

A Treasury of Information THE SUNLIGHT ALMANAC 1896 Given Free to Users of SUNLIGHT SOAP

A MOTHER'S SACRIFICE; OR, WHO WAS GUILTY?

By Christine Faber, Authoress of "Carroll O'Donoghue."

CHAPTER XXIV. The marriage ceremony had been performed by Father Germain, and happy, blushing Margaret, at last a wife, was trying to reply calmly to the hearty congratulations which poured upon her from the little group of friends present.

Louis Delmar had never looked so handsome, perhaps owing to the simplicity of her dress, chosen in deference to Margaret's simple though exquisite taste, and certainly she had never felt so purely, so innocently happy.

The anticipation of her European tour, together with her constant endeavor to rejoice in Margaret's happiness, had won for her a peace of mind to which she had long been a stranger.

as compelled those who witnessed it to believe that even her mortal eyes had a vision of immortal happiness, the gentle sufferer passed away.

A year passed; a swift, bright year, shadowed alone by the tender memory of the "dear departed."

The Bernots had removed to a handsome establishment on the outskirts of the city, accompanied by every one of the old domestics, save Krebbe, who had returned to "Faderland," directly after Madame's demise.

Hannah Moore still held supremacy in the kitchen, with "Little Sam," as warmly attached to her as ever, and between whom and Rosie the chambermaid, strong kindred affections appeared to have arisen—so strong as to warrant very pleasant anticipations of another "match," in Miss Moore's mind.

John McNamee was still the coachman, and his wife Mrs. Bernot's maid, while the pompous head-waiter was secretly thinking of laying siege to the heart of the buxom laundress.

Hubert, that his lovely wife might occupy the position in society which she was so well fitted to adorn, gathered about him many of the elite and distinguished; his own noble qualities, his intellectual gifts, his rare culture, apart from his wealth, made his acquaintance coveted, envied favor, and honors unsought and undesired were lavished upon him.

Just as she joined her husband in the parlor, blushing with pleasure at his lover-like compliment to her charming appearance, a servant brought in a letter—a foreign letter evidently, from many and divers stamps upon the envelope. Hubert opened it, and with her hand within his arm, they read it together.

It was from Louise Delmar. Either brother or sister, and sometimes both, had written regularly since their departure; but their letter contained something which made husband and wife simultaneously exclaim: it was the death of Mrs. Delmar—but such a death!

She had been eager to attend a ball at the Grand Duke's palace," the writer stated, "and Eugene after much trouble procured tickets of admission. But in the very act of dressing she was seized with sudden faintness: we begged her to stay at home—it was useless, and she rallied sufficiently to finish her toilet, even to insist on some change being effected in her head-dress in order to make the latter more becoming."

A BRAVE IRISH GIRL.

CHAPTER I.

During the early days of the Sepoy Mutiny those at little Futterhabad, a small Government depot occupied by companies of the Sixth, one of the Irregular rifles and Battalion of native foot, under Captains Donaldson and Clare, though but thirty miles from Delhi, were all unconscious of any danger until one day a messenger on horseback arrived at the cantonment with a note from the officer in command of the neighboring town of Susi, informing Captain Donaldson that some of the Sepoys had raised cries of disaffection; that a large body of mutineers were reported as marching on the place, and therefore the officers of the Sixth were implored to start with all speed, and with whatever force they could muster, to intercept these latter, as, were they once to coalesce with the disaffected within the walls, the lives of the English would in all probability be the sacrifice.

No time was lost in complying with the appeal contained in this despatch, and the senior captain (Donaldson) thought himself showing extraordinary prudence in deciding not to take the native battalion, in which, however, he had full confidence.

The regiment marched out of Futterhabad an hour before sundown, leaving behind it, besides the soldiers' wives and children and the civilians, an English sergeant and ten men to overawe (?) the native troops; also the young wife of Captain Clare, with her little baby two weeks old.

The overpowering heat, dust and noise of the dirty little town had so affected Mrs. Clare in her delicate state of health that her husband had moved her to a deserted mosque, about a quarter of a mile distant from the depot, and which, standing in a garden thickly overgrown with palm trees, made a pleasant sort of improvised bungalow for the invalid.

The fierce day had faded into evening at last, the evening of the day after the departure of the troops, and Mrs. Clare lay on her couch, her ayah squatting on the floor beside her, with her infant in her arms, and the punkah waving in monotonous regularity over her head, as it was pulled to and fro by a servant seated in the verandah. The croaking of the frogs could be heard distinctly from the pool in the deserted garden below, mingling with the sharp "cheep, cheep" of the lizards, and an occasional murmur from the cantonment, or the shrill "tara" of the bugle for supper; but it was not to these customary sounds that Mrs. Clare was listening, as she leaned rather forward on her elbow.

"What can it be?" she said at last. "Don't you hear, Zeena? Can it be the Sixth returning?"

"The mem sahib is feverish. Zeena hear nosing at all; and de sahib, Clare and de Sixth not go to come back till to-morrow."

"But we were to have heard from them to-day, and there has been no message. Could anything have happened to him? Oh, no, not that! And yet it is strange—no one coming near me this evening, not even Mrs. Smyth, as she promised, or—there, Zeena, you must hear that!"

"That" was audible enough indeed, a cry from the cantonment, something between a shriek and a shout, and followed by a confused hum of many voices.

are, as if nothin' were doin'! Get up and fly, for the love of Heaven. Ochone! ochone! It's small chance ye'll have, anyhow."

"Fly where? From what?" cried Mrs. Clare, her indignation at the intrusion lost in astonishment, as the other, having deposited her bundle on the bed, almost lifted her on to her feet.

"From murder an' slaughterin' an' worse a million times to the like o' you an' me!" Mary cried, her rough hands busy in thrusting Mrs. Clare's little bare feet into a pair of shoes, and flinging a dark cloak, which happened to come handy, over her muslin wrapper.

"Shure, an' aren't the Sepoy devils after entering the depot, an' our soldiers drugged aforehand, and no shot fired to stay them? Hark to thim dear! There's a cry! Och, hurry, hurry, as ye're a livin' woman! There 'll not be wan alive an' hour hence, nor we either if we're got from here!"

"The Sepoys here?" stammered Mrs. Clare. "Do you mean our battalion has risen?"

"An' have let in a couple of hundred more at last. Misthress, dear, for God's sake, don't stan' there. There was wan of our's as was'n't drugged, Sergeant McCann he was, an' the thing I stumbled over at the gate was the dead body of him backed thro' an' thro'. Shure, an' I turned straight roun' an' niver stayed till I got here, for I knew 'twas in yez bed ye were, an' none to protect ye."

"Thank you," said Mrs. Clare faintly, and very pale, but still holding back, "but go yourself; I could not run, or walk, either, far and Captain Clare will be back in a few hours now if he be alive, and if he does not I would rather die here."

"Die, is it!" cried Mary, contemptuously, "and d'ye think I would be after fearin' death, if that was all? Or d'ye think it's better for the Captain to find ye a slave to the black haythens, and yer child's brains dashed out on the stones, as they did with the childer at Meerut? Missus, I'm flyin' for Jim's sake an' me boy's here, an' I'm not goin' without you, for the Captain's been good and kind to Jim. Come, ma'am, hurry! Ye'll walk better yourself than if ye were tied to a gun an' driven. Here, take hold o' that shawl while I rowl the childer together. I'll carry them, an' kape close to me, an' don't spake above yer breath. This way—so!"

The will of the Irish girl was paramount to-day, and the lady followed with the meekness of a child in her footsteps.

The eastern sky was red as blood from the blazing roof of her own house in the officers' quarters; and in that scarlet light Mrs. Clare could see the hillside, and the walls of the cantonment dotted over with black figures, while the whole air seemed alive and quivering with a turmoil of shrieks, cries, and yells of agony or triumph.

A Startling Admission.

In New York City, for five consecutive years, the proportion of Deaths from Consumption has been three in every Twenty Persons.

Epidemics of Cholera, Yellow Fever and other diseases of similar character, so terrible in their results, occasion wide spread alarm and receive the most careful consideration for their prevention and cure, while consumption receives scarcely a thought, yet the number of their victims sinks into insignificance when compared with those of consumption. Comparatively few people know what to do for their loved ones when they see them gradually lose strength, lose color, manifest feeble vitality and emaciate, or develop a cough, with difficult breathing, or hemorrhage. Cod Liver Oil for a long time given in all such cases, but the poor success attending its use, coupled with its nauseating taste has led many practitioners, as well as the public at large, to place their main reliance in Dr. Pierce's Golden Medical Discovery. It deserves early attention and will prove effectual in every case but in a large percentage of cases, and we believe that fully 95 per cent. of all cases of consumption can, if taken in the early stages of the disease, be cured with the "Discovery." Dr. Pierce does not ask people to believe until they have investigated for themselves. A pamphlet has been published having the name, address and photographs of a large number of those cured of consumption, bronchitis, lingering coughs, asthma, chronic nasal catarrh and kindred maladies which will be mailed free to those sending for it with their name and address upon a postal card, or you can have a medical treatise, in book form of 150 pages, mailed to you, on receipt of address and six cents in stamps. You can then write those cured and learn their experiences. Address for Book, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

THE BERNOTS had removed to a handsome establishment on the outskirts of the city, accompanied by every one of the old domestics, save Krebbe, who had returned to "Faderland," directly after Madame's demise.

The Jesuits.

Father Phelan says: "We can truthfully say that we never yet saw a Jesuit we did not personally like."

And Father Lambert says, "That has been our experience also. One reason for it is that they are invariably gentlemen. That is saying a good deal in this age of sham and pretense. The Jesuit is the first man we would go to if we needed help and sympathy; and he would not disappoint us, or even a sick and penniless A. P. A."

The body must be well nourished now, to prevent sickness. If your appetite is poor take Hood's Sarsaparilla. In his Vegetable Pills, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For Delicate and Debilitated Constitutions, Parmelee's Pills act like a charm. Taken in simulant, mildly exciting the secretions of the body, giving tone and vigor.

CHAPTER II.

A step aroused her. A quick, noisy step, coming nearer every moment. Was it her husband? No, that was no military tread, but a woman's, and not the smooth, cat-like footfall of the Hindoo, but one flying up the garden walk with frantic, almost clumsy haste; another moment, and there was a clatter on the marble steps; another, and the heavy cloth curtain draping the arched doorway was roughly torn aside, and a young woman, with a sunburnt, freckled face, hung around with tangled, reddish elf-locks, and lit by a pair of laughing blue eyes, bare arms, hugging something like a dingy bundle of rags to her bosom, herself clad in similar rags of divers hues, badly covered by an old plaid cloak, thrust herself into Mrs. Clare's dainty presence—the girl, designated as "Irish Mary," wife of a soldier in the Sixth, and a kind of self-constituted sutler to the corps.

She seemed beside herself now, for, after a pause for breath, she darted to the couch where the pretty patrician lady lay, and exclaimed, in tones hoarse with excitement: "Mrs. Clare, dear, is it lyin' here ye

WYETH'S MALT EXTRACT As a Food and Stimulant, in Wasting Diseases And in the Later Stages of Consumption, Doctors Strongly Recommend

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She could not return the fond pressure of the dear hand; alas! she could not even turn her head to follow their motions. She was lying on the bed, the white Krebbe had borne her on the very first symptom of a return of the old illness, but she asked to be placed in the invalid chair. The latter, though folded to its portable size had retained its old conspicuous position in Madame Bernot's room.

CHAPTER III.

Poor Gratitude! She was roused from her merciful stupor by something sharp and stinging, and, opening her eyes, saw Mary leaning over her with a branch of some thorny plant in her hand; but not even the seemingly cruel method of her revival recalled

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THE EPIPHANY.

The feast of the Epiphany, which was celebrated on Monday, the 6th inst., is in commemoration of the visit made by wise men of the East to the crib of our Lord at Bethlehem a few days after His birth, to pay homage to Him.

The wise men are called in the original Greek of the New Testament Magi, and in the Latin Magi, this being the name by which the Eastern nations called their men learned in astronomy and other sciences.

These wise men of the East were evidently aware by some means of the general expectation prevalent at that period that a Saviour and Ruler would arise in Judea whose spiritual kingdom would extend over the whole world,

The scribes and chief priests were able to tell from the Old Testament that the expected Messiah should be born in Bethlehem, for the fifth chapter of the prophecy of Micah has this in reference to His coming:

The wise men were accordingly directed to Bethlehem, but before their departure King Herod, who feared a competition for the throne, desired them when they should have discovered the expected King, to return to give him information, so that he also might go to adore Him.

The wise men or magi, being directed by the miraculous star which had guided them before, reached Bethlehem, and entering the humble abode where Christ was, adored Him and offered gifts of gold, frankincense and myrrh.

Herod was very angry when he found himself over-reached, and as he had no specific information of the truth, he gave orders that all the male children of Bethlehem of two years of age and under should be massacred, so that the new-born King should be among the number.

The word Epiphany signifies manifestation. It is applied to this festival, because the birth of Christ was manifested to the Gentiles through the wise men.

Labanetos by Herodotus, and Nabonnedos by Berossus as quoted by Josephus (against Apollon). The tomb of these three martyrs is said to have been moved from Constantinople to Milan by the Empress Helena, and to have been again transferred to the Cathedral of Cologne, where it remains at the present day.

The Epiphany is regarded as one of the most important festivals, because it denotes the acceptance of the gospel by the Gentiles. It is celebrated annually in Rome by a public entertainment in the College of the Propaganda, in which short addresses to our Lord are made in fifty or sixty different languages, by students, each of whom speaks in his native tongue.

THE RENAISSANCE.

The Renaissance, mentioned by Mr. Gourlay in a recent number of the Canadian Magazine, proves that the Church was not a barrier to intellectual advancement, but the fostering mother of everything that could tend to enlighten and develop the human mind.

It was an epoch of discovery, of invention, of progress, when men and women seeking Truth for its own sake, indefatigably always, though at times the quest was difficult, realized the truth of the honoured maxim "that the world holds nothing more precious or more beautiful than a cultivated intellect."

According to some writers, the Renaissance dates from the fall of Constantinople, in 1453. "This, however," says Dr. Nerius "is a mistake. It dates at least from the eleventh century, and there is abundance of evidence that the progress between that and the Reformation was quite as real and as important as any that has taken place since."

These ages have no interest for the ordinary reader. He is accustomed to regard them as epochs of ignorance and intellectual serfdom, and so firmly fixed in his mind is this belief that it requires a persistent iteration of facts to convince him that they, centuries ago, cleared the ground for our civilization, laid its foundation, and bequeathed to future generations the forces wherewith to fashion and to perfect it.

Who does not know of St. Horositha, abbot of the convent of Gaudasheim, who, though living in the tenth century, composed plays that were, according to her contemporaries, not without merit.

The Irish monks and scholars did much in this century to encourage intellectual pursuits. Germany could boast of a love for letters, and in no age, says Meiners, did it possess more learned and virtuous churchmen. The illustrious Gerbet, afterwards Pope Sylvester, saw clearly the defects of the age, and judged wisely that the most efficient means of correcting them was the protection of scholars and the fostering of learning.

Before this period, however, no brilliant intellectual feats signaled the onward march of humanity, and the reason is evident. Society was in a state of transition and transformation. The barbaric element from the fastnesses of the North was passing through the alembic of religion, and when purged of its grossness, it came forth, it was as a new born babe, dowered indeed with infinite possibilities, but helpless and inarticulate.

As it waxed strong its voice rang out, not indeed in oratoric phrase or in the rhythmic flow of poetic language, but in the uncultured speech of one beginning to understand aright the riddles of the world, and yet it gave token of a strength and beauty that would come with the confidence of maturity and perfect development.

We cannot expect much from men who sat down to table with the sword at their side and feared at each sound that the invader was at the door. But when they turned from war to peace they threw off the casque and the corslet and sat in scholar's gown at the feet of great professors. We are told that Albertus Magnus was forced to lecture in the public square, so great was the crowd that came to hear him.

clever thrust and parry, and to shout applause when a well-fashioned syllogism put an end to the dispute. The Church, by ordering that each church should have a master to instruct the poor gratuitously, placed education within reach of all classes.

The discovery of printing in 1440, and the fall of Constantinople, which sent scores of refugees versed in all the refinements of attic culture, into Europe, gave a new impetus to the cause of learning. Some of them were installed as professors in the universities. It must not be thought, however, that they were the creators of the great sources of enlightenment. Paris, Oxford and Ferrara, counting their students by thousands, and having their methods and masters of world fame, were in existence long before the tenth century.

The truly wise still clung to the traditions of the past, but the lovers the novel embraced the new teaching with an ardor that played many a prank with their common sense. We wish not to underrate the labors of the refugees from Constantinople, but the facts warrant us in saying that they added no new element to a civilization already existent and flourishing.

The age of Leo X., in which the Renaissance attained its greatest splendour, was prolific of poet-tasters, of stylists, but of no world master. Words and not ideas were sought, and any wielder of a style bedecked in antique frippery was lauded as a genius. The Madonnas and Transfiguration of Raphael, the Last Judgement and Moses of Michael Angelo are the real glory of the age. The Renaissance, however, in unearthing the mines of thought of past ages, and in opening up thereby new vistas of intellectual beauty, in protecting the scholars and encouraging mental activity, was a great factor in the cause of education; and if abuses did signalize its progress it was simply because men, lured away by the voice of fanciful speculation, and the study of naturalism, refused to use its advantages in a judicious manner.

The fundamental principle of the Reformation, viz., private judgement, allowed its adherents the foolish liberty of accepting or rejecting any doctrine, as caprice or fancy might dictate. Now, in accepting doctrines already believed in, it added no new element to thought, and in rejecting others it produced no new element, for the effect cannot be greater than the cause. Negation begets negation.

Again, the issues raised by the revolt of Luther caused minds of intelligence, says Hallam, to be too busy in getting up arguments in favor of the religious tenets they adopted, to think of cultivating poetry, philosophy, or history, or the dignified eloquence that becomes a classic standard. It destroyed, but did not build, and its abiding place in any land betokened that thought advancement was retarded, and that, says Erasmus, "the literary spirit was dead."

Whodoes not know that the Anabaptists thought ignorance the greatest boon of man and that Calvinists condemned art and poetry as diabolical inventions. Speaking of the Reformation in England Proude points out their peculiar methods of encouraging education. He says: "Missals were chopped in pieces with hatchets, college libraries plundered and burned. The divinity schools were planted with cabbages and the Oxford laundresses dried clothes in the school of art." And if learning died, after all this turmoil and disorder, revive, it was due, says Matthew Arnold, not to men of the Reformation, but of the Renaissance.

HOW WE GOT THE BIBLE.

There appears in the Canada Presbyterian of the 18th ult. the substance of an address delivered at St. Andrew's (London) Sunday school rally during October, 1895, by George William Armstrong, on the subject: "How we got the English Bible."

We cannot be greatly surprised at the amount of ignorance displayed on religious matters by many would-be controversialists as well as the general Protestant public, when they accept without question such statements as are made by Mr. Armstrong in his address. It appears to be the settled purpose of such instructors to misrepresent history whenever the matter has any reference to the Catholic Church, and it is no wonder that when persons who have been instructed by such methods advance in knowledge by means of more extensive study of the proper sources of information, they lose all faith in the teachings with which they have been indoctrinated, and frequently throw aside Christianity itself.

To such teachers as Mr. Armstrong must be attributed in great measure the very general scepticism which prevails to day among Protestants. Thus Mr. Armstrong, after informing his hearers that the Old Testament was originally written in Hebrew, and the New in Greek, says this of the Latin translations:

"The earliest translations were in Latin, and for these (made for the use of the hierarchy and not for the people) we must go back some fifteen hundred years to the sixth century. The first of these, as far as is now known, is Jerome's version called the Roman Psalter. And so from that period to the fourteenth century translations of parts of the scriptures were made. Up to this time we have no record of persecutions on account of the Bible, which can be accounted for because the translations kept the Bible in the hands of the Church, that is the Bishops and priests."

A farrago of greater nonsense than this could scarcely be strung together in one short paragraph; but it has the merit that it is too transparent to deceive those who give the least thought to consider its self-contradictory character. How could "translations" keep the Bible in the hands of Bishops and priests to the exclusion of the laity? It is the natural effect of a translation that it makes a work accessible to all who can read, so that it is evidently false that Jerome's version was issued for the purpose of limiting the knowledge of the Bible to the hierarchy. And here we would further remark that St. Jerome is one among the ancient fathers whom Protestants are fond of quoting, when it suits their purpose, as if he were a Protestant too. We remember hearing a certain Presbyterian divine, who is still a light in his denomination, when he heard Jerome's name mentioned in a conversation, exclaim: "O! Jerome was a staunch Presbyterian." However, as it is easy to repudiate the sayings of individual divines, as being unauthorized, we shall not press this authority in the matter. We can readily appeal to an authority which cannot be questioned, that is, the Book of Common Prayer of the Church of England, which, in setting forth the Protestant canon of Scripture, professes to base it upon a saying of Jerome, evidently with the view of giving the impression that Jerome's testimony settles the question, and so the canon is stated with the words, "as Homer saith." Hierom being merely another form of the name Hieronymus, usually called Jerome in English.

We say, then, that in making St. Jerome a party to the conspiracy to keep the bible out of the hands of the people, Mr. Armstrong betrays his own cause. He makes Protestantism his hypothetical form of primitive Christianity, responsible for keeping the bible from the laity, while trying to throw the whole blame on the Catholic Church. However, we point out this as merely an illustration of the inconsistencies of which the generality of anti-Catholic controversialists are habitually guilty. We fully admit that St. Jerome was not a Protestant, and that in his day Protestantism was not even dreamed of as one of the possibilities of the future; but we would remind the Canada Presbyterian, which publishes Mr. Armstrong's essay for the instruction of its readers, that St. Jerome lived and wrote two hundred years earlier than the date Mr. Armstrong ascribes to him. He wrote in the fourth century, and it was at the request of Pope Damasus that he undertook the translation of the bible, which is substantially the authorized version of the Catholic Church to this day. It is evident that Mr. Armstrong

desires to make it appear that even at that early date the Catholic Church was conspiring to keep the people in darkness and ignorance; but the essayists and the Canada Presbyterian should remember that they are casting this slur on the primitive Christian Church; for it is universally conceded that the Church of the fourth century, just emerging from the persecutions of three hundred years, was identical with the primitive Church which endured these persecutions.

In answer to our query: "How could translations keep the Bible in the hands of Bishops and priests to the exclusion of the laity," Mr. Armstrong evidently means to suggest that Latin was a tongue unknown to the people. He seems not to be aware that it was the language of the people then, and that therefore the best way to make it accessible to the people was to translate it into Latin.

In considering this subject it must always be borne in mind that before the art of printing was invented the condition of the people in regard to literature and literary accomplishments was very different from that existing at the present day. Comparatively few could learn to read at all; but this was a necessary condition at a period when books were necessarily few in number, being all written by hand, at the expense of much labor.

The translation of the Bible into Latin was therefore a move toward making the sacred volume better known; but neither Jerome nor Pope Damasus could expect it to be accessible to all, since there was no possibility of putting literature of any kind within general reach, when it was so difficult to produce it.

There is another misrepresentation of fact in the quotation given above from Mr. Armstrong. He says that Jerome's translation was "the first, as far as is now known." On the contrary, it is known that there was a Latin translation in general use long before Jerome's time, and Jerome constantly speaks of it when he vindicates the changes he made from the current text. This more ancient version was used by St. Augustine, Tertullian, Cyprian and others who wrote before Jerome's version was given to the world. The Itala, by which name this more ancient version was called, was made early in the second century, and there are to be found specimens of its reading in the Roman Missal, which is to be found in constant use in every Catholic church in the land. It is hard to say whether gross ignorance in a matter on which he professes to be very learned, or a malicious desire to pervert the truth, predominates in Mr. Armstrong's essay. It contains evidences of both.

Mr. Armstrong states also that there were no persecutions that are known of on account of the Bible before the sixth century, or before Jerome's translation. This is also a mis-statement, and so is the cause which he assigns for his statement, namely, that the translations kept the Bible from the people. In the Decian and other persecutions of the first three centuries, the bible was often sought for, to be destroyed or profaned by the Pagan persecutors, and Tertullian and other Christian writers inform us that the Christians who possessed copies suffered death rather than deliver them up.

We have also to remark that Mr. Armstrong shows a vast amount of innocent unconsciousness of the facts of which he treats so learnedly when he confounds the "Roman Psalter" with St. Jerome's version of the Bible. The Psalter merely consisted of the Psalms, with sometimes some additional hymns taken from other parts of Scriptures. If the writer, had said that "Jerome's version is called the Vulgate" he would have been much nearer the truth, for the Latin Vulgate, the version used by the Catholic Church, is chiefly St. Jerome's work.

There are many other misrepresentations of fact in Mr. Armstrong's essay, but we must delay reference to them. We shall therefore now only remark further that we are surprised that our contemporary the Canada Presbyterian should lay such a document before its readers for their instruction in matters religious.

The Bible is, as it has always been, a precious book in the eyes of the Catholic Church, which uses it for the edification and instruction of the faithful. It was from the Catholic Church that Protestants got it, unwilling as they are to acknowledge their indebtedness. It need scarcely be mentioned that Mr. Armstrong makes no allusion to this fact when he pretends to throw light upon how Protestants got the Bible.

THE SCHOOL QUESTION BEFORE PARLIAMENT.

The long expected sixth session of the seventh Dominion Parliament commenced on Thursday, the 3rd inst., but only a small number of members were present, as it was understood that no real business would be transacted until the 7th January.

A sixth session of Parliament is a thing very unusual in Canada, and it is only because of existing unusual circumstances that it has been called on the present occasion. Our readers are aware that the purpose announced by the Government is to redress the injustice under which the Catholics of Manitoba have been suffering since the passing of the school laws of that Province in 1890—Acts by which Catholic schools have been abolished, the school houses seized by the Government, and Catholic taxes taken for the support of schools which are really Protestant.

It is now nearly six years since the Catholics of Manitoba were deprived of rights which were guaranteed to them under the constitution of the Dominion, and more specifically under the Manitoba Act, and during the whole of this period we have been by turns coaxed and threatened to induce us to give up our claim to a satisfactory settlement.

The Government still adheres to its announced intention to pass a remedial measure, and in the speech from the throne delivered by His Excellency the Governor-General, the following reference was made to this much-discussed question:

"Immediately after the prorogation of Parliament, my Government communicated through the Lieut. Governor of Manitoba, with the Government of that Province, in order to ascertain upon what lines the local authorities of Manitoba would be prepared to promote amendments to the Acts respecting education in schools in that Province, and whether any arrangement was possible with the Manitoba Government which would render action by the Federal Parliament in this connection unnecessary. I regret to say that the advisers of the Lieut. Governor have declined to entertain favorably these suggestions, thereby rendering it necessary for my Government in pursuance of its declared policy, to introduce legislation in regard to this subject. The papers will be laid before you."

We do not desire to see the Province coerced, and we would rejoice to see an honest disposition on the part of the Provincial Government to keep within the limits of a reasonable exercise of its legislative authority. It is the duty of every Province to restrain itself within the limits of its authority, and to observe these conditions on which it has become a Province. We do not ask that force should be used, for we do not imagine for a moment that force will be necessary, but we ask that the proper course of law should be taken to redress grievances the existence of which cannot be denied, as their existence has been declared by the highest Court in the British Empire. We desire therefore that there should be a remedy for these grievances.

We admit that in insisting on our rights we have to meet the hostility of a well-defined and noisy faction in Ontario, a faction which is constantly putting forward the claim that it is sustained by the will of the people of this Province, and we are advised to submit to their dictation.

Even if we were convinced that this were the truth we could not act on such advice. We are quite satisfied of the justice of our demands, and we would maintain them even in the face of a hostile majority. We have the right to maintain the justice of our views, and to endeavor to convince others thereof, even though we stood alone, with the whole voice of Ontario against us, and we are not bound to admit that an Ontario majority, however respectable and predominant, is to direct the counsels of the whole Dominion.

It was because the "Fathers of Confederation" foresaw the possibility that a sectional majority might be carried away by a wave of fanaticism that express provision was made in the British North America Act to leave the ultimate decision on the question of religious education within certain limits, not to any Local Legislature, but to the Dominion Parliament, which it was supposed would be a more steady and fair tribunal for the settlement of such questions than would be any Provincial Legislature.

But it was not a case of mere possibility. The past history of our Province showed that there was a strong probability that certain Provinces could and would be from time to time influenced by sectional and religious issues, and this fact made it imperative that peace of the Dominion decision should rest on legislative authority. It was by no means in favor of Catholics that was inserted in the Dominion. It could that Catholic influence mount over the Dominion or Parliament, and it was rather by default than by guarantee were the instance of Sir A. T. T. tion of minorities freely accepted by C any expectation that means of them secure what strict justice m from the conscientious Parliament representation of the people, but interests from ce would be more like legislature to weigh the balance of strict decide accordingly. We have said this expected that Ca should be paramount and it is not, inasm not even as many House of Commons as a fair apportionm if they were repres portion to their num tion of the country. the sense of justice o Protestant fellow-ci sentatives in Parlia a just school bill res olitic minority of Ma of which they have cally deprived. greater reason to ex desire that their in Quebec shall ed. They may r that with what mea will be measured to if they pronounce the Protestant major right and proper, that the Catholic m would be justified similar tyranny ov minority.

We have confidence very Protestant pr there exists a spiri ice which will lead in Parliament to ad the injustice which trated. We believe that may gain the upper eral elections which the popular voice of sustain and insist upon justice to the Manito

THE LATE FA...

The Scranton, Dec. 28, contains reference to the de lamented Archdean Rev. Kenneth A. clergyman, died at the residence of Dr. Wyoming avenue. Father Campbell gav three years ago on a came to this city a made his home with son. His death was du Father Campbell was Ontario. His age w studies for the priest St. Michael's Colleg Montreal Seminary. thirty years ago, an jubilee as a priest in During his stay in occasionally at St. P Father Campbell st diocese, all denomi greatest respect. H persons in this city, contact with him w scholarship, religio us. He had spent a

LEGENDS AND STORIES

of the Holy Child Jesus. France. MY LITTLE DOLL. Know then, dear brother, in these Christmas hours...

Agnes Le Roy de Marcourt was a spoiled child. I am very sorry to have to say so, but it is nevertheless quite true. The Count Le Roy de Marcourt was very rich, and Agnes had everything she could wish for...

One day, when she was out in the carriage with her father and mother, they drove down to the large shop called the Grands Magasins du Louvre...

"Come, dear, papa is ready and does not like to be kept waiting. Papa is going to the station to meet his brother; so come, dear."

loveliest ever seen, with its long flaxen hair, forget-me-not blue eyes, tiny little nose, and rosy mouth half open, showing two rows of pearly teeth...

When they reached the Count's hotel in the Avenue des Champs Elysees, Agnes ran up to the nursery to show her new treasure to the old nurse...

We must leave little Agnes in happy possession of her new plaything, and follow home, that same winter's evening, a little girl of nearly the same age—that is, nine years—but differing in all other respects from the well-cared-for child of the Countess.

"Oh, Nounou, I've jammed her! What shall I do?" "Stop crying this minute!" said nurse sharply. "You are enough to frighten any little doll. Go to Louise and have your face and hands washed, and when you come back I'll help you to make her some clothes, and we will put her to bed in the little pink bed your sailor boy used to sleep in."

in a stable, and had "not where to lay His head." Then, when Madeleine had made the room tidy, and put them all as comfortable as she could for the night...

For three weeks Agnes was entirely devoted to her little doll, taking her about with her wherever she went, and putting her to bed nearly every night in a pretty little bed with pink and white curtains.

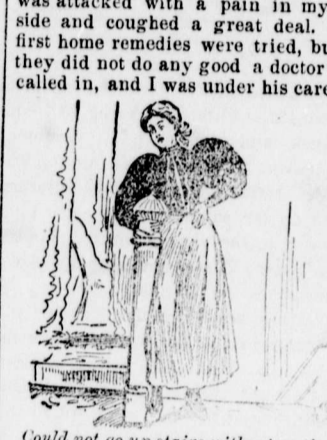
At tea-time the Countess came into the nursery to see her little girl, and seeing her darling's pale face and swollen eyes, asked what was the matter.

"Miss Agnes has lost her little doll," nurse answered as the child began to sob afresh. "But we shall be sure to find it, shall we not?"

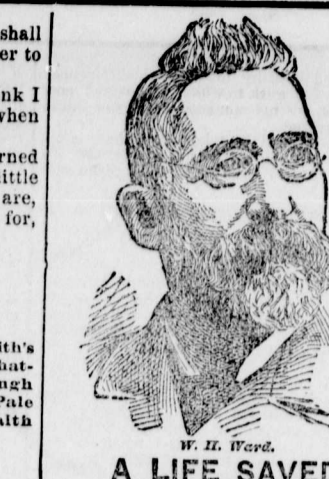
"Old, yet ever new, and simple and beautiful ever," sings the poet, in words which might well apply to Ayer's Sarsaparilla—the most efficient and scientific blood-purifier ever offered to suffering humanity.

same as if we were here, and we shall know at once. I will tell the butler to telegraph.

A WONDROUS CHANGE. The Story of a Young Lady in Smith's Falls—Her Health was Badly Shattered—Suffered from a Bad Cough and Constant Pain in the Side—Pale and Almost Bloodless—Her Health again Restored.



about a year. But the treatment did not do me any good, and I was steadily growing weaker and weaker. I was unable to go upstairs without having to sit down and rest when I got there, and the pain in my side became more and more intense.



A LIFE SAVED BY TAKING AYER'S CHERRY PECTORAL. Several years ago, I caught a severe cold, attended with a terrible cough that allowed me no rest, either day or night...

HEADQUARTERS FOR Church Candles ESTABLISHED 1855. ECKERMANN & WILL'S Beeswax Altar Candles. ALTA BRAND PURISSIMA BRAND.

33 DAYSURE SEND your name and address to us and we will show you how to make 33 days absolutely sure we will furnish the work and teach you free of charge in the locality where you live.

See That You Get the CATHOLIC ALMANAC OF ONTARIO. The Calendar of this Almanac is an accurate guide to the Feasts, Fasts, Saints' Days, etc., as observed in Ontario.

1896. THE CATHOLIC HOME ANNUAL.

IT SHOULD BE IN EVERY CATHOLIC HOME. A Book that will Instruct and Entertain all Members of the Family. The Catholic Home Annual for 1896 is just published. This year's issue is gotten up in an entirely new form, with new cover, with more pages and more pictures.

Among other interesting illustrated stories we mention: "Grandmother's Spinning Wheel," "Greater Love than this No Man Hath," "The Leper," "The Vow," "Agnes and Eleanor," etc., etc.

FOR TWENTY-FIVE YEARS DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

THE O'KEEFE BREWERY CO. OF TORONTO, LTD. High-class English and Bavarian Hopped Ales. XXX Porter and Stout. Pilsener Lager of world-wide reputation.

TRY THAT MOST DELICIOUS TEA & COFFEE. SOLD ONLY BY James Wilson & Co. 398 Richmond Street, London, Telephone 650.

SMITH BROS. Sanitary Plumbers and Heating Engineers. 150 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day.

O. LABELLE, MERCHANT TAILOR, 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pastries, etc. Light, sweet, snow-white and guaranteed to give results from the use of Cook's Friend.

My Back Arms and limbs are stiff and lame and it is misery for me to move. This is rheumatism, caused by lactic acid in the blood. Neutralize this acid, purify the blood, and cure rheumatism by taking the one true blood purifier, Hood's Sarsaparilla.

Hood's Sarsaparilla. It is the One True Blood Purifier. \$1.60 for 53. Hood's Pills cure all Liver Ills. 25 cents.

His name was called... The feast of the Holy dear brethren, is so to us many thoughts... I think how shocking... name of Him who so gave the last drop of I who literally poured us; think of His na the gutter! Think which was called with awe, introduced speech of the bar-room in witness of the rival of gossiping women v of their unsavoury ejaculations filled w towards God and our S... Go to the shops, to the business hous your ears offended grieved by the injury d Name. And go to the old men and women— some of you—and list father and the mother other and their childr call upon God to dam them dead, to hurl them You unnatural paren ers of wickedness to y dren, how shall you es of God? You who sh your children in th fear of God have agent of God's enem structing your offspring eternal perdition. An more of you, instead of little boys and girls at bedtime comes, teaching their hearts and voices God; how many of you negligent about this duty of taking care that pray! When the veil aside, and you stand ment-seat of Christ, you many sins you have been of by your neglect of a bad example. The home, the street place, are each and all often the stronghold, of vice of bad language, and women and childr themselves and scandalis more numerous than w knowledge. Our duty is plain en have the misfortune to be have contracted this vic ing, let us resolve now ment, and impose upon suitable penance for our study to discover and app Remedies If we are not ourselves of the habit, let us help example. Let us show of on every occasion when is used. Let parents br children strictly, teachi spect for sacred names a reverent prayer. And by internal acts of prais to God whenever we he dishonored among men, something to abate the ev rible vice. The best anodyne and for the cure of colds, co throat, lung, and bronch is, undoubtedly, Ayer's toral, the only specific fo coughs admitted on exhi Chicago World's Fair. Parmelee's Pills possess ting specifically upon the stimulating, to action the of the system, thereby ro In fact, so great is the pow o cleanse and purify, that dis every name and nature ar body." Mr. D. Carwell, C Oct., writes: "I have tried and find them an excellent me that will sell well." Several colds are easil cur of Bickle's Anti-Consumpti medicine of extraordinary p healing properties. It is ac those who have used it as h medicine sold for coughs, c tion of the lungs, and all af throat and chest. Its agreea makes it a favorite wit children.

