

have betrayed on Cecil's lips, it, and only said: bear the odium of I should not like or in my marriage But I think that I shook her head, you are too roman-

THE POWER OF A GOOD ACTION.

The Helper of the Afflicted is Helped in Return. "The quality of mercy is not strained, But is twice blessed; blessing him Who gives and him who receives."

Within my own knowledge there recently fell a practical illustration of the truth of the above proposition. It was a case of an aggrieved individual, who had suffered from a series of vexatious disappointments, and, although he was well grounded in the faith and precepts of the true religion, he was inclined to view life on its dark side, and what seemed at least to him an endless chain of reverses had left a sad impression on his mind, and in this state of melancholy brooding he was incapable of seeing or feeling the kindly influences which humanity is ever wont to bestow upon any of its really afflicted members. For him even the bright sunshine had lost its lustre and its pleasing glow; the flowers seemed bereft of their grateful fragrance. The songs of the birds had lost their cheerful cadence. In his perplexing and almost despairing mood he viewed the whole creation of animated nature with a perverted and dislocated vision, and he saw nothing in all its operations that was designed to soothe or palliate any part of the inherited or acquired afflictions that mortal man is heir to. In this desponding and hopeless frame of mind he bethought himself of a house of sickness and privation in which the afflicting angel had entered and left his mark, and having visited that abode of sorrow, he drew near to the bed where suffering humanity was laid, and seeing before his eyes a real case of painful distress, he strove to relieve it by a sympathetic exercise of whatever remedies were at his command. He began by pointing out to the exhausted sufferer what hope and consolation the great heavenly Watcher, from His throne above, pours into the truly resigned soul, and how short and insignificant are all the trials and discomforts we are subjected to in this mortal life in comparison with the never ending joys that await the true, patient and faithful Catholic Christian in the next life. The comforting exhorter also sought to impress the lesson that all earthly tortures are not meaningless or abortive, and that the great Dispenser of rewards and punishments only sends us trials and afflictions according to our deserts and for our correction and amendment of life; and that it sometimes the blow falls with unthought severity it is because the perverse will has stubbornly resisted the first divine voice that called us back from the path of sin and error. The inmates of the sick chamber were cheered and comforted by these reflections, and the beneficial results reacted upon the benevolent exhorter, for on coming face to face with real illness and hardships he vividly saw that his own grievances were largely imaginary, and that to irritate them into a pretended cause of complaint were mere sophistry and base ingratitude. Herein he realized that "the quality of mercy is not strained," but that it is doubly blessed, for by the very effort he made to allay the pangs of others his own ills were assuaged and what he before regarded as afflictive evils he now recognized as blessings in disguise. With these thoughts solemnly impressed upon his mind he began to figure to himself the untold miseries that thoughtless people nurture in their own bosoms, magnifying petty annoyances into serious ills, and by their ungrateful murmurs helping to turn the fresh and fragrant valleys into fruitless desert wastes.

and earth closer together. In painful contrast to the generous class of souls just mentioned, there are many large-minded persons of secular or irreligious belief commonly known as public philanthropists, who donate large sums of their superfluous wealth to objects of public and private benevolence; and the results of such generosity is a decided gain to the community, as it means the distribution of cash and an increase of work for the laboring class. In this sense the donor is a benefactor indeed, but if we look beneath the surface and try to fix the motive that prompted his action, we find the moral and charitable element wanting. As a rule, the great moneyed kings who think well to divide their millions under a pretense of benefiting the public, are making a liberal bid for the esteem and applause of the world. They are seeking fame and personal gratification from a morbid desire for self-glorification, and while the free scattering of their money bags is a great help to an impoverished locality, the merit of their deeds is sadly lessened from want of a pure incentive. The right kind of charity is that which makes no boast of what it does, and yet is ever on the alert to seek out abodes near home where the shadow of hunger and misfortune broods, but wherein a self-respecting poverty is wont to hide its worst privations. The ministering angels who bring needed succor to homes like these are indeed the real benefactors of the race. The methods and purposes of the two groups of relievers are as widely separated as are the poles. The first named or honor seeking benefactors are moved by sheer love of notoriety and thirst for the empty praise of the world. They like to be flattered in life and praised after death. This is merely obeying the dictates of a worldly inflated spirit, the natural outcome of which is a fruitless yield of smoke and ashes or, perchance, vexation and disappointment. On the contrary, the heart that is thoroughly imbued with the solid principle of charity is stimulated in its good works by a holier ideal and by loftier motives. Religion and charity are two branches growing from one root. The first inculcates the exercise of the second, and working in conjunction under the vigilant eye of the Church, they cannot conscientiously pass misery and affliction by without rendering whatever assistance may be in their power to bestow.

LEGENDS AND STORIES OF THE HOLY CHILD JESUS.

The Desired Haven.

CHAPTER IV.

THE ADVENTURES OF IRENEUS, MICHAELIS, AND NURANA.

Ireneus persuaded his companions to follow into the poorest part of the great city, where the streets were so narrow and dirty that Nurana wanted to turn back in disgust, and even little Michaelis turned sick and faint.

But Ireneus made them go on till they came to a house half in ruins, and so dirty that a respectable pig would have felt uncomfortable if lodged therein.

They went in, and in a room on the ground floor found three little beggar children—one lame, one blind, and the eldest covered with the loathsome sores of leprosy.

The latter Ireneus invited to come with him on his journey. Michaelis led the blind boy away, and Nurana, at the bidding of Ireneus, raised the lame one in his arms to bear him away to the seashore.

Many people flocked around them in the streets to ask where they were going. Some mocked at them; others tried gently to dissuade them from going. Some even laid hands on them, but Ireneus bravely pushed his companions; and not one of them flinched when the words and cries were changed into blows, and stones and dirt thrown on them.

The ascent of the hill was, as they had foreseen, very difficult. A heavy thunder storm came on, and while the lightning and the rain half blinded them, the wet earth clung to their feet and the loosened stones no longer formed safe supporters. Still they went on undaunted, though sometimes slipping back a few steps, sometimes falling on their knees.

The ascent of the hill was, as they had foreseen, very difficult. A heavy thunder storm came on, and while the lightning and the rain half blinded them, the wet earth clung to their feet and the loosened stones no longer formed safe supporters. Still they went on undaunted, though sometimes slipping back a few steps, sometimes falling on their knees.

Ireneus, called Nurana more than once, "I cannot go on." Then Ireneus would give him his disengaged hand and help him as well as he could. Little Michaelis never flinched. He had always been used to follow Ireneus, and to look up to him as his guide, and he felt glad even in difficulties and hardships to follow his friend.

At last the storm died away, and the sun shone forth. And when his fierce rays fell on their uncovered heads, they suffered even more than during the storm. But finally they reached the summit of the mountain, and it was not difficult to descend the grassy slope running down to the seashore.

"Come," said Ireneus, "we will go to the garden and choose flowers to decorate our boats." At the garden gate they met the King's messenger. In his hand he held three thorny crowns and three garlands of flowers.

"Choose," he said. "The crown of thorns is what your King Himself wore when He passed through this country."

"Give me what my King wore," said Ireneus, taking a thorny crown and pressing it on his head. But Michaelis chose a garland of white and blue violets, and Nurana a brown of scarlet poppies.

In the garden Ireneus chose white lilies to adorn his boat, Michaelis violets, and Nurana poppies. Then they embarked, not without regret for the beautiful garden in which they had played as little children, and for their friends and relatives in the town, whom they never thought to see again.

"You will try to keep with me, will you not, Ireneus?" said little Michaelis beseechingly. "I should be lost, I know, if I were left alone."

"Yes, we will keep as close as possible," answered Ireneus; "we shall encourage one another."

The sea was rough, and violent winds swept across the waters. Strange kinds of monsters swam about beneath the waves, often threatening to overturn the boats and giving them violent shocks. The thorns in his crown pierced deep into Ireneus' head, and made many red and painful wounds.

"Cast off your crown," said Nurana; "you can never bear the pain."

"What my King has worn I will wear too," answered Ireneus, and when he spoke the drops of blood that were on his brow changed into bright red roses, more lovely than any the children had seen, even in their beautiful garden by the seashore.

After they had been some days in mid-ocean they saw a boat approaching. At the same time the wind drifted their boats far asunder. It was toward evening, and in the deep evening gloom they could not even see one another.

Dark clouds were driven up from the horizon by the wind; the hour of peril was nigh. Ireneus knelt in his boat and prayed not only for himself, but also for his companions. The enemy drew near and, with a loud, mocking laugh, cried: "Ha, Nurana, seemst thou these clouds, and the angry sea? Hearst thou the howling of the wind? Thinkst thou that thou canst ever reach that far away shore, so far that, after so many days' sailing, thou canst not even yet desist thy? No, no, Nurana. Come with me; I will help thee and guide thee to the Islands of Riches, of Pleasure, and of Fame. The sea is quiet yonder; the clouds do not reach so far. Come, for thou wilt never reach that country."

"No, no, Nurana, do not go," said the lame boy. "This is an enemy. See! He has no cross on the masthead; his sails are not white; his boat is not pure gold."

"No cross," sneered the man. "Think you that the cross will save you? No, no, poor fools, be not so easily duped. Look on your chart, and you will see that you have not even yet traversed one half of the distance from your garden to the country of the King. Not one-half—not one-half of the dangers you will encounter have you passed."

Then Nurana, having no longer Ireneus at hand to encourage him, gave way and followed the enemy, begging only to be taken quickly from the storm and the dangers. The little lame boy resolved not to follow the enemy. He cast himself in the sea, praying to the King to send His messengers to deliver him. And lo! two angels came and bore him away to that far off country and laid him at the feet of the King, who kissed him tenderly and gave him a glorious crown for his patience in suffering, and a celestial harp that he might sing the song of the redeemed forever.

And the enemy tempted Nurana to land on the Island of Riches, and there he picked up so much gold—for all the pebbles were pieces of money—that he locked himself up in a large cellar to count it. But when he wished to leave it, he could not unfasten the door. No one knew where he was, for he had made no friends, resolving to keep all his gold for himself; and he died of starvation in the midst of the gold that had brought him no happiness.

Meanwhile Ireneus and Michaelis remained steadfast in spite of many attacks of the enemy. Storms arose, but they pressed; the journey seemed at times long and irksome, but they trusted the promises of the King, and knew they would land safely home at last. At last an adverse wind came and drove them apart again, and Ireneus, looking out for his little companion, saw a bright light in the distance. His heart beat fast, for he knew it was the promised land. A high wall of shining jasper, built on a foundation of all manner of precious stones, rose before him. Through a gate of pearl he saw the streets of the city of pure gold—as it were of transparent glass—glittering in the light of the glory of God, and of the Lamb, the light thereof.

faithful, enter thou into the joy of thy Lord. Then, with the great multitude of white-robed saints, among whom Ireneus recognized his leper boy and Michaelis, he passed into the beautiful country, to join in the eternal song of praise to the Lord God Almighty, to follow the Lamb whithersoever He goeth. Have you tried Holloway's Corn Cure? It has no equal for removing those troublesome excrescences, as many have testified who have tried it.

Old Gold CIGARETTES W. S. Kimball & Co. ROCHESTER, N. Y. Retail Everywhere 5c. per Package 17 FIRST PRIZE MEDALS.

BENZIGER BROTHERS NEW PUBLICATIONS New York, Cincinnati, Chicago, 36 & 38 Barclay St., 345 Main St., 178 Monroe St. Sold by all Catholic Booksellers.

CATHOLIC CEREMONIES AND EXPLANATION OF THE ECCLESIASTICAL YEAR. With 96 Illustrations of Articles used at Church Ceremonies, and their Proper Names. Paper, 25 cents; Cloth, 50 cents. Contents: The Sacrifice of the Mass. The altar. Priests' vestments. Vessels. Litens. Bread and wine. Ceremonies of the Mass. Postical Mass. Mass for the dead. Processions. Churches. Vespers. Explanation of the divine office. Explanation of the work of the Epistles and Gospels. Compline. Benediction of the Blessed Sacrament. The Ecclesiastical Year. From Advent to Christmas. From Septuagesima to Holy Week. From Easter to Pentecost. All the principal feasts of the year. Candlemas. SEND YOUR ORDERS EARLY. Hand-Made Wax Candles. Best quality, 1, 2, 3, 4, 6 and 8 to the lb. Moulded Bee's Wax Candles. 4 and 6 to the lb. Wax Souches, Unbleached. 12, 14 and 16 to the lb. Wax Tapers. 6, 8, 10, 12, 16 and 20 to the lb. Stearic Wax Candles. 4 and 6 to the lb. Paraffine Wax Candles. 6 to the lb. Large Candle, 30 inches. Paschal Candles. In all sizes, plain.

WEBSTER'S DICTIONARY The Catholic Record for One Year FOR \$4.00. By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school, and business house. It gives a ready, and furnishes knowledge which no one could otherwise obtain. It contains the best of the author's life, and is a work of great value in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of each, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.00. N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. Address: THE CATHOLIC RECORD LONDON, ONT.

VERY LIBERAL OFFERS An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

THE HOLY BIBLE. Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate. Elegantly compared with the Hebrew, Greek and other editions in various languages. The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, 1609. Revised and corrected according to the Clementine edition of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and a Cabinet of Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D.D., Professor of Philosophy and Liturgy at the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace and Most Rev. Jas. P. Wood, D.D., Archbishop of Philadelphia. With references, an historical and chronological index, a table of the Epistles and Gospels for all the Sundays and Holydays throughout the year and of the most notable Feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings. This Bible will prove not only a blessing in every Catholic household, but an ornamental as well. The size is 12 x 10 1/2 x 4 inches, weighs 13 pounds, and is bound in buckram. For Seven Dollars (cash to accompany order) we will send the Bible by express in any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription to THE CATHOLIC RECORD. The Bible and the Record for a Year for Seven Dollars. Subscribers who live where there are no agents can have book forwarded to the nearest their residence. Please note that, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

THE HOLY BIBLE (A SMALLER EDITION) Translated from the Latin Vulgate. Neatly bound in cloth. Size 10 x 7 1/2 x 3, and weighs 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition for Four Dollars and a year's credit given on subscription to THE CATHOLIC RECORD. It is always better to send remittances by money order, but when cash is sent the letter should be accompanied with the cash. Address—THOMAS COFFEY, Catholic Record Office, LONDON, Ont. We have on hand A large quantity of the finest French Bordeaux Clarets which will be sold at the lowest price JAMES WILSON 398 Richmond St., London. Phone 650. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers in the West. Open eight days a week. Telephone—Home, 373; Factory, 548.

A Religious Renaissance.

Miss Grange notes that in the religious renaissance which London is at present undergoing, apparently, one of the principal activities is that of Catholic lay undertaking which has for its object the presentation and explanation of Catholic truth by a series of free public lectures; and of these lectures she declares that perhaps the most striking ones, as far as local surroundings go, are those delivered by laymen in Hyde Park. "Here, almost on the spot where martyrs sowed the seed," she writes, "a gallant attempt is made, Sunday after Sunday, to carry the harvest. Nor are the workers altogether without their reward. Gentleness, courtesy and scholarly train of argument from long distances to listen and learn, and to ask bona fide questions; and a rash attempt made by an association (unconnected with the Established Church) to clamor down the lectures, died harmlessly away. Numerous conversions have been traced to both the indoor and outdoor conferences; and it is probable that the crusade of tract distribution, organized by the same promoters, though its results are necessarily to some extent hidden, also bears fruit in that removal of prejudices which, at the very least, leaves the mind as a clear page on which truth may write itself."

We all know how the great bulk of average men and women treat this great precept, and how the selfish element in mere humanity considers it an intrusion to be saddled with the burdens or concerns of others. This natural sentiment which hardens the heart of mankind to the woes of the unfortunate had its origin in a remote period of history, for the rebellious son of Adam repudiated all responsibility of being his "brother's keeper." The vile taint of selfish wickedness that animated the breast of that primitive murderer has made itself manifest in the hearts of the human race down to this day. Of course, I am speaking of the heedless multitudes who pass through life without a thought as to the wants or claims of the helpless, so long as they can secure enough of the world's comforts to make their own lot happy. I always keep before my mind that in all ages and climes the human race has been redeemed by the heroic efforts of sanctified lives who consecrate themselves to the service of the poor and to the propagation of the true faith. But these holy men and women who devote themselves to the cause of religion and charity have turned aside from the world's wickedness, and they stand on a virtuous plane far above the unthinking masses. Then again in the ranks of the righteous lady there are noble benefactors who give of their means to relieve poverty, and that, too, from motives of pure charity. These are the Christian types whose charitable concern for suffering humanity evoke tears and prayers of gratitude from the wretched, bringing down blessings upon their heads and drawing heaven

More Curative Power is contained in a bottle of Hood's Sarsaparilla than in any other similar preparation. It costs the proprietor and manufacturer more. It costs the laborer more. It is worth the price to the consumer. It has a record of cures unknown to any other preparation. It is the best to buy because it is the One True Blood Purifier.

Hood's PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

Had La Grippe. Mr. A. Nickerson, Larmer, Dutton, writes: "Last winter had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. THOMAS' ELECTRIC OIL, and used it both internally and externally morning and evening, for three days, at the expiration of which time I was completely cured."

Why not profit by the experience of others who have found a permanent cure for catarrh in Hood's Sarsaparilla?

"No, no, Nurana, do not go," said the lame boy. "This is an enemy. See! He has no cross on the masthead; his sails are not white; his boat is not pure gold."

D. & J. SADLER & CO. Catholic Publishers, Booksellers and Stationers, Church Ornaments, Vestments, Statuary and Religious Articles. 1068 Notre Dame St. MONTREAL. 115 Church St. TORONTO.

WANTED A MAN for every unrepresented district in Canada, to sell our High-Grade Canadian Trees, Berry Bushes, Roses, Ornamental Trees, Hedges, Seed Potatoes, Etc. NEW SEASON JUST OPENING. Thus you have choice of territory if you apply NOW. The only Canadian house paying salary and expenses from the start. Liberal commission paid part-time men. Stone & Wellington, TORONTO. Over 700 acres under cultivation. MENTION THIS PAPER.

O. LABELLE, MERCHANT TAILOR 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship. "FAIR CANADA." 75c.—"A FAREWELL to Ireland." 60c.; two new and pretty songs. Send for same to WHALLEY, ROYCE & CO., 155 Young Street, Toronto.

Windsor Salt Purest and Best for Table and Dairy No adulteration. Never cakes.

before she discovered not hope for much relief from the Adams de Verac had the Catholic Church at second marriage, but no sense a vital force attended Miss de Verac in charity. She was a great lady, and a serious of great apparent appreciation; was, in a certain world with which she felt herself—had her in itself. Yet as she was sincere. She was a Catholic, and she proposed for belief, herself to inquire of the reality, she was and unsatisfactory observing this, Miss de Verac was interested in the ease. She went to the great churches with a heart full of hope; and the more she was interested in the adoration of his love of her highest ideal.