



To Nursing Mothers!

A leading Ottawa Doctor writes: "During lactation, when the strength of the mother is deficient, or the secretion of milk scanty, WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

The Angelus Bell.

(Lines suggested by Millet's Picture.) Against the sunset glow they stand, Two humblest toilers of the land, Rugged of speech and rough of hand, Bowed down by tillage;

The day's slow path from dawn to west Has left them, self-betrayed, distasteful, No thought beyond the nightly rest, New toil to-morrow;

Christ and His Mother. Central University, at Richmond, has become the possessor of probably the rarest and most valuable book in this country.

Central University, at Richmond, has become the possessor of probably the rarest and most valuable book in this country. It forms a part of the library left that institution by the late Dr. R. W. Landis, of Danville, and will doubtless bring to Kentucky many bibliophiles and antiquarians as soon as its existence here becomes known.

The book is a small folio that might easily be taken for a quarto, and is of about three hundred pages. Although the vellum that encloses it is yellowed from age and stained with time, the delicate engravings of Gothic diaper tracery of what is known as Norman flamboyant, is still perfectly defined.

The covers had originally borne brass clasps, but these have been lost or removed, and one of the covers has been cut or torn, otherwise the binding is in a good state of preservation. Quaint and interesting as is the outside of this curious old work, still more so is it when the title page is reached.

But the title page now tells more; it records the ownership of the book, or part of it at least, from a time but little subsequent to the date of its publication. One of these inscriptions is engrossed in a bold, cursive, evidently German hand, although the language, like the rest of the work, is Latin. It is a portion of it that has attracted the scholars to whom it has been submitted, but they have been unable to determine its origin. So far as it has been translated this indorsement reads: "A book of the Canons and St. Gotthard, in Marsburg, John Kramer gave it."

Below this again there are some calligraphic marks that may be an abbreviation, or possibly only a sort of ornamentation; nothing concerning this line has yet been determined.

Following these come a number of the memoranda in the irregular clerical hand of Dr. Landis, concerning both the authority by which the date of the edition is established and something of the author of the work. Omitting the reference this reads: "Anselm was born at Aosta in the year 1034, says Tiraboschi, and studied under Lanfranc at the monastery of Bec, in Normandy, where he afterwards, in his twenty-seventh year, devoted himself to a religious life. In these years he was made Prior and then Abbot of the monastery; whence he was taken in the year 1098 to succeed to the Archbishopric, made vacant by the death of Lanfranc. Here he remained until his death, in 1109; though often disturbed by dissensions with William II. and Henry I. respecting his immunities, etc."

"His theological works have much precision and depth, and it is the observation of many modern writers that the demonstration of the existence of God, taken from the idea of a Supreme Being, which Des Cartes is thought to have originated, was first suggested by Anselm."

The black letter of the volume is devoted to religious doctrine, and is supposed to be, so far as the abbreviation is concerned, an exact reproduction of the careful manuscript of the venerable Archbishop. That is very nearly so, there can be no doubt, since many of the abbreviations correspond to those used in MSS. written prior to the time of Edward I., granting both lands and privileges to monasteries. The latter monarch forbade these grants, and when they were again permitted, a different style of abbreviation had been adopted. The fact that it is nearly an exact reproduction of the ancient MSS. is also attested by hand illumination, which is very beautiful. The entire book is red-lined at the captions, whilst the paragraphs are marked in vermilion, azure, silver and gold. The subsections of the work are marked by flowing scroll-work and illumination that is said to compare most favorably with the best examples in the British Museum the same colors and effects being used in other portions of the work. The silver and gold are somewhat tarnished, except in the middle of the volume, but the colors

are fresh as the day they were first used in the quiet cells of some monastery.

So soon as the book arrived at the University, Dr. L. A. Barbour, Dr. Edward L. Nichol and Dr. Blanton at once set about the translation of the more interesting extracts of the description of Christ. It was a task of no mean order, since the text was so abbreviated that in some instances it seemed almost impossible to get the meaning. Fortunately Dr. Barbour had had much experience in deciphering mediæval Latin, and the translation given below is literal.

As the Courier-Journal's verdict had but limited time it was necessarily hasty, yet two hours sufficed to complete it, with the exception of half a dozen words.

"From the Gestæ of Anselm are gathered the form and manners of the Blessed-Mary and of her only Son, Jesus-Mary, the Mother of God, learned Hebrew, while her father, Joachim, was still living. She was docile, fond of learning and persevering about Holy Scriptures. The work of her hands was wool, linen and silk. There was a distinct place in the house of the Lord, in His temple, next the * * * altars. There only virgins used to stand, and when the divine offices were discharged they all would go. Many alone would persevere, and guard the altars and the temple, ministering to the priests."

"Her manner was moderate in speech, of prompt obedience, without audacity, without laughter, without fury, without anger. She saluted kindly. Men wondered at her eloquence. She had dark eyes, a right aspect, black eyebrows, a moderate nose. Her face, hands and fingers were long, her stature middling. She was constant in prayer. She gave herself to reading, to fastings, to manual labors, and to every good and virtuous occupation. When she was taken up into Heaven she was seventy-two years old, by the following computation: Seven years she was educated with her parents, and seven years and a half she ministered in the temple of the Lord; she was in the house of Joseph six months. In her fourteenth year the joy of all ages was announced to her; in her fifteenth year she brought forth Christ, and lived with Him thirty-three years as a parent. After His simple ascension she was in the home of John the Evangelist twenty-four years; all which may be counted as seventy-two years. But her Only Begotten Son was a man of great virtue, Jesus Christ, who was called by the Gentiles a prophet of Truth. He had a venerable countenance which the beholders could both love and fear. He had fair the color of an unripe fig, and even lying almost to his ears, but from His ears waving, curly, a little darker and more glossy floating over His shoulders. His hair was parted in the middle according to the custom of the Nazarenes; His forehead smooth and most serene; with a face without a wrinkle or a spot of a moderate and beautiful rudeness; His nose and mouth were faultless. He had a copious and youthful beard, parted in the middle. He had an aspect simple and mature. His eyes were bluish-gray, lively and bright. In rebuke He was terrible; in admonition gentle and lovely; cheerful, though maintaining His gravity. He was never seen to laugh, but to weep. * * * He had straight hands, and His arms were delightful in appearance. In conversation He was grave, proper and modest. He was beautiful among the sons of men. Finis."

In this picture will be recognized many of the features to be found in all the celebrated pictures either of the Virgin or of the Saviour. It is, in fact, the only description that pretends to be authentic. The history of the book is not by any means as complete as might be. Since October 1839, it has been in the possession of Dr. Landis, where it was, prior to that time, except at Marsburg and Halberstadt, is a matter of conjecture. There are, however, a number of links in the chain of circumstances that brought it to this country well established. Its curious history, as recounted by Dr. Landis, is that when Napoleon determined to wipe out the old monasteries, root and branch, he seized their libraries and shipped them all over the world. Four shipsloads went to Philadelphia and were sold to second-hand book stores. Among the places that Dr. Landis used to haunt was a store on Seventh street, below Market, in Philadelphia, and here it was that he found this treasure.

"One day," he said, "I noticed under a counter a pile of yellow manuscripts, which seemed to have been dumped in as worthless. Looking over one of them I recognized the car-marks of Archbishop Anselm, and turning to the back, there was the long-lost and much-reputed letter of Paracelsus. I could almost hear my heart beating, so excited was I by the discovery, and it was with difficulty that I could control myself to ask the book-seller to let me carry it home with me and bring the money back for it. I never rested until the precious volume was safely locked in my room and the small sum was paid."

After this he published his discovery to the world, and there was for some time much doubt in the minds of antiquarians as to the genuineness of the copy. Concerning this, Dr. Landis wrote in one of his memorandum books: "Dr. Robinson doubts, if there is such a copy as Professor Gabler mentions. But mine is not that edition which Dr. Robinson says the seminary has obtained, but out and out the very edition which Gabler has described." Dr. Landis subsequently wrote to

For immediate relief after eating, use K. D. C.

Dr. Robinson, and seemed to satisfy him of the authenticity of his copy. There is on the book no date, save the one that has been written there by Dr. Landis himself, yet, that there remains not the slightest doubt of its genuineness is attested by an offer of \$5,000 for it, which was subsequently made by the British Museum. One of the strongest proofs of its being the edition of 1490, is found in the fact that Anselm was canonized in 1494, and on the title page the book speaks of him, not as saint, but merely as apostle, a term which was used to designate the fact of the author's death. This with other abundant evidence, establishes its claim to the date given without doubt. It is said by some who are quite familiar with the value of similar works, that this old book is worth even as much as \$25,000.

A Great Catholic Soldier.

The Rev. William D. Hickey, who was associated with the late General E. Parker Scammon in 1880 as one of the professors in Seton Hall College, South Orange, N. J., contributes to the Catholic Columbian an interesting article on that great man's conversion to Catholicity. The writer says he shall not soon forget the vivid impress that was then made on his mind by the noble character of this ripe scholar and devout Catholic.

Born in Maine in 1816, he entered West Point in 1833, from which institution he graduated in 1837—fifth out of a class of fifty-two. Such was the proficiency of the young cadet in mathematics, that he was immediately appointed as assistant professor of this branch and remained at West Point until the breaking out of the Seminole War in Florida, into which he rushed with all the enthusiasm of a young Lieutenant, winning his first spurs in active service. The war over, he was again assigned to a Professor's chair in West Point, and continued teaching there until 1847. It was during this period that he examined for admission into the Military Academy, a young cadet from Ohio, who ever afterwards remained the fast friend; he was then called to the command of the 1st Cavalry, and as the Command-in-Chief of the Army and President of these United States. It was during this period of his stay at West Point that he became a Catholic, and he told me that the study of Cardinal Wiseman's lectures on the Blessed Eucharist was the first step in his conversion.

By the way, the perusal of Wiseman's article in the Dublin Review of 1837 on the Donatist heresy first showed Cardinal Newman the insularity of his position in the Anglican Church, and was the starting point in the journey that led him seven years later to Rome.

Before becoming a Catholic and while deeply engaged in the study of doctrinal subjects, the General carried on through the medium of the Protestant press a controversy with a writer in the Freeman's Journal on religious questions. Neither writer knew the identity of the other, and General Scammon after his confirmation by Bishop Hughes, made known to the latter the existence of the Protestant part of the discussion, and expressed a desire to learn the name of the writer on the other side, whose articles, he frankly avowed, had hastened his conversion, and was delighted when the Bishop disclosed to him his opponent.

It is my impression though, not sure of the fact, that he was received into the Church by another West Pointer, a former pupil or his, Father Deahon, now of the Paulists. When the Mexican war broke out General Scammon felt that his patriotic spirit again stirring in his veins, and rushed to the scene of the fray. For his gallantry during the siege of Vera Cruz, and while on the staff of Major-General Scott he was promoted to the rank of Captain. He was placed in charge as topographical engineer of the Government survey of the great lakes—a task which occupied his whole attention for seven years.

Leaving the military service for a while he entered upon commercial pursuits in West Virginia, and in 1858 was called by the late Archbishop Purcell to take the chair of mathematics in Mt. St. Mary's of the West. For his associates in the faculty he had Bishops Quinlan and Rosecrans, Doctor Pabich and Father Barry, and Doctor O'Leary, author of the Greek Grammar. The other members of the faculty were, as a matter of fact, a number of lay members. That was a faculty whose collective ability has never been surpassed in any Catholic seminary in the United States.

General Scammon possessed all the absent-mindedness of the pure mathematician, and in this connection a story was told of him which I once admitted to us to be founded on fact: While occupied in teaching trigonometry one afternoon, a fire broke out in a neighboring dwelling and the students who were then the volunteer fire department of the hill, unobtrusively left the classroom as soon as the alarm rang out. So wrapped was the General in his problem on the blackboard that he never heard the alarm of fire nor noticed the abrupt departure of his class, until turning around after its solution, he was surprised to find the room empty. He ever retained a warm love for Mt. St. Mary's and delighted to speak of his happy days there. He used to say that two of the most brilliant students he had ever known in his career he met there in his retirement, students who would achieve high rank in any class in West Point, and their names were J. F. Callaghan and J. L. Spalding, one the former Secretary of Archbishop Purcell, and the present Vicar-General of the Diocese of Little Rock and the other the present scholarly Bishop of Peoria.

Governors and Lieutenant-Governors of Ohio, a foreign Minister and a Consul, and five or six members of the National Congress. He took part in the Virginia and Maryland campaigns, was made Brigadier-General for his bravery at the battle of South Mountain, and in 1864 was captured and sent to Libby's prison. Released by exchange soon afterwards he was captured by the rebels a second time while in charge of the battery at Morris Island, during the attack upon Charleston, and upon the conclusion of the war was placed in the military command of Florida. He served for a while as Consul at Prince Edward Island, and then returned to New York to engage with his friend and fellow-Catholic, General Newton, in engineering work in the new town of Mathematics in Seton Hall College by his friend, Bishop Corrigan, in 1875.

Here he lived in the cozy little village of South Orange with his family for ten years. During this time he regularly attended the 6 o'clock Mass at the seminary chapel and no seminary was ever more punctual in attendance. He was in the habit of receiving Holy Communion frequently almost daily, and every day recited the office of the Blessed Virgin his Breviary as he called it. While waiting for breakfast, he was accustomed to drop into my room, and those were delightful half hours.

He was a delightful raconteur of stories, and his thorough knowledge of history, the varied experience of his life in the service of his country, his wide acquaintance with Presidents of the United States, Generals on both sides of the war, and statesmen, as well as dignitaries of the Church, all added to the most interesting of conversationalists, and though possessed of youth's healthy appetite at the time, I was often sorry when the breakfast bell put an end to our chats. He was a true loyal type of the Catholic soldier; a Christian, cheerful, another, broad, walking out fear and without reproach, with open in the presence of God. Archbishop Corrigan once remarked that the General's military training had fitted him to be a good Catholic and a good soldier, a Christian, a man of obedience to authority, and the discipline of self-control, and the thoroughness of the intellectual training acquired at West Point, proved an admirable novitiate for his reception into the Church; feeling as coming upon him, he retired from teaching in 1885, henceforth making his home with his son-in-law, St. James, formerly President of the Board of Trade in Chicago, and now of Audubon Park, New York city, where the General passed to rest on the eve of the feast of Martin Luther's Conception, towards which he had ever a tender devotion. Of late years he was busy in preparing a history of the late war; besides this he had been a contributor to the Catholic World for a long time, his last article appearing in the July, 1893, issue of that magazine.

Such is one of the men whom the new Know-Nothing movement stigmatizes as enemies of this country. Taken in itself, the life of General Scammon, a thorough New Englander, who died at the age of two hundred and fifty years in the same spot in Maine, American of the most pronounced type, and educated in the best public school of the country, West Point who fought for the old flag against Indians in Florida, and against the British on the Southern frontier and on many a bloody battlefield of the late Civil War, a scholar all his life long, led into the Catholic Church by study and conscientious convictions—such a career is a living refutation of un-American Apianism—Catholic News.

Christmas in Rome.

HIS HOLINESS OPENS THE FETES WITH A RECEPTION.

ROME, December 23.—The Pope held a reception in the throne room to-day to inaugurate the Christmas fetes. Twenty-two Cardinals, many other high ecclesiastics, noblemen and conspicuous Catholic citizens were present. Cardinal Raffaele Monaco Lavalletta in the name of his colleagues presented the best Christmas wishes to his Holiness. In replying the Pope emphasized the value of religious influence in the families and schools and governments of all countries. If there were no faith, he said it would be useless to put laws in force. He expressed the hope that he would close his Pontificate by realizing the union of the Roman and Eastern Churches. The address contained no political allusions.

Robert Louis Stevenson, the novelist, is dead. He was stricken with apoplexy at his home in Samoa. Many a prayer for the repose of his soul will be offered, not only by those who remember his defense of the leper-priest, Father Damien, from the aspersions of the Reverend Mr. Hyde.

The Methodists are adopting the Anglican Communion Service, and in one church in Omaha, with the full consent of the local bishop, this service is regularly held instead of the tame little picnic that has been the custom heretofore in Methodist churches. It won't be long before the Methodist dominions will be saying "Mass." They are able to do so every whit as much as their Anglican confreres. They have deacons; why should they not have priests? There is nothing in the name.

The people of Galway propose to erect a monument to the memory of Father Tom Burke, O. P., in that city, where he was born, where he received his early education, where his parents lived and died, and where his sister and the remaining members of the family at present reside. The memorial is to take the form of a marble altar, a pulpit, and a stained-glass window in the Dominican Church. A fund has been started, to which the friends of the great Friar at home and abroad are solicited to contribute.

The Emperor William has asked the Pope to establish a feast of praise and prayer for the Fatherland, intimating that if the Church leads he will see to it that Lutheran and all others follow. His Holiness has assented, and a feast of German Thanksgiving Day will be inserted in the calendar of November. Protestant Germany ruled by the Pope! Slightly for the present. An entering wedge.

Owing to the title of Venerable conferred by the Pope on Jeanne d'Arc, thus entitling her to recognition by the Church in a religious sense, there is greater enthusiasm than ever among the French Catholics all over the world for that heroine and martyr. A special service was recently held in New York in her honor, at which the French Ambassador and his staff were present, having come from Washington to assist at it. The French Consul and officials at New York, and all the French military battalions also attended in full uniform. Mgr. Goetsch, Bishop of Burlington, Vt., celebrated the High Mass, and the Rev. V. L. Sallia, Provincial of the Order of the Fathers of Mercy, one of the most eloquent orators of the order, preached the panegyric.

Father John S. Vaughan once asked Cardinal Manning why when most persons are at the very point of death they do not seem to dread it. His Eminence answered: "The vast majority of persons do undoubtedly die calmly enough, and my explanation is briefly this: So long as God intends a man to live, He wisely infuses a certain natural dread and horror of death, in order that he may be induced to take ordinary care of himself and to guard against danger and needless risks. But when God intends a man to die, there is no longer any object for such fear. It can serve no further purpose. What is the result? Well, I take it that God then simply withdraws it." The explanation of the Cardinal pleased the priest well, and seemed to him not only to account for the strange phenomenon but also to place God in a peculiarly aimable and tender light.



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a natural, healthful and acceptable food-product, better than lard for every cooking purpose. The success of Cottolene is now a matter of history. Will you show in the better food and better health for which it stands, by using it in your home? Cottolene is sold in 3 and 5 pound pails by all grocers.

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John T. Molish, M. A., LL. B. Barrister & Attorney-at-Law, NOT BY PUBLIC, &c. CHARLOTTETOWN, P. E. ISLAND. Offices—London House Building.

Mistakes in Buying

Did you ever make any; finding afterwards you might have been better suited, perhaps for less money. If you needed a padlock, wouldn't 50 be better than 5 to select from? Suppose it were a stove or a pocket knife, is not choice an important matter. Some dealers dabble in a multitude of things. There is a right place to go for all things. Ours is the right place for many! We are not dabblers. Call and see if we have not just what you want — or send for prices. The Model Grand Range still takes the lead.

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