ys he has grown five ast week. What a Ivan! He has only

ck by something in

exclaimed, "you

seen an archangel," rillon, sauntering in.

vas mentally compar-

e to a vestal, or a

, mon cher?" said

d, and turned her

was not often he took

complimentary, and

and beautiful, she was

was not selfish co-e her feel that sudden on in her own beauty.

of it for Basil's sake

be from the embarrassing to be admired, and natural impulse to give

rwrought feelings in

n to warble a bridal an. The words were M. de Beaucrillon, but

melody and the pene

ss of the voice moved He said to himself, as

orokoff be made of, that

under the spell of such

or Narka was impatient

ld not refuse, and per

ence of her soul made

fire of passion into the

was so overcome that he

of thanks ready, but let ne piano in silence.

be keeping Marguerite

ler?" Narka remarked.

can be keeping Basil?"

e was growing fidgety.
ust go and look after

aking a bath when I ow, Vasili told me," re-

e will be here presently,

a valet came in with a

e presented to her. It

writing. Sibyl opened and a start, and drew out

ope addressed to Father nd then a note that she

od! This is too dread.

icrillon snatched up the

e have they taken him? My God! what a country With a muttered explet-

lown the letter, and proand calm Sibyl, who had

Narka had gone and

Basil's door, and getting bened it. The room was

called his name, but there

se. In a flash of lightessed the truth: he was

nere? Could the Stanovoï nim false? She glanced

oms. The lights were

t there was nothing to

t clew of why or how he

k with terror, Narka took and went to her own room.

as there waiting for her

s empty, but on the table

und table with a green

on which there was a sol-

ay a letter. At a glance as from Basil.

a-I have not the courage

again, since we have to Adieu, beloved. I will

it is possible. I owe you

k into a chair, clutching

er fingers. Gone! With-re embrace! How could

e relief of knowing that

bed, that he had not been by entrapped to his ruin, as red for a moment, was so helped her to forget the

ointment. She recovered ckly, and remembered,

ong sympathy for the suf-hers which was the noble ature, that Sibyl and Mar-

ald want to be sustained shock. Ah, Marguerite!

rt went out to the child in

arest pity. She rose and

er room, but the news had

fore her. Marguerite was

s by the bed, her face bur-

der-down, sobbing bitterly

that she did not hear the

or Narka's step crossing he was only made aware of

e when Narka knelt down r in her arms and drew her

her breast. Marguerite f up to the caress; it was

tender as ever one woman ther. Narka had guessed and it had fired her at first

is yours for all time.

d heavens!

l out.

e room.

ce smilingly on M.

ingel!"

JULY 10, 1997

terrible week for all , ignoring the last as standing near a thousands at this season. Eat d resting on the does not relish. They need the toning up of large silver tamp malachite pillar be. the stomach and digestive organs, which course of Hood's Sarsaparilla will give s golden light over them. It also purifies and enriches the peries, and made her nimbus. Perhaps blood, cures that distress after eating and and tender joy burn. nd trembling on her ed her with its out. internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptglory, for Sibyl, who ly and efficiently relieves dyspeptic sympg in a comfortable gods and goddesses toms and cures nervous headaches, that it seems to have almost "a magic touch." anced at he

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with a jealous fear that lay close upon hatred; but that was gone now, and she felt nothing but compassion; she could afford now to give her whole sympathy to the woman who loved Basil, and loved him hopelessly

head from Narka's shoulder, and they stood up together.
"Oh, Narka, it is terrible!" she

said, struggling with the sobs that made her bosom heave. "If we only knew that he was safe!" "He is safe, darling; that we may

be certain of," said Narka.
"Oh, thank God! I only heard that he was gone; that Sibyl had a few words saying he had to fly. Where is he gone, do you know?"

"He is making for the frontier; and once beyond it, he will be out of

Marguerite murmured something that was swallowed up in a great sob. After a moment she laid her hand on Narka's shoulder, and putting her lips close to her ear, "Tell me," she said in a whisper that was scarcely audible, 'is it-is he only accused of politics, or is it-anything else, do you know?" "They have accused him of nothing worse than of hating tyrants and of

conspiring against them. The exclamation sounded ike a gasp of relief.

They were silent for a minute, standing close together, Narka like a strong archangel, with her arms thrown protectingly round the small, child-like figure that was still shaken

"Darling," said Narka, "you are too agitated to come down stairs or see any one this evening. I will put you to bed, and say that you were not

Marguerite understood. She kissed Narka, and gave herself up like a child to be undressed and put to bed. TO BE CONTINUED.

Father Kernan's Little Joke.

" I'll just surprise those dear people f mine most to death," said the Rev Father Kernan, of St. Cecelia's Catholic Church, Kearney, New Jersey, as he slipped on board the Lucania at Queenstown and set sail for home.

"They don't know I'm coming," he chuckled. "I'll get into port on Saturday, slip over to Newark to spend the night, and bright and early Sunday morning I'll surprise them in the

It was a fine plan. But Father Kernan did not know his congregation. Spies were at work in Liverpool and Queenstown. The cable was sending lightning messages as usual, and when the good priest stepped ashore it was into the arms of his loving people. From that moment till till he went bed the priest's head was swimming. He found the schoolhouse covered with flags, the porch of his home gay with There were flowers and

songs and speeches of welcome. 'I'll never try it again," said happy Father Kernan. "The creatures are too many for me.

The Harp

The harp-for centuries the favorite musical instrument of Ireland—is of very ancient date. It is spoken of as ong ago as 1580 years before Christ. There is an old harp in the museum of There is an old harp in the misseum of Trinity College, Dublin, called "Brian Boru's Harp." The tradition regard-ing this instrument is that it was sent to Rome after the death of Brian, who by one of the Popes to Henry VIII. before his apostacy, and it was returned by Henry to Ireland "to be figured on his coins in compliment to the musical taste of the Irish." This harp when perfect had thirty strings.

Souris. Man., Sept. 21, 1896.

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nas come down to us? She was a Roman damsel of high birth, brought up from her infancy in the Christian When the first paroxysm of tears religion. She had consecrated her virhad spent itself, Marguerite raised her ginity to God, but when bidden to unite herself in marriage with an amiable and wealthy young patrician named Valerian, she did not refuse, having received a Divine intimation telling her to obey the parental command, and assuring her at the same time that both she and her spouse should retain their virginity and shed their blood for the faith.

Cecilia succeeded in persuading her Urban, by whom, with his brother Tiburtius, he was baptized. The martyrdom of the brothers followed quickly upon their conversion, and such was the constancy which they showed that the presiding officer and some of the attendants were won to the truth and went with them to receive the martyr's palm.

Cecilia was suffered to live a while longer, possibly because her noble rank made it invidous to take away her life or because the Prefect Almachius had some hope of shaking her constancy. But it was soon resolved that she should be put to death secretly by suffocation. Thus she was locked in her bathroom, heated to an unusual temperature, every aperture being closed, and there she was left for a day and a night. When the official sent by the Prefec came to visit her after the lapse of time, to his surprise the bloom had not faded from her cheeks nor had the vigor de-

parted from her.
Returning with the wonderful tidings, he received orders to despatch her with the sword. Three times he struck, but either pity or admiration, or else the Divine Power, unnerved his arm, for the head yet remained unsevered from the trunk. It was forbidden by the Roman law to strike oftener than thrice, so he departed, leaving her in this state, the blood oozing forth from the wound, bathing her simple robes The faithful hastened into the apartment to receive her last words, and to gather up the hallowed blood. They found her lying peacefully on the ground, and when they drew near to staunch the wound, she spoke words of comfort and advice to each. So she remained for three days, till the holy Bishop Urban came to bid her a last forewell; then, raising her head, she told him with a smile how she had prayed to live till he came, that she might resign into his hands, in keeping for God's poor, the house and grounds which belonged to her, and with these words her head fell gently back and she expired. They carried her corpse, without disturbing the peaceful position in which she lay, to the Catacomb of St. Calixtus, and there, near the Papal Crypt this noble virgin martyr was laid

o rest in her cypress coffin. Several centuries passed by, and Pope Paschal I. succeeded to the Pontificate. In the first year of his reign he translated in the different churches of Rome the relics of many martyrs, and among them some of the Popes who had been buried at St. Calixtus. He wished also to remove those of St. Cecilia, but he was unable to find them amidst the ruins which blocked up the whole place, so was compelled to desist from his design. Four years afterwards he had a dream in which St. Cecilia appeared to him, and told up at her feet, and lying in a cypress coffin. It is he himself who gives us the account. He adds that he lined the body with silk, spread over it a covering of gauze, laid it in a white marble sarcophagus, and placed it beneath the altar in the Church of St. Cecilia in Trastevre.

Thus far the history of St. Cecilia's

martyrdom and of the translation of

her relics, as it has come down to us STORY OF ST. CECELIA.

from the earliest times. Eight hun-dred years afterwards—that is in the What is the story of St. Cecilia as it year A. D. 1599—Cardinal Sfondrati, of the title of St. Cecilia, was restoring the church, and whilst digging for foundations beneath the high altar he came upon two marble sarcophagi. In the presence of competent witnesses one of them was opened.

It was found to contain a coffin of cypress wood. The Cardinal himself drew back the coffin lid. First appear ed the precious lining and silk gauze with which Paschal had covered the body nearly eight centuries before. Its color had faded, but the fabric was still entire and through its transparent husband on their wedding day to seek folds could be seen the shining gold of instruction from the pious Bishop the robes in which the martyr herself was clothed. After pausing a few moments, the Cardinal gently removed the silken covering, and the virgin form of St. Cecilia appeared in the very same attitude in which she had breath ed her last on the pavement of the house in which the spectators were then standing, and which neither Urban nor Paschal had ventured to disturb. She lay clothed in her robes of golden tissue, on which were still visible the stains of her blood, and at her feet were the linen clothes ment ioned by Pope Paschal and his

biographer. Lying on her right side with her arms extended in front of her body, she looked like one in a dead sleep. Her head, in a singularly touching manner, was turned round towards the bottom of the coffin, her knees were slightly bent and drawn together. Her body was perfectly incorrupt, and by a special miracle retained, after more than fitteen hundred years, all its grace and modesty, and recalling with the most truthful exactness Cecilia breathing forth her soul to God on the pavement of herbath roomr.

The body was exposed fo veneration for the space of three or four weeks, during which time Maderna made his celebrated statue now to be seen under and in front of the high altar of her church in Trastevere. The body was re enclosed. The marble statue was placed beneath the magnificent high altar which the Cardinal built to cele brate the event.

A Strange Religious Mixture. The people who do not know where

they are in religion are always turn ing to creeds that are outworn, or to beliefs to which they cannot possibly have any affiliation either by race or training. They are in many cases grasping at straws, hoping by this means to escape being carried into the one true Church, where they alone can find rest and peace. The movement for making Judaism acceptable to those outside of the Jewish faith was, possibly, started by Protestants who desired to get back to some old form of belief, yet had not the courage to become Catholics. The new Judaism is, according to the New York Observer, as far as respects the Jews themselves, to be combined with the traditional and ceremonial Judaism which, throughout its history, has shaped the character and caused the separateness of the Hebrew people. The same authority then goes on to remark in effect that it is apparent that the new departure does not wholly commend itself either to the orthodox Jews or to minds dissatisfied with Christian dog-St. Cecilia appeared to him, and told mas, which might be expected to symbim that when he was removing the pathize most with it. The Jews would relics of the Popes she had been so not want to give up any part of their near to him that they might have ritual, is it plain, neither would they be offering up a prayer of thanks for his victory over the Danes at Clontarf. The harp remained at Rome more than five centuries, and was then presented by one of the Popes to Henry VIII. belaid in the tomb, and clad in rich gar- divinity of Christ. The Universalists ments mixed with gold, with linen and Unitarians would not be satisfied clothes, stained with blood rolled to adopt the new Judaism, for they claim that their belief has superseded the Jewish faith, because it has drawn upon the more spiritual elements in the lessons in the Old Testament. There are many, no doubt, who call them-selves Jews, who will sympathize with this movement, but we venture to say that they stand much in the same attitude to their Church that so-called iberal Catholics do to our own weither are heartily in sympathy with he faith of their fathers, and may be accused of that lukewarmness which has been so much condemned and which points, in many instances, to agnosticism. This movement, however, need not surprise us in an age of esoteric Buddhism, theosophy, and countless other ills which people are taking on to avoid a belief in Jesus Christ and His mediatory powers. Anything, anything to avoid the straight road to salvation, seems to be shibboleth or watchword .-Sacred Heart Review.

Who, then, had he heart of bronze would not feel himself urged to return love for love to that Heart full of sweet enemy ?-Pius IX.

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"THE YEARS OF PETER."

Notable Article in the Dublin " Re-

ical. For one hundred and thirty years at east the battle of criticism has been raging over the body of the Old and New Testament. If we reckon from Richard Simon, the Oratorian, to the disciples of Professor Wellhausen, it is two centuries since the great questions of authorship and interpolation were submitted to a searching and exhaustive trial, the issue whereof is now lowly making itself apparent to the public at large. Some clear results are visible ; our ignorance has been more strictly defined : and the Bible has recovered its human interest, which during the reign of Luther, Calvin and the creed of predestination, it had in no small measure lost. Now the critics are moving off to a fresh battlefield. They have exchanged Scripture for the Church; their weapons, not blunted by too much exercise, as we might apprehend, are making deep in cisions into the first Christian period and disputes have begun to manifest themselves afresh, reminding us of the dead and gone controversies that filled so many volumes in the earlier half of the seventeenth century. But, more than all, the question of Rome, of St. But, more Peter's Primacy, of the succession of the Popes of his place and prerogatives of the Episcopate and its relation to the Episcopate and its relation to the "central See"—this it is which has at one point or another, suggested in taking us back to the first quarter of quiry, and led up to historical investigation, and dictated the famous vol-umes of Mommsen, Lipsius, Harnack and Lightfoot. Only the other day we had a striking instance of the new old controversy touching St. Peter's Chair in the Cyprian left behind for publicathe late Archbishop Benson. It is a charge pregnant with many consequences, which Catholics will be well advised to remark; and in the general and growing movement they cannot, they ought not to stand aloof. With satisfaction, therefore, and a sense of pleasure at so timely a contribution to this momentous subject, I would invite readers' attention to an article, brief but scholarly, and bearing evidence of studies carefully pursued, as of a critical sense not al associated with them, which Father Bacchus, of the Birmingham Oratory, has published in The Dublin just is sued. Father Bucchus takes for his

theme, "The Twenty-five Years of Peter." All the world has heard of Peter. that tradition, symbolized very pathetically whenever a new Pontiff is crowned. It has long been a portion, integral if not essential, of the dogmatic history in which St. Peter's visit to Rome, his establishment of the Papal Chair, his own Episcopate, his appoint ment of a successor to it in the person of Linus or Clement, his martyrdom, and his enduring pres ence ad limina Apostolorum, are all, as it were, links of a golden chain, not one of which must be lightly broken. But our separated brethren have shown themselves remarkably unwilling to grant a line of that history. Was St. Peter, at Rome, early or late? Did he set up a Roman Cathedra? Had he any succession? Is not the whole story a legend, as little to be accepted as the Clementine Recognition? In any case, did he arrive only just in time to suffer martyr-Or is there a particle of evidom? dence for the statement which we read twice over in St. Jerome, and which St. Jerome professes to have copied from Eusebius, viz., that St. Peter went to Rome in A. D. 42, the second year of Claudius ; was Bishop of Rome

successor, who was Bishop of Rome, and as suffering martyrdom under Nero in the place whence he had dis patched his First Epistle to the Eastern patched his First Epistic to the Eastern Christians. No writer of any stand ing now disputes these propositions. They may be read, and the evidence weighed and tested, in Bishop Lightfoot's Clement, where he spends no fewer than one hundred and forty-four pages on "The Early Roman Succession." A second most competent scholar, the late Dr. Hort, has thrown a ray of illumination over the pages of Eusebius, whether in St. Jerome's version or in the Armenian, to which we must needs resort when discussing the Bishops of Rome, their dates and order, and their relation to Antioch and Alexandria. Harnack goes one step beyond these and the al-most unanimous crowd of modern non Catholic students, when he writes: "Whether the old tradition which brings Peter to Rome under ness, which was transpierced by the lance that it might offer to our souls a shelter and a refuge wherein they might be protected and secured against the assaults and the snares of the lance of the la as Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain roots and herbs that He had bidden His apostles to remain twelve years in Jerusalem before separating to preach the Gospel among the nations. This particular date of the Kidney Complaints with unerring certainty. They also contain roots and herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakespeare, writes: "I consider Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain roots and herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakespeare, writes: "I consider Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain roots and herbs with have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakespeare, writes: "I consider Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain roots and herbs were and Kidney Complaints with unerring certainty. They also contain roots and herbs were and Kidney Complaints with unerring certainty. They also contain roots and herbs were and Kidney Complaints with unerring certainty. They also contain roots and herbs were and Kidney Complaints with unerring certainty. They also contain roots and herbs were and Kidney Complaints with unerring certainty. They also contain roots and kidney Complaints with unerring certainty. They also contain roots and herbs were and Kidney Complaints with unerring certainty. They also contain roots and herbs were and Kidney Complaints with unerring certainty. They also contain roots and herbs were and Kidney Complaints with unerring certainty. They also contain roots and herbs were intervening at this point with a sug-One True Blood Purifier, gives HEALTH.

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he was cured. It is the best medicine I ever
used, and I would not be without a bottle of
it inmy house."

Ascension took place A. D. 30, and
that He had bidden His apostles to remain twelve years in Jerusale meaning to preach the Gospel among
the nations. This particular date of
the "division of the apostles," from
which it appears that Eusebius started,
was not the historian's invention. It
is, according to Harnack. "well attent

solid foundation, and there is nothing to hinder its being regarded as histor-

Father Bacchus develops these various items of the argument with clearness and precision. He has the whole subject at his fingers' ends, nor does he leave out, so far as I can judge, any details, whether favorable to his view or the reverse, which we ought to keep before us in arriving at a conclusion. He proves -and this will be a decided gain to us-that Eusebius did not calculate these dates, nor did St. Jerome, as earlier Protestants imagined, after what he found in Eusebius. We may henceforth assume that the father of ecclesiastical history was reporting from a previous chronicle, and that in this chronicle he read St. Peter's twenty-five years' episcopacy at Rome. Moreover, these years do not in any way depend on the Clemen-tine Romance. If Lightfoot has seen accurately into Eusebius the earlier record which that Father employed was the work of Julius Africanus; but it may, on grounds not considered by Light foot, represent a still older document. In any case the twenty-five years come down to us on a tradition at least a century more ancient than Eusebius who certainly believed in them. And the event from which they started, the "division of the apostles," twelve the second ceneury.

These are encouraging results in a reign where polemicss, too little en-lightened by learning, have held sway for many decades. It is much to be hoped that Father Bacchus will continue his researches, and will give us the advantage of them from season to season, them from season to season, keeping an eye upon the new English, French and German school of Christian antiquities which has already made our footing sure upon a territory laid waste by the ravages of Tubin gen sixty years ago. It will be much to us all, if the home of Cardinal Newman should thus acquire a name and authority in questions which seem almost of necessity to arise out of those anti-Nicene studies wherein his first, and perhaps most enduring, laurels were won. Neither can I quit this subject without expressing a second hope, some day, I trust, to be fulfielled. How great would be our emol-ument, how lively an interest added to the curriculum in our seminaries, if, when the young student was making acquaintance with philosophy and dogma, the Church History, Eusebius, could be put into his hands — the Greek with a Latin translation—and his master teach him, not now in dry summaries and by quotations always inadequate, what were the original documents of our Catholic tradition.— Dr. Barry in the London Tablet.

NAPOLEON AS A CATECHIST.

Some thirty years ago the Archbishop of Bordeaux, being at Aix les-Bains, was called to visit a dying woman, daughter of a general that had become celebrated in the wars of the First Empire. The venerable prelate was moved even to tears in listening to the dying woman speak of religion; for she spoke as few could do. And having asked her who had instructed her so perfectly, he received the following answer: "Monseigneur, under God I owe my religious instruction to the Emperor Napoleon. I was on the island of St. Helena with all my family when I was only ten years of age. One day the Emperor called statement that certainly St. Peter went to the Imperial City; that he must be described, in the words of Irenæus, as juntion with St. Paul, as appointing a successor, who was a successor, who was successor who was and your papa still less; therefore I will fulfil the obligation that rests on them; come to-morrow and I will give you your first lesson. For two consecutive years, and several times each week, I was taught my catechism by the emperor. Each time he made me read a lesson out loud, and then he explained it to me. When I was beginning my thirteenth year, his Majesty said to me: 'I think that you are now well enough instructed. You should soon receive your First Communion. I will have a priest come from France who will prepare you for that Great Action, and will prepare me for death.' And he kept his promise."-Ave Maria.

No soul will be cast out of the peace of God into eternal darkness which might not, if it had only put forth the will, have dwelt with God for ever. God casts no one away. He deprives no one whom He has made of the grace of salvation. Even throughout the heathen world the Spirit of God is present, working in the hearts of men. If they fail of eternal life, the failure is in their own will, and not in the will of God.—Cardinal Manning.

the nations. This particular date of the Liver, having used them myself for some time. This particular date of the "division of the apostles," from which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of the instorian's invention. It is according to Harnack, "well-attest ed," and though not found in the "Acts of the Apostles," is still quite in harmony with their structure. "The old 'Sarsaparilla, because it makes pure, rich, healthy, life and health-giving BLOOD,

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