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WHEN LUTHER BOLTED

Agent in Europe.

In the preface to a very learned reatise on the "Reformation," so treatise on the "Reformation," so called, a distinguished German ecclesiastic discourses very impressively upon the achievements and labors of the Church prior to the secession of Luther and his followers. According to a French historian, M. Ernest La-According visse, this was the condition of Ger-

many at that time:
"From the middle of the thirteenth century, Germany is no longer but an anarchical federation of principalities and cities that are republics. No more collective life, no German army, no finances, no justice. War is everyand no longer is there any right but the right of might (Faustrecht). In order to protect themselves princes and cities form leagues of peace, but these leagues themselves are warlike, for they make war on war. Over this disorder a monarch presides. He is always called the emperor : but at the end of the thirteenth century, in the garb of this splendid title, he is no longer but a petty German prince, using his dignity to establish the for-tune of his house. The Luxemburgs, squires of the Ardennes country, and the Hapsburgs, petty barons of the country of Aargau, make a patrimonial empire for themselves. 'Each for himwas the German motto of that time, and this country, so strong and formidable in the tenth century, is no longer but a collection of political beings embittered against one an

other."
The historical review in the preface mentioned gives the following outline of the Church's condition when the hordes of anarchy, unbelief and irreligion broke loose upon Christian Europe: If we take a survey of the Church's labors among the Germanic and Slavic peoples, and if we compare the beginning with the end of her activity in the middle ages, we see savage and undisciplined hordes adopting a regular and more perfect order of society; we observe gigantic progress in intelligence, a transformation, a complete renewal of European humanity in all the conditions of life carried out under the guidance and the education of the Church. The soil has been cultivated, marshes drained, forests cleared, darkness bad disappeared everywhere from the phys ical and the natural world.

The same phenomenon was witnessed in the moral and intellectual sphere. Minds had been enlightened, hearts ennobled, war had been waged against ignorance, error and vice ; the life of the peoples had been strengthened and polished. The whole of Europe was converted to the doctrine of Jesus Christ. The new world, with its innumerable tribes of peoples until then unknown, was opened to the missionaries of the cross, and the sphere of the Church's activity assumed unexpected proportions. The different countries of Europe were perfectly cultivated, the population had increased, commerce and industry were flourishing, the states well organized, the arts and the sciences were every day making fresh conquests, and their results be came at the same time more complete

and more brilliant. Slavery, except in very few cases had disappeared, marriage was sancti-fied, family life organized. Priests and knights, city people and rural laborers, all conditions were developed and strengthened. As in the case of individual felt secure in the midst of the mass. Everything deferred to religion; from her everything received its impulse and direction. The peoples themselves formed a vast family under a single head, who served them as father, governed them according to the law of Jesus Christ, and with a strong hand also kept down disorder. A peaceful development, followed out on the basis of the results obtained, was to have the happiest and most splendid

Unfortunately this peaceful and normal progress was not to be left to the peoples of Europe. On the contrary, it was impeded by their own fault. Life itself concealed germs of death ; fresh struggles, other storms were then gathering before the preceding ones had yet subsided, and they were to be more severe, more productive of dire evils than most of those that had raged hitherto. Already before the end of the middle ages strange phenomena presaged a new era of tempest. The principle of authority was shaken; the Supreme Head of Christendom had been lowered in the general esteem; princes and peoples, the great and the lowly, were obedient only to their selfeem, and religious unity was threatened by the various national

tendencies.

No doubt the Christian peoples were still united by indissoluble bonds, and the destinies of one nation had more or less influence on the destinies of another nation; but the knot that bound them was purely human, external, artificial. It was, above all, the advantages and the inconveniences of things terrestrial, the progress of material activity, the desire to multiply the relations and to favor commerce that brought about between the peoples those closer, but no longer sin-

cere associations. Among the changes that were then effected we may note the establishment of postal routes, introduced into France revolutionize the art of war; the employment of paid troops and the organiz-ation of standing armies, a fresh contract. Here we have a case of a

burden on the peoples; the discover-ies of unknown countries, which de sacredly kept against all comers, un-The Church was the Great Civilizing veloped navigation and commerce, as less their keeping entails injury either abled the ideas that were agitating the

> its pagan spirit and its passion for liberty, the immoral poetry and romances, the biting satires of the ancient and the modern writers, the placards inciting to insurrection, the lessons and dissertations of the political and religious agitators were also rapidly circulated-more rapidly even among the different peoples than the books of ediand religious instruction. fication Dissatisfied with the existing order, and fond of novelties, people had long abused the words reform and liberty they coveted others' goods, especially

the rich domains of the clergy.
The spirit of revolt against
the Popes and Bishops and ere
long against all authority, the insolent attitude of several humanists in regard to the old philosophy and theology, the establishment of absolute monarchy in England, France, Spain and Portugal; the weakening of the royal authority in Germany, Poland, Hungary and Scandinavia—these were so many symptoms of the corruption that was taking root in society, the forewarn-ings of a revolution that was imminent, and, at the same time, a powerful lever for any new heresy that might

break out. It seemed, on the one hand, that the infatuation for novelty was every-where going to overthrow the old and traditional order, and, on the other hand, a dangerous stagnation was impeding progress, and vigorous efforts were needed to get free from it. Art and science threatened ever more and more to desert religion and return to the classic paganism. The hostility of the State against the Church, of poltics against religious morality, of pub lic life agrinst the ideas of the Church, became evident everywhere, though in divers degrees and in a different measure, and laid the foundations of a revolutionary age that tended to con-

Therein consists the essential difference, the characteristic trait that separates modern history from the history of the middle ages. The consequences were far reaching beyond all calcula

A complete transformation begins with the great heresy of the West, Protestantism, which contained in germ the negation of all religious trasocial revolutions, the remote conse-

political despotism that disregarded all liberty of consience. A multitude of new enemies, public or secret, arose against the old Church: many of the against the old Church; many of the works she had called into existence, of her most splendid cathedrals, of her tions, wounds of the severest kinds were inflicted on herself. But the Church was proof against the new attacks, which sometimes exceeded the attacks, which sometimes exceeded the old in violence; she continued to spread in spite of the severest persecution recognized lost recognized by families, corporations and communes tion, reconquered lost provinces by the loose practices of confessors among the spiritual arms, gained new and brilthose schismatics. iant triumphs over revived paganism and over heresy after it had become allpowerful, while she applied herself to renovating within herself what had be come impaired, to correcting what was lefective, and bore new fruits having a flavor that never palled.

THE CONFESSIONAL SEAL

Inder no Circumstances Can it be Broken.

A writer in the Providence Visitor throws light upon some cloudy com-ments and deductions on and from a recent event in England where a doc-tor was heavily fined for disclosing professional secrets that came to his knowledge in the sick room. We quote from his excellent essay as fol-

Anent the case of Dr. Playfair, the eminent London practitioner who was lately mulcted in heavy damages for betraying the secrets of the sick room, betraying the secrets of the sick room, the secular papers, English and American, have been laying down the law about medical "privileges" with singular emphasis and unanimity. They assure us that the secrets of a physician are as sacred as those of a confessor. Now this doctrine is quite incorrect. Between the secrets of the sick room and the secrets of the confessional there are differences so profound - differences in nature and extent-that it makes one wonder how the newspaper people could fail to note them.

Secrets are of three kinds. By natural secret is meant any fact earned either by chance or by inquiry whose revelation will work injury to the fair fame of the person or persons concerned. Again, if the owner of a secret, learning that another person is in possession of the facts, persuades that person to give a guarantee of silence, we have a case of a secret of promise. Again, suppose the owner of a secret, wishing to enor postal routes, introduced into France in the reign of Louis XI., and into Germany by Maximilian I.; the invention of 'gunpowder, which was going to destroy the old chivalry and professional man so consulted is bound professional man so consulted is bound and the control of to silence not only by the law of nat-

well as the passion for gain and the to some innocent outside party or to taste for adventure; the invention of the community at large. The reason printing, which was in turn the in-strument of good and that of evil, enright prevails. The rights of the innopeople to be spread broadcast in the cent are to be preferred before those of the guilty, and those of the cor The ancient classic literature, with wealth to those of an individual. the guilty, and those of the common-Playfair was convicted of violating a

secret of trust. His case, apparently, was one to which the exceptions just noted did not apply.

Now turn we to the consideration of the secret of the confessional, and, in passing, we warn our readers against certain novelists who, straining after dramatic effect, have pre sumed to handle this tempting but

difficult subject. Like the physician and the lawyer, the confessor is bound to secrecy with regard to disreputable facts learned in the exercise of his official functions He is held by the law of natural secrets and by the law of implicit con-But he is bound by another and tract. mightier title, the title of religion. So that a betrayal of confidence by a confessor would, in addition to the two fold sin of breaking the laws just mentioned, entailed the further guilt of sacrilege. Again, a profess ional man may, under certain circum-stances, and in despite of the implicit contract, disclose a professional secret. But the law of silence imposed upon a confessor is absolute - admits of no possible exception. Neither the interests of innocent persons, nor the interests of Church or State, nor the confessor's own interests, nor yet the interests of the penitent himself, can ever justify the violation of sacramental silence. This law holds after the death of the penitent. Moreover, unless the penitent give license to speak, the confessor, outside the tribunal, is bound to silence toward him precisely as toward other persons. The secret of the confessional is God's secret. And because this is so, not only is the confessor bound to keep it, but also all those persons who, either by accident or design, or by report, come to a knowledge of a sin related in the sacred tribunal. Interpreters, those who overheard a confession either by accident or design, impostors masquerading as genuine priests - those to whom such persons relate what they

know-are all bound by the seal.

We have said that the confessor is bound by the divine law to silence. The precept is implicit, but none the less rigorous. It is, moreover, not a merely positive precept extrinsic to the sacrament, but follows from the very dition, the radical repudiation of all institution of the sacrament. Christ, the principles of Catholicism, and, be who has bound men to the confession who has bound men to the confession sides, the germ of the political and of their grievous sins as a condition for obtaining forgiveness of them, has quences of which were to be developed but gradually.

Religious unity was replaced by the multiplicity of sects; liberty protected by order sometimes made way for an experience of them, day also appointed the means, without which the end He proposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is such a means. Suppose He had left no suppose the section of them, day also appointed the means, without which the end He proposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is such a means. Suppose He had left no suppose the section of the mind also also appointed the means, without which the end He proposed to Himself also appointed the means, without which the end He proposed to Himself also appointed the means, without which the end He proposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is supposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is supposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is supposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is supposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is supposed to Himself in setting up the tribunal of penance could not be obtained. Now the seal is supposed to Himself in setting up the tribunal of penance could not be obtained. their confidence, how many sinners would consent to go to confession

Some have imagined that the obligation of sacramental silence is of eccles-iastical law. The Church has, to be sure, legislated on the subject, but her legislation is supplementary rather than fundamental—just like the law of confession and Communion. If the obligation were fundamentally of ecclesiastical origin, then the Pope, as the supreme ecclesiastical legislator could dispense from it. But no Pope has ever done so, nor will any Catho lic consent to hold that the Pope can ever do so.

The fidelity of confessors to the sacred trust laid upon them by the Founder of the tribunal of penance is one of the glories of the priesthood. There have been priests who fell away from their high estate; but God seems, in the interest of the sacrament of the Resurrection, to have exercised a special providence to insure their Among the saints there is one martyr, at least, to the seal - St. John Nepomucene, who was put to death by the King of Bohemia for refusing to reveal the confession of the Queen. Only a week or two ago the Sacred Heart Review retold the touching story of the Polish priest who, when falsely charged with murder, and scorning to betray the confidence of the real criminal, submitted to degradation at the hands of his Bishop and to twenty years' imprisonment in the mines of Siberia. At last the truth was told, and an order of release was forwarded. But it came too late. The priest had died-a martyr to his fidelity.

Experience has Proved it. A triumph in medicine was atained when experience proved that Scott's Fmulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

health and vigor could be fully restored.

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Sydney Crossing, Ont., writes: "We have
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Pills act like a charm. Taken in small doses,
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If your children are troubled with worms.

giving tone and vigor.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator: safe, sure, and effectual. Try it, and mark the improvement in your child.

WHAT CATHOLICS DO NOT BE-

(Tract of the Catholic Truth Society.)

CATHOLICS DO NOT BELIEVE that mere confession of sin procures pardon; or that once confession is over nothing more is to be done. They do not believe that pardon for sin can be purchased for money, or that the Church, or any one else, can grant a license to sin; they abhor such blasphemous delusions.

Nor do they believe that sins can be forgiven in any way whatever, but by the grace of Jesus Christ in the be-stowal of the Holy Spirit upon a truly epentant soul. Listen to the Catholic Catechism of

the Council of Baltimore: Ques. Why did Christ suffer and Ans. Christ suffered and died for

Q. What lessons do we learn from

the sufferings and death of Christ? A. We learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.

And, again, about the disposition necessary for the pardon of sins in the sacrament of penance, or confession, the most important being contrition and purpose of amendment : What is contrition or sorrow for

sin? A. It is a hatred of sin and a true grief of the soul for having offended no more.

have? say, it should come from the heart, and not merely from the lips; it should be supernatural—that is to say, prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives; it should be universal- that is to say, we should be sorry for all our morta sins without exception; it should be supreme-that is to say, we should grieve more for having offended God than for any other evil that can befall on earth it shall be loosed in heaven'

Q. What do you mean by a firm purpose of sinning no more?

A. I mean a fixed resolve not only to avoid all mortal sins, but also all persons, places, and things that may easily lead us into sin. Once more, listen to what the Church

teaches about Indulgences: Q. Is an Indulgence a pardon of sin or a licence to commit sin?

A. No, it is not a pardon of sin. nor a licence to commit sin, and one who is in a state of mortal sin cannot gain an Indulgence.

How does the Church, by means Q. How does the Church, by means of Indulgences, remit the temporal punishment (that is to say, the pains of purgatory) due to sin?

By applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are the Church's spiritual treasury.

To gain an Indulgence we must be

in the grace of God and must perform the good works enjoined. Suppose the priest gives absolution to a sinner not truly sorry, do Catho-

lics believe the sins are forgiven? And if he have not a firm purpose

of amendment of life, do they believe his sins forgiven by absolution? No Or if he is unwilling to make good the injury he has done his neighbor, does absolution avail? No!

And suppose he has not firmly re-And No! a thousand times to the

base calumny which says that money is paid by Catholics for pardon of sin, or that any liberty to sin ever is or can be given by the Church or her ministers. CATHOLICS DO NOT BELIEVE

that the Blessed Virgin is in any way equal or comparable to God, for she eing a creature, although the mos being a creature, athough the most highly favored, is infinitely less than God. Nor do they claim for her any power beyond that which she derives from Him; for she is entirely dependent on God for he existence, her privileges, her grace and her glory. What is said of her

and her glory. What is said of her applies also as a matter of course to the other saints of God. Strong expressions and loving words are sometimes used by Catholics in address ing these holy and heroic friends of Christ, and they may be misunderstood. But the language of affection is not to be taken literally, as is seen in the case of love letters and poems. The doctrinal statements of the Church are clear on this subject. And now just think what it means

to accuse us of paying Mary divine honors. It means that Catholics are idolaters. Are you serious in making hat accusation? Do you really believe that we worship false gods? believe that the vast majority of Christendom is a pagan sect? you really prepared to say that your Catholic neighbors and friends are

dolaters? No doctrine is simpler than that of the Communion of the Saints in Heaven with their brethren still in this life St. Paul gives it in Hebrews xii., 22: "But you are come to the mount of Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels, and to the Church of the first-born who are written in heaven, and to God, the judge of all, and to the spirits of

the just made perfect."

Now this plainly means that all Christians, whether on earth or in purgatory, or in heaven, are really brethren, having the same Father, the same heritage, and a commun-

ity of spiritual goods. So that the Pope Leo's efforts in favor of the French hosts struggling upon the rocky mountain side in life's conflict, handto hand with Satan, the world's tempt ings and the stings of the flesh; the hosts above them already at the gates, waiting, looking up, beckening to their struggling brothers and sisters behind them; the hosts within the gates and upon the jewelled walls of the Heavenly City chanting their joyful triumph and looking down upon their beloved brethren and encouraging them by word and gesture—that all these are the one family of God our Father, and whether in Heaven, Purgatory, or on earth can be and are in communication with each other, helping Christ to win

souls to His eternal kingdom. What! Don't you Catholics ever pay the Virgin and your saints the honor

due to God alone? No! But don't the ignorant people among you do so? No! None are so ignorant as not to know that there is but one God. But don't you say things and do things which sound and look like divine adoration of the Virgin and the Saints? No! Not to persons who take the trouble to find out what we are about in our devotions : enemies of the Church will think evil of Catholics whatever they do or say.

CATHOLICS DO NOT BELIEVE

in spiritual slavery. Slave! That is an ugly name. In comparing beliefs honest men should not call hard names Now the motto of the Catholic is this God, with a firm purpose of sinning I will submit my judgment and my will to Almighty God alone. We submit Q. What kind of sorrow should we to the Church because God has made her "the pillar and ground A. It should be interior-that is to truth " (i. Tim. iii., 15). "He that heareth you heareth me, and he that despiseth you despiseth me" (Luke x., 16). The Pope is entitled to a Catholic's obedience because he holds the office of St. Peter, to whom Christ said: "Thou art Peter (a Rock), and upon this rock And again I will build My Church." "I will give to thee the keys of the kingdom of Heaven; whatsoever thou shalt bind on earth it shall be bound in (Matt. xvi. 18). Now tell me, is i

> to be divinely appointed?
>
> But can't the Pope teach you anything he pleases? No! He is bound by God's revealed truth, and by the nany decisions of Councils and Popes who have gone before him.

slavery to obey an authority you know

But don't you really believe that the Pope is impeccable—that is to say, incapable of sinning? No?

But suppose that he ordered you t break a commandment of God, would not you be bound to obey him? But do you not believe that the Pope is inspired? No! As supreme head of the Church he is preserved from error in the exposition of the revelation handed down by the

Apostles.
But don't your Church forbid you to read the Bible? No! She exhorts us

to read it daily. CATHOLICS DO NOT BELIEVE that the Church has any right to assume political control, complete or partial, over this country or over any other

country.

The Church is a spiritual society and

and the State is a temporal one. Listen to Pope Leo XIII.: "God has divided the charge of the

human race between two powers, the ecclesiastical and the civil, one set over divine things and the other over human things. Each is supreme in its own kind; each has certain limits within which it is restricted. . . . Whatsoever, therefore, in human affairs is any manner sacred, persolved to avoid the persons or circum-stances which cause him to sin, is the absolution good for anything? No! worship of God and the like, belongs to

the Church. But all other things, which are embraced in the civil and political order, are rightly subject to the State." (Encyclical on the Consti tution of the Christian State.) Listen, also, to this declaration of the Third Plenary Council of Baltimore:

"We claim to be acquainted both with the laws, institutions, and spirit of the Catholic Church, and with the laws, institutions, and spirit of our country, and we emphatically declare that there is no antagonism between

Is not the Church allied to despotism and set against Liberty? No! Notice

Taken in time Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that much-to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended. I tried one box of everything recommended.

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Science is "knowing how." The only secret about Scott's Emulsion is years of science. When made in large quantities and by improving methods, an emulsion must be more perfect than when made in the oldtime way with mortar and pestle a few ounces at a time. This is why Scott's Emulsion of cod-liver oil never separates, keeps sweet for years, and why every spoonful is equal to every other spoonful. An even product throughout.
In other emulsions you are liable to get
an uneven benefit—either an over or
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a salmon-colored wrapper.

Republic.

But wouldn't she persecute Protest ants if she had the power? No !

Wouldn't she like to get political control of this country? No! But isn't the Church trying to destroy our public school system? No! She would like to improve it by making it more parental. Catholics are persuaded that parental rights must be carefully safeguarded in our public-school system Away, then, with all prejudice. with all blind hatreds and whole ale accusations. Away with the monstrous delusion that we are idolaters, adorers of saints and of their dumb images ; that we are the accomplices or dupes of intriguing and corrupt priests; that we pay money for the pardon of sin or purchase licence to sin; that we hate the Bible, and are foes of liberty and intelligence and progress and human-We differ, indeed, from you in religious matters ; but we know we are right and we can prove it, if you will only give us

Fair Play.



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"I contracted a severe cold, which settled on my lungs, and I did what is often done in such cases, neglected it. I then consuited a doctor, who found, on examining me, that the upper part of the left lung was badly affected. The medicines he gave me did not seem to do any good, and I determined to try Ayer's Cherry Pectoral. After taking a few doses my trouble was relieved, and be-fore I had finished the bottle I was cured."

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