

JUNE 27, 1896.

ter idea of what the capacities of the Heart of Jesus must be. Not, of course, that we can compare our hearts to His, which is an infinity; but still our hearts are also abysses, and we shall understand better the meaning of those words, "Abyss calleth on abyss." Above all, we know, as the Church teaches, that the Sacred Heart of Jesus is an unfathomable abyss of love for the whole human race. If our feeble capacities for love cannot be sounded, who shall measure His?

In every human heart there is, more or less, craving for affection and sympathy; there is a void which must be filled; and while this want is unsatisfied, there is unceasing restlessness and disquietude. It is not a beautiful thought but a real fact—we should strive to embody in our daily lives—that Our Lord has given us His human Heart to be the object of our affections. Let our hearts be filled with the love of that Sacred Heart; immense as they are, it is greater still. If that infinite abyss of love can not fill them, what else will satisfy them? "Our hearts," says the great Saint Augustine, "were made of God; and they can never find peace or rest until they rest in Him, above all created things." The experience of our daily lives proves the truth of these sublime words.

In the writings of our holy mother, Saint Catherine, we find an expression which is, as we may say, hers; a word, as far as I know, has not been made use of by any other writer on the subject. It is the "Secret of Our Lord's Heart." The vision is historically related in the supplement of her life: how Christ showed her His open side, and how the light that poured from it filled all the church where she was praying. And in her writings she relates how God one day reminded her of the vision, and of the words she addressed to the Incarnate Truth. O Immaculate Lamb, she asked, wherefore didst Thou will that Thy Heart should be thus pierced and laid open? And our Blessed Lord answered that there were many reasons, but chiefly that His friends should see the secret of His Heart. The depth of contemplation opened out in these words is boundless.

It is the peculiarity of every human heart that it has its secret. We speak of our anxieties, our faults, our thoughts, to many; but the secret of our feelings is revealed only to those who enjoy our most intimate confidence. So Our Lord's Heart, which, in its nature, dispositions, and affections, is so truly human heart of like nature with our own, has its secret; and Saint Catherine tells us what that secret is. In a vision which she calls the Bridge she describes three degrees by which the soul attains to perfect charity: the first, the pierced feet; the second, the open side; "and there," she says, "shall be revealed the secret of the Heart, which is the third and last degree of consummate charity." The secret of the Sacred Heart of Jesus is His infinite love for man; and as there is no expression for it intelligible to us, He therefore invites His friends to see the secret of His Heart. The Passion is, of course, the most complete expression of the love of God. Yet those sufferings, infinite as they were in regard to the Person who suffered, were finite with regard to their duration; so that even they were not enough to express a love that was infinite.

And the mystical and supernatural favors so often received by contemplative saints, whatever else they meant, certainly meant this: that there were moments in their lives when their hearts were completely changed by the action of the infinite love of the Sacred Heart of Jesus. This change of heart, quite apart from the exterior and mystical signs (which, of course, are entirely beyond our sphere), we all of us daily ask in the verse, "Create in me a clean heart, O God, and renew a right spirit within me." We are all of us conscious of something in our heart requiring this change. We go sighing and longing all the day long because of something which resists efforts, which seems to resist prayer, but which will not resist the action of the Heart of Jesus. The love of God for man was shown forth toward the whole world in the sufferings and death on the Cross. But something more—a further expression—shown to His friends when He invites them to see the secret of His Heart. O Most Sacred Heart of Jesus, make our hearts like unto Thine!—Ave Maria.

The Effect of Example.

Fifteen young men and women recently made their first Communion on the same day and in the same church at Contry, Seine et Marne, France. The youngest was over eighteen years of age and the eldest over twenty five. The first to move in the matter was a youth of eighteen, who had never been baptized, in consequence of his father's opposition. On reaching the age of eighteen he asked for baptism and received the sacrament publicly. His example had such an effect in the locality that he had studied while preparing for his reception into the Church. Good books are abundant, but there is a dearth of Patrick Murphys everywhere; and the example of such as he is needed to render good books effective for the conversion of souls. This is the apostolate of the laity.—Ave Maria.

Parents Must have Rest.

A President of one of our Colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now! We use Scott's Emulsion and it quickly relieves pulmonary troubles."

A DUTY OF CATHOLICS.

Religion is unquestionably the strongest and the most vital of all the powers operating in our world; and it may be questioned whether, since the foundation of Christianity, religious activity was ever greater than it is at present. It is manifested in a thousand ways, and opportunities for its exercise are continually increasing. The cries, "What is truth?" and "Where is truth?" are heard everywhere, outside the pale of the Church. Thousands are groping after a firm and sure creed, searching everywhere but in the right place for the lost goat of faith. Now, as everybody in these days reads and wants to read, it is easy to see how much may be effected by disseminating printed matter calculated to dissipate the prejudices or dispel the ignorance of Protestants in regard to the doctrines of the one true Church. Whatever can be done by zeal and charity, enlightened and guided by discretion, should be done by every Catholic individual in the great cause of the conversion of souls. We are in duty bound to pray for, edify, and instruct our non-Catholic brethren. For the discharge of the important duty of instruction certain equipment of knowledge is an absolute necessity. Every Catholic should feel obliged to know the Catechism thoroughly, and be able to defend the teaching of the Church. Points of history and the like are best explained by means of books, which are now abundant; and there are few families so poor as not to be able to own a little collection of works especially suitable for Protestant friends and neighbors. The publications of the English Catholic Truth Society are a library in themselves, and they are as cheap as could be desired. Who can say that he never has opportunities put into the hands of inquiring non-Catholics a book or leaflet that will convey more than can be said by word of mouth? Converts to Catholicity have often been heard to remark that until they openly expressed a wish to join the Church, everything Catholic seemed hidden from their eyes. The obligation of being ready and willing to instruct others is one which, it is to be feared, many of the faithful do not realize. There is a vast difference between preserving the faith and professing it openly. No Catholic ought to feel complimented to hear even an acquaintance say, "Oh, I didn't suspect you were a Roman Catholic!" Only fervent Catholics, and Protestants thinking, and it is remarkable that those who are prepared to explain their faith and eager to do so meet with earnest inquirers wherever they go. A consideration of the amount of prejudice that may be dissipated by chance conversions ought to quicken the zeal of everyone. Innumerable conversions have resulted from casual meetings with Catholics who live up to and love their religion.

In a recent pastoral the Rt. Rev. Bishop of Newport and Menavia observed: "The friend who knows how to explain to a friend some point of Catholic doctrine, and the servant who can give a clear answer to an employer; the young man or young woman who shows careful teaching in the Catechism—it can not be estimated how much good such Catholics as these can effect." An illustration of this is afforded by the circumstances of the conversion of Mr. Milne, a son of the Rev. Dr. Milne, of Edinburgh. Inflamed with a desire to convert his father's gardener from the error of his ways, the young man undertook the task with great zeal. But he had reckoned without his host. Patrick Murphy was proud of his faith, and knew the young man "like a book." Instead of converting him, Mr. Milne's own mind was disturbed, and he began to doubt seriously the tenableness of his position as an Anglican. His reverend father, to whom he exposed his doubts, not being able to clear them up, recommended him to the Bishop of Edinburgh. But the difficulties raised by the interview with "Pat. Murphy" were to be settled in quite another way.

His Lordship held forth in his library for two hours on the points submitted to him, with all the eloquence and logic at his command. Mr. Milne had just finished his university course in Cambridge, and had a sound knowledge of logical processes, and accordingly he yielded to the force of logic there and then. "Are your doubts removed?" queried the bishop; to which young Milne answered: "Yes, my Lord; I have no longer a doubt that the Church of Rome is the Church of Christ." True to his convictions, he became a Catholic; and two of his friends were converted by means of the books which he had studied while preparing for his reception into the Church. Good books are abundant, but there is a dearth of Patrick Murphys everywhere; and the example of such as he is needed to render good books effective for the conversion of souls. This is the apostolate of the laity.—Ave Maria.

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The important question of how best to withstand winter's frosty weather interests everybody. And this question is now settled by the great possibilities offered by Fibre Chanosis. It is the pure fibre from the spruce tree made as soft as silk or wool by an interesting chemical process, and then felted together just as wool or cotton is, making a strong, windproof and clean fabric. Nearly everyone knows that spruce is one of the best non-conductors of heat and cold to be found—so this interlining, made entirely from the wood, affords thorough protection from the most cold or scorching winds, at the same time preserving the natural heat of the body. These facts, united with its light weight and pliable nature, make it an invaluable interlining for outer clothing of every description.

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LITTLE MISS HIRSCH.

The Richest Heiress in the World. A Fortune of \$130,000,000.—The Young Lady is a Catholic.

One hundred and thirty million dollars is the colossal fortune which Lucienne Premelic Hirsch, granddaughter of the late Baron Maurice de Hirsch de Gereuth, will eventually inherit. It will make her the greatest heiress in the world, says the New York Journal.

Though the Baroness de Hirsch is named in her late husband's testament as his sole legatee, it is stated upon unquestionable authority that, acting under private instructions, which the Baron gave her not many months before his death, she will hold this vast wealth in trust until Lucienne comes of age, when she will turn it over to her without reserve.

The private lives and family affairs of most men whose wealth and high position have brought them much into public notice are generally well known. But this was not the case with Baron de Hirsch. Before his death, few people except those most closely connected with him knew of the existence of this child, who, though her father was a Hebrew, is now being reared a strict Catholic.

This is the first authentic account of the personality and history of the young girl. These facts have been gathered largely from people in this city—few in number—who knew the late Baron de Hirsch intimately, and therefore have more or less knowledge of his family.

Lucienne Premelic Hirsch is fourteen years old. She lives in Brussels, where she is being educated. The possessor of great beauty, she gives promise when she reaches maturity of being as pre-eminent in good looks as in fortune. Of medium height and rather slender, she carries herself so gracefully and with such dignity as to appear at the first glance to be taller than she really is. In her features she resembles her mother, who was a French woman, not of the general contour of her face the likeness to her father, the late Baron de Hirsch's only son, who died some years ago, is striking.

This is especially noticeable about her eyes and mouth. Her eyes are large and dark and rather deeply set. They have all the soft blackness, the patience and gentleness which are the characteristics of the Jewish race. Her mouth is neither small nor large, and the lips but moderately full. Far from being swarthy, her cheeks seem even pale, their clear delicacy of tint being accentuated by her dark hair.

In religion, as said, SHE IS BEING REARED A STRICT CATHOLIC.

In the great mansion where she lives a little private chapel has been fitted up where she receives spiritual instruction each day from a specially appointed priest. No more carefully could she be brought up, in fact, in this respect if she were a princess of the blood royal.

Mlle. Hirsch's guardian and governess is Mme. Hattine Montefiore Levy, nee Bischoffstein, sister of the Baroness de Hirsch. Mme. Levy is one of the wealthiest women in Europe in her own right, and the owner of half the castles in Belgium. She is a strict and orthodox Hebrew in her religious faith, moreover, and how it has come about that Lucienne should be brought up in a religion diametrically opposed to that of Judaism is one of the many interesting things connected with this girl's parentage and history.

Baron de Hirsch, as every one knows, was a man of the utmost liberality and toleration in religious matters. So long as a person was honest and upright, he cared not whether he was a Jew or Christian. Though he did so much for his co-religionists, he rarely entered a synagogue for worship. As was said by one of his eulogists, "he carried his temple within him." When the question of what Lucienne's religious belief and training should be came up, it was, therefore, natural that he should readily accede to the request of her mother, an ardent Catholic, and allow the daughter to continue in that faith. Indeed, as a matter of fact, before the child could have entered the Jewish faith, she would necessarily have abjured all other religions. And so it is that in deference to her late brother-in-law's wishes, Mme. Levy, though a staunch upholder of Judaism, allows her ward to become a follower of another faith.

According to the provisions of Baron de Hirsch's will \$200,000 has been set apart for the maintenance of Lucienne until she reaches her majority. Half of the income of this will go to her guardian or "gouvernante," who will not be called upon to render any account of the same.

Probably there is no other great heiress in the world who began life under more inauspicious circumstances. To fully explain what these were it will be necessary to go back in the family history of Baron de Hirsch some sixteen or seventeen years.

At that time Baron de Hirsch lived in the palace which had formerly been the home of the Empress Eugenie, in the Rue de l'Yvesee, Paris, which after the war of 1870, had been the residence of the Duc de Mouchy.

It was in this house that Mlle. Premelic, the mother of Lucienne, lived as governess. Lucien de Hirsch, the Baron's only son and the very apple of his father's eye, was then about twenty-four years of age. Like his father in those days—for the Baron had not then begun those extensive charities which made him so renowned—Lucien was a man of fashion, the member of many clubs, the owner of a racing stud, and in fact the possessor of almost every-

thing that a young man as rich as he might covet.

Mlle. Premelic was about the same age as he, and was

A TYPICAL PARISIENNE.

She was strikingly handsome and of distinguished appearance. She came of a good family, though one in moderate circumstances. For that reason and because of a natural fondness for teaching, she had taken advantage of every one of the many opportunities which the municipality of Paris offers to young women who wish to avail themselves of a higher education, and had taken all her diplomas with high honors. It was, therefore, but natural that she should have been selected for the post of governess in Baron de Hirsch's household. It was not remarkable either that Lucien de Hirsch, from regarding her first merely as a bit of the domestic machinery of his father's palace, should eventually fall in love with her as he did.

At this point in the history there is a blank which no one except a member of Baron Hirsch's family can fill up. Whether Lucien and Mlle. Premelic were married clandestinely or not it is impossible to ascertain. Some say they were, and others that they were not. The civil marriage is the binding one in France, and this cannot be entered into without the consent of the parents of both parties, so it is altogether probable that no civil marriage ever took place. There is, however, a religious ceremony, which, however binding it might be outside of France, was but half enough within the boundaries of the Republic.

At any rate, in 1882, a girl was born, who was named Lucienne, after her father. Mlle. Premelic had left her position as governess in the de Hirsch household some time before, and was living in another quarter of Paris. In 1887, when Lucienne was five years old, her father died. After his decease Baron de Hirsch made generous provision for the support of his late son's daughter and her mother.

For some reason that cannot be ascertained he conceived a violent dislike for Mlle. Premelic, and decided that his little grand-daughter, who is referred to in his will as his "adopted daughter," should be brought up away from her mother's influence. Mlle. Premelic strenuously opposed this for some time, but finally, recognizing that it was for the girl's ultimate interest that she formally relinquish control over her, she did so, with the express stipulation that she be reared in the Catholic rather than the Jewish faith.

Baron de Hirsch consented to this, but when Lucienne's mother learned that the guardian or "gouvernante" of her child was to be Mme. Montefiore Levy, who is noted all over Belgium for her strict religious belief, she again became alarmed, and it was only after extracting a solemn promise from Mme. Levy that she would not seek to convert her child to Judaism, and that she should always have

HER OWN CHAPEL AND A PRIVATE CHAPLAIN.

That she consented to give her up.

Though Mlle de Hirsch is referred to in the Baron's will as his "adopted daughter," the facts related above have been abundantly vouched for, and Baron de Hirsch's action in directing his wife to eventually transmit the bulk of his fortune to this one child of his, seems to prove conclusively that he regarded her with the utmost affection.

Like Dumas's immortal Count of Monte Cristo, Lucienne de Hirsch, when she comes into her own, will have a palace in every capital of Europe, and vast estates and yet more castles and palaces scattered about the Continent, all ready to blaze with hospitality and welcome for her at a moment's notice.

A careful estimate of the late Baron's wealth, after all legacies are paid and all debts deducted, places it at \$130,000,000. This will be solely in charge of the Baroness de Hirsch, and as she is a woman of exceptional business ability, it is likely to largely increase before the time comes when it shall be Lucienne Hirsch's.

The Baroness has not yet made public or even revealed to those nearest her when she will, in accordance with her dead husband's instructions, endow Lucienne with her fortune. It is thought that it was the Baron's wish that Lucienne be carefully studied, and if she developed into a strong and sensible woman, that she receive her wealth on coming of age. Otherwise, that she should not receive it until after the Baroness' death. There seems to be every prospect that Lucienne de Hirsch will prove worthy of her responsibilities.

An anti-Catholic ranter started a Texas audience recently by excitedly informing it that St. Thomas Aquinas laid down this dogmatic proposition: "If the Pope should curse the government of the United States every citizen orthodox Roman Catholic would thereby be absolved from his oath of allegiance to the government." His hearers, of course, did not know that the great theologian died about 500 years before the United States became a nation. But the lie will stick. It is on a par with the other slanders against the Church which form the stock in hand of the A. P. A. propagandists.—Boston Republic.

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Then let your magic bow Guide lightly to and fro— I close my eyes, and so, In vast content, I kiss my hand to you. And to the times we knew Of old, as well as to Your instrument,

Poured out of some dim dream Of boiling sounds, that seem Like ripples of a stream Twanged lightly by The slender, tender hands Of weeping willow wands That drop where gleaming sands And pebbles lie.

A melody that swoons In all the truant tunes Long, lazy afternoons— Care from the brain, When woodland thoughts are stirred, And moaning doves are heard, And, afterward, Beneath the trees.

Through all the churning I hear on leaves of spring The drip and patter of Of April skies. With echoes faint and sweet As baby feet on sand, Might make along a street Of paradise.

AT A MODEL SUNDAY SCHOOL.

The questions Asked in Advanced Christian Doctrine Classes.

A voluntary written examination on the subjects studied from September, 1895, to June, 1896, in the advanced Christian Doctrine classes at the Paulists' Sunday school, New York city, was held in Sunday last. The prize was a gold medal. The following were the questions:

- 1. Give the passages from the Bible quoted by Deharbe concerning the second coming of Christ at the end of the world.
- 2. State the reasons why there will be a general judgment of all nations.
- 3. Explain the action of the Holy Ghost upon the Church at the present time.
- 4. Describe briefly the work accomplished by the Apostles.
- 5. How can you prove that Christ Himself is the head of the Church?
- 6. Make a statement of the facts which prove the supremacy of Saint Peter.
- 7. Can you give some examples of infallible knowledge in ordinary affairs?
- 8. What assurance is there that the Catholic Church has the power of infallible teaching?
- 9. How can we assist those who through no fault of their own, are separated from the one true Church?
- 10. Write an explanation of our belief in the Communion of Saints.
- 11. What constitutes the eternal happiness of the just?
- 12. How does the chief commandment of Charity include all the others?
- 13. Why is it a duty to perform the Spiritual and Corporal works of Mercy?
- 14. What are the duties of children towards their parents, their teachers, and other lawful superiors?
- 15. Name the duties that we should perform under the direction of the temporal rulers for the welfare and the defense of our country.
- 16. Yes or no will not suffice; give the reason for each answer. Write legibly on one side of the paper.

Arm-in-Arm.

Hon. W. E. Curtis, writing from Washington under date of May 19, relates this pleasant thing for the Hon. Adlai E. Stevenson, vice-president of the United States, that the executive council of the A. P. A. cleared out yesterday, for one of the indignant members of that organization caught him yesterday walking arm-in-arm through the corridors of the capitol with Cardinal Satoli, who was sent here by the Pope of Rome, as many good people believe, to upst this blessed government.

It is also alleged that although your Uncle Adlai was brought up in the Methodist church, married a daughter of an old school Presbyterian parson, and is soon to become the father-in-law of a handsome and eloquent young preacher of that denomination, he actually invited the Cardinal and several other Papist priests to occupy the pew that is reserved for him in the senatorial gallery.

At a meeting of the A. P. A. held in Washington the same evening, Delegate Joseph Waldorf of California, said: "Some of us who went to the capitol to day had our feelings grossly insulted. We saw the spectacle of our vice-president walking through the corridors arm in arm with the representative of Rome (Cardinal Satoli)."

Severe colds are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite with the ladies and children.

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This Bible will prove not only a blessing in every Catholic household, but an ornament as well. The size is 12 x 10 x 4 inches, weighs 12 pounds, and is bound in leather. For Seven Dollars (cash to accompany order) we will send the Bible by express to any part of the world, charges for our part prepaid; and besides will give credit for one year's subscription of the Record for a Year for Seven Dollars. Subscribers who live where there are no agents for the Record have book forwarded to the nearest their residence. Please note that it, 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.



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