal or Penance a work worthy of the "Divine Wisdom," a work of great usefulness to society.—The Monitor.

The Monitor.

pride in allowed to associate with those who allowed to associate with the allowed to asso to Mass, they will go, and take a Sacraments. If you want your boy to be a frequent Communicant and a good Catholic, see that he is taught to be both from his earliest days and that he goes with those who have the faith rather than with those who

#### INDULGENCES

Is there any other theological term so commonly misunderstood as "indulgence?" The very mention of the word suggests to the mind of the general reader a number of utterly absurd travesties of the Church's teaching on the subject, travesties found quite frequently in the non-Catholic literature of the seventeenth, turies; and not altogether excluded and the reality of His claims. They indeed from some of the less scholarly publications of to-day.

Only a few years ago, in his "Renaissance Types," Mr. W. S. Lilly, the well-known English publicist wrote: I suppose the conception of an indulgence popular in this country is sible, they become specialists in pretty much that set forth, with inimitable irony, by Swift in his 'Tale of a Tub." Here it is:

Whenever it happens that any rogue of Newgate was condemned to pardon for a certain sum of money; which when the poor caitff had made all shifts to scrape up and send, his Lordship would return a piece of paper in this form:

"To all mayors, sheriffs, jailers, constables, bailiffs, hangmen, etc.: Whereas we are informed that A. B. remains in the hands of you, or some of you, under sentence of death, we will and command you, upon sight thereof, tolet the said prisoner depart give the world, my prayers and to his own inhabitation, whether he stands condemned for murder, sodomy intercession of the just man is rape, sacrilege, incest, treason, blasphemy, etc. for which this shall be your sufficient warrant. And if you ment of high proficiency in prayer."

The monk could appeal, moreover, fail thereof, God -- you and yours to all eternity! And so we bid you to history to prove that even from heartily farewell.

Your most humble man's man EMPEROR PETER.

That this characteristically bitter have been accepted as a fairly faith. presentment of the Catholic doctrine of indulgences seems wellnigh incredible; but accepted it was, nevertheless. It is still so accepted by the more ignorant of our defamers. It is not an unheard of thing, even nowadays, that in histories, biographies, novels, or the printed reports of sermons, there should be found the deliberate statement that an indulgence, in the Catholic sense of that term, means the forgiveness of sin or still worse, the permission or license to commit new sin.

It goes without saying that there authoritative exposition of our dogmas, no pope, cardinal, archbishon bishop, or Catholic teacher ever held such doctrine; but, moreover, any good quarto dictionary in use to-day gives the true meaning of 'indulgence' as defined by Catholic theologians and understood by even the most literate of the Church's children. To mention only three, the Century, the Standard, and the International give the true signification of "indul-

In every mortal or deadly sin there are three criminal things to be distinguished. There is, first, the guilt properly so called; the affront or pity, nor even for their reverence, guilt an indulgence has nothing to do. There is secondly, the eternal punishment merited by every sin unto Our Lord had a human nature, and death,—a punishment which accordthat nature included a human heart, ing to the Holy Writ, the Supreme with all the longing, yearning desires Judge will visit on the unrepentant

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With this eternal punishment an indulgence has nothing to do. Finally, there is the debt of temporal punishment which still remains due to sin even after the guilt and everlasting punishment have been remitted by sacramental absolution. The Church teaches that this temporal punishment must be satisfied, either in this life by trials, sickness, adversity, temptations, persecutions, and voluntary work of penance; or else in the fire of purgatory after death. Now, it is with this punishment, and with it alone, that indulgences are concerned. By a plenary indulgence gained by the sacramentally pardoned sinner, all, or some of this temporal punishment is remitted.

This bare statement of Catholic doctrine is sufficient to brand as preposterous the charges against the Church in the matter of "granting indulgences."—The Ave Maria.

#### "UNPRODUCTIVE" MONKS

Speaking in his recent book, "French Windows," of those ultra-modern Catholics, who think that monks are "out of date" nowadays, John Ayscough well remarks: God is out of date, . . then monks are out of date too. Their reasonthen monks eighteenth, and early nineteenth cen- ableness depends on His existence, are just for God. They do not fly to philanthropy to excuse themselves. That thorough knowledge of God and His claims which most men fly from, monks hunger after. In order to learn as much about Him as posprayer and make the practice of contemplation their life-work. As the world, however, considers such an occupation "unproductive" and therefore useless, scant patience is be hanged, Peter would offer him a had with men who, as the phrase "do nothing but pray."

"It is true that I 'do nothing but pray" the monk might serenely answer his scornful critics. "But I observe that for the past three years you have been doing practically nothing but killing one another and seem, moreover, to be quite unable to stop doing so. Perhaps my occupation is the more productive of the two after all. The peace which your strong with God and my life, as you know, to the attain

a more material point of view he has by no means been "unproduc-And as for our own day, tive. when the importance of agriculture is realized as never before, the high iece of Swift's satire should ever ly necessary farmer, when tempted to discontent with his laborious. humdrum life, can behold the monks silently working in their fields and reflect, with John Ayscough

'There are husbandmen like me Their life of toil in furrow and farmstead is mine. They see no varia-tion but that of the seasons, no more than I: monotony of labor is their lot, as it is mine; looking down-ward, then, as I delve, can I not be seeing Heaven as they, and growing hourly more at home (like them with my one neighbor God?' trudges homeward through the misty dusk, and hears their bell ring out is not the shadow of an excuse in on the frosty air, must be not say, 'I our day for so monstrous a calumny.

Not only has no council or synod, no my hearth, and to my rest: they to my hard-earned frugal meal, to empty-bellied, to their prayer and praise, their brief hard repose, and then their vigil with the Great Sentinel of all,' and must he not join his dumb heart in praise with theirs? Must not his empty fields seem less

Even if monks did no more for the the world than to be models for it of patient, frugal industry, the reason for their existence would be amply sufficient. But besides that, the true monk by thinking of God always, and working for Him alone, makes up for the multitudes of men who work only for themselves and never think of God at all.—America.

The crucifix is the meaning of everything. We must view all things in its light and judge all things by its principles. It must be the object of our imitations, and to be so it must be the subject of our

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from which he escapes, and finally gets back to bt.
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Lady Of The Tower, The; and Other Stories by George Barton and others. This is a collection of short stories which will please the most fastidious taste. The volume comprises fifteen stories which are worthy to live in short-story literature. Most of them are delicate little love tales; the others stories of adventure or mystery.

Little Marshalls At The Lake. The by Mary F. Nixon Route. The seven Marshall children spend a week at a lake side. They have an uninterrupted

Brunowe. A jolly story. There is a convent school atmosphere about the narrative that is appealing to any one who has spent even a short time in such a home of kindly interest in the pupils.

Petronila, and Cther Stories, by Eleanor C. Donnelly. There are eight stories, and nearly every one of them has a very interesting ploy every one of them has a very interesting ploy every one of them has a very interesting ploy who had not be about the every for ransom. How the plotters come are the cover, for ransom. How the plotters come in the cover of the surface of the ploy exceed makes a very interesting story, which is sure to please the young folly.

Pover na, by Evelya Buckenham? This is an optimistic, entertaining story that will appeal to girls of all ages. In the beginning of the tale everything is at sixes and sevens, but after passing through a very dark night, a bright day dawns for Poverina and, her friends.

Queen's Promise, The, by Mary T. Waggaman. The little heroine in this story, after being taken from her convent home by her uncle, an inveterate bigot against everything Catholic, succeeds in finding an approach to his iron-bound heart. She is finally reunited to her father, a supposed victim of a storm at sea, and her way is opened to life, love and happiness.

Sealed 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 School Life, An excellent book for either School or School Life, An excellent book for either School or Tolled, in close, unwholesome city quarters. A shack on the coast is rented, and there the family taken their quarters. How the excursions in high school and the supposed when selves during the time they were storm bound. Talisman, The, by Mary T. Waggaman. The young hero of this story is mixed up with the saving of the famous Connecticut charter; preserves the town of Hartford from an Indian massacre and is taken prisoner.

Told in The Twilight, by Mother

the language.

Vinnetou, The Apache Knight, by Marion
Taggart. In the present volume Jack Hildre
goes West, meets Winnetou under tragic circu
statese, is captured by him and sentenced to c
How he escapes and how they become fi
friends shown through chapters of breathi

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