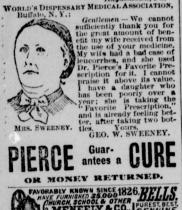
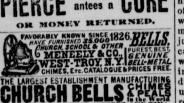
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P'FOWLER'S STRAWBERR + COLIC + another. CHOLERA CHOLERA-MORBUS DIARRHOEA DYSENTERY SUMMER COMPLAINT CHILDRENORADULTS

FOR HIS SAKE.

Sir George Elsden was a wealthy man, and although not in Parliament, still by his L. S. D. he had the pull of a good many strings connected with that august and distinguished assembly. In other words, he was a man of influ-Personally he was not an amence. bitious man ; he was content with the life of an English country gentleman. He found sufficient employment in his

property, which was extensive, and his well furnished library. One sup-plied him with physical, the other with nental occupation, and his definition of life was the enjoyment of a healthy body and a sound mind.

But he had an only son, in whom his hopes were centered, and whom he had determined should make the name of Eisden renowned. That only son was a youth of twenty two—a tall, well-

made, good-looking fellow, who had just concluded a successful University career, and from whom great things were expected. Sir George had settled n his own mind that he should have a distinguished career in the greatest university of the world, and for this reason he had pulled with success one of the strings of his influence. A certain noble lord, likewise a prominent member of the Government, had graciously consented to appoint the son as one of his private secretaries, assur-ing Sir George of his watchful inter-

"James," said Sir George to the man who had come in response to his bell, "tell Mr. Jocelyn I wish to see him." Joscelyn was engaged with hi

cousin (a delightfully pretty little maid who saw but one man in this world and that Joscelyn) when James ap-peared and delivered his message. "Keep the place, Gertie," said he,

rising in obedience to the summons, and we will continue it on my re turn Sir George was, in his study, with a

number of letters before him, when Joscelvn entered. "Pull up that chair, my dear boy,

Now I want to talk to and sit down. Now I want to talk to you about the future. I had an inter-view yesterday with Lord Clinton, who has most kindly consented to receive you as his private secretary.

Joscelyn's face fell at this intelligence. "No drudgery, my dear boy," ex-

plained Sir George, "on the contrary, a very pleasant life, which leads on to something higher and better. He will use his just influence for your advance ment. It's a rare chance, Jos., and

with it great prospects." But somehow, Sir George could see no indication or satisfaction on his boy's

face. He felt displeased. "You cannot intend to lead a life of

idleness? "No sir, it is neither my intention nor yet my desire," replied Joscelyn, with that respect, alas ! so rare now a-days among children when addressing

their parents. "Well, in that case," returned the baronet, "one thing is as good as

"Well sir, I venture to disagree with you."

Sir George wheeled around' with gathering clouds on his brow. He had been a kind and oftimes indulgent father, but he had always exacted and expected submission to his will.

"In what way?" he asked some what sharply. "A man may have certain inclina-

tions and gifts which fit him for a particular state in life, and so long as he follows earnestly that way, he goes 國

on to success ; but put him into a posi-tion for which he has neither taste nor n if he does not actually

he has no inclination for. But does he on in this way we will not finish our

Sir George was rather taken aback by this question. He felt as if his son was laying a trap for him, at any rate he would be cautious. It is not always safe to answer an apparently simple question, especially when it is a link in an argument, on the spur of the moment. He considered it very much

in the way a chess player cons over his opponent's last move. "We live to succeed," he said at last, "and where success is achieved,

life is realized. "Again, sir, I agree with you," replied Joscelyn, with the semblance of a

" but provided the success is the result of desire, and not compulsion. A slave may accomplish his task successfully, still notwithstanding his suc-

cess he remains a slave." Sir George was not of a logical turn of mind ; he never argued, and there-fore never felt the need of cultivating it. His habit was to speak and be obeyed, and this unexpected opposi tion upset his mental equipoise greatly and he felt keenly his weakness in coping with his son. And on the other hand it would never do to show sign of being beaten. No, he would not argue, he would insist on obedience to his paternal authority. Having come

to this decision he wrapped himselt in his cloak of dignity, and in sterner words than he had hitherto assumed, said : Idle words, sir. I do not desire to

discuss the subject further. You know my wishes." "Your wishes, sir—if you will per-

mit me to say so-do not coincide mine." A deepening of the clouds on Sir George's brow. "I have ventured to form plans for my future." "And is this your gratitude for the

education I have given you? Have I spared anything that would lead to your good ? And what do you suppose I did it for ?"

"I should say, sir," replied Joscelyn deferentially, but firmly, "to enable me to take my place in the world and to fulfill successfully whatever voca-tion I may be called to."

"Vocation !" thundered Sir George The cloak of dignity was slipping off. "What d'you mean by that?"

" The state of life to which God calls 'That's cant, sir. And pray what

this state of life?" Joscelyn felt that the crisis had come. But with it his opportunity With the same deference he had main-

tained throughout, he said : "I wish to take Holy Orders, sir. Sir George fairly gasped.

"Such a disgrace has never hap pened in our family before. What an Elsden a clergyman!" Poor Sir George, he invariably lost his head with his temper. "Why, sir, I would

as soon have you on the stage or black ing shoes. He paused for breath, and possibly

o collect his thoughts. Joscelyn did not flinch; this was but the forerunner of the storm.

"A nice clergyman you would make !" again broke down the old "Don't you think it would be man. a good preparation to go to church sometimes

"I make it a matter of obligation never to miss," replied the youth sig

nificantly. "How dare you tell me this. never see you at church, and there is only one here."

"I go, nevertheless, sir, to the 'one' urch. My mother can testify to Church. that.

Lady Elsden was a Catholic.

"What?" bellowed Sir George, his face crimson, and bringing down his fist on the unoffending

"It seems to me, little girl, if we go m in this way we will not finish our GATION OF PROTESTANT-

little story." "Oh, don't let's read any more, with a sigh, "it's all about sacrifice. with a sign, "it's all about sacrifice." "Yesterday you were enthusiastic on the subject, to day you run away from it." It was with a sad smile he spoke. "Would you not be willing to make a sacrifice for His sake ?'

"I would make any sacrifice for you," she spoke earnestly, nay passionately. "I said for His sake," repeated Joscelyn. She was silent. She felt a strange

fear coming over her, and the tears gathered in her eves. "Would you not do for Him what you would do for me?" and the tremu-

lous tone of his voice rang like a knell n her ears. Had they not grown up side by side,

and shared their childish joys and sor-rows together ? And does not such a confidence as this—sown in innocence -bring forth love?

Ever since she could remember he had been the object of her love. Shall we — can we blame her — call her un-womanly for uttering in innocence and in truth the conviction of her heart

"Joscelyn, I love you ; I would die for you.

It was the language of sincerity, and like an arrow shot by the unerring marksman, it buried itself in the gold of his heart. He could no longer restrain his

As she listened, she felt the alter and

wood of the sacrifice were laid, and her hand was to apply the light.

Weep she could not ; the suddennes of the blow had stunned her. She had given him her heart, and he had nailed it to the cross. She loved him - she was content.

And when next day he bade her good-bye, to leave his father's house as an exile, she whispered : "I understand : for His sake."

Five years had passed, throughout which Sir George remained immovable to all entreaties and appeals on behalf of Joscelyn by his good wife and

niece. He was a changed man, and had aged beyond his years. He willed it so; as he had closed his door and heart

upon his only son, so had he shut his eyes to light which would have lightened his darkness, and brought com fort and peace to his soul.

He spent the few remaining years of his life nursing what he was pleased to term "the great sorrow and dis-grace" of his life.

And one of his last acts, as the sun of his life sank below the horizon of eternity, was to put his name to the will that deprived his own flesh of his

rights. And yet there was a priest and

monk who said : "God rest his soul." As for Gertrude, she bore the cros she had received from Joscelyn's hands with patience and silence, pondering the while in her own heart. And what

the while in her own heart. time had failed to do in her uncle ase, it had succeeded in hers. It first healed the wound and then

brought her light. She waited her time. It came, and with it the message : "The Master is come and calleth for

thee. She arose and obeyed. And of her second sacrifice, on th

lay of her solemn profession, she could truly say the words he had taught her ' For His sake."-Catholic Fireside.

The Real Catholic. There is a certain Ritualistic III, he achieves nothing." ''A man can always succeed, sir, if wait to hear the 'yes' which hung on tation of Catholicity in external matters tation of Catholicity in external matters is so successful as to go near deceiving the very elect, at any rate at first sight, you, my only child, a Catholic. I says the Liverpool Catholic Times. To have tolerated your mother, she did this church came a certain old Irish woman, and seeing an altar with candles, and a man before it duly vested in a chasuble, attended by a small boy in cassock and cotta, she concluded the gentleman was a Catholic priest saying Mass. She knelt down, took out her rosary beads and began to recite it very devoutly, when suddenly she felt a tap on her shoulder and the voice of the clerk fell on her ear. "Put those beads away ; we don't use them here." A light began to dawn on the daughter of Erin. "Holy Mother! Isn't this a Catholic church?" She exclaimed. "Yes this is a Catholic church, but not Erin. real Catholic." Up sprang the Irish women. "Lord save us ; not a Catholic church ! Let me out of it then. She got out, followed by the custodian

ISM. England may be said to be the pursing-house of fallacies in regard to he propagation of the Faith. country which is most easy to deceive, most difficult to undeceive, and most powerful to deceive others" is perpetually spending its millions in the attempt to divide the earth upon th One Faith which should be alone indivisible. The most potent of the organizations for spreading division is what is called "the Society for the Propagation of the Gospel;" which, during one hundred and nine-three years has covered the earth with its missionaries — who are the avowed enemies of the spread of the Catholic With an assured income of Faith. about \$600,000 (during the past year it has received £115,070 sterling,) it manages to keep 236 missionaries in Asia, 176 in Africa, 17 in Australia,

218 in North America, 36 in the West Indies, and 35 in Europe ; it boasts of 54 Protestant dioceses, and it spreads its "views" in 51 languages. What those "views" may be must depend upon the private caprices of every one of its probably differing missionaries. no pity, no service It would be safe to say that no two of

these missionaries have exactly the same opinions upon every doctrine. There is one point, and one alone, on which they are all united as one man, and that is the obligation of making it difficult for Catholic missionaries to persuade the heathen that Christianity can be true.

That such a fearful waste of power of money, and even of good will, should be possible throughout a couple of conturies; or that the English people should be deluded during that period into believing in such a vast colossal action, is only explicable on the estimate quoted above, that England is the home of fond delusions, the nursery of false tradition and of preju-dice. The gentleman who is called Archbishop of Canterbury-but whose Orders are derived from Queen Eliza beth, and whose jurisdiction is derived from Queen Victoria-has just been talking gravely to the Managers of "the Society " about "the promise of a reunion of the Church in South Africa," to be erected by the appoint-ment of a "Bishop of Natal;" but he but he forbears to mention on whose authority "the appointment" had been made, or whence the Bishop's jurisdiction was to be derived. And then after speaking of the death of an Episcopal missionary, His Grace, who has still an instinct of the Old Faith, and cannot quite settle down comfortably under his Protestantism - desired the whole

"while he audience to stand up, offered up special prayers in commem Here we oration of the departed." have the acknowledgement that some the earnestness of their faith and de sort of "commemoration" is due in the case of departed souls ; with the acknowledgment that Protestantism cannot know what it ought to be — whether "commemor-ation" should mean remem -berance or intercession. And as soon as this touch of pious sentiment had been appropriated, there arose a Pro-testant "Bishop of Iowa, U. S. A.," testant who told his London audience that 'efforts were being made by the Bor means of attaining unity. gian Pope, Alexander VI., had given the newly-discovered Continent to Spain-to win over the new world to the belief of mediaval Rome.' After which terrible announcement "the Bishop" assured his hearers, that "the American Church with its eighty Bishops and six hundred there is much useful work to be done thousand communicants, was the on the lines which have thus far been brightest jewel in the crown of the Society for the Propagation of the of tone one might expect to find durthe American ing a discussion of the Corn Laws, or nor could Gospel ; Church forget what it owed to its nurs-ing mother." Catholics naturally ask : of the desirableness of taxing landed proprietors. The Non - conformists "How is it possible that intelligent Englishmen can suppose that this vast really do seem to deplore divisions ; but as the very root of Nonconformism diffusion of private opinions, private is private judgment, it is hard to see now, if the principle be approved, its views, private heresies upon almost inevitable consequences can be deevery Christian doctrine, can be mistaken for the propagation of the Gospel; or how is it possible the intelli-gent Englishmen can believe that the plored. Now if we put together the two points of the propagation of divisions, "gospel" means not believing and the confessed wickedness and deword structiveness of such divisions, we are in definite dogmatic truths, and in the driven to the inquiry, "What can justify such propagation, in the face of the confessed wickedness and de-structiveness?" And in regard to the Divine Authority which alone can affirm them." The answer is twoaffirm them." The answer is two-fold: (1.) The Protestant Tradition is the assumption that Private Opinion is the same thing with the Teaching of point-which most interests us at this the Bible ; because if the Bible be the moment-how is it possible that living Protestants can be really united with Alone Teacher of Truths, and yet there departed Protestants (in such unity would constitute the "Communion of is no Living Interpreter of its Doctrines, it follows necessarily that each Saints ") when living Protestants are individual Protestant must be his own so hopelessly divided upon matters of Ultimate Appeal in matters of faith. faith that they require two hundred And (2) as to the confidence which is ed in this "Gospel"-Society, such and thirty-six sects for their varierepo Is not the Catholic doctrine of confidence is easily explicable ties? - in an the Communion of Saints, with all that it involves in Catholic theology, Englishman ; because an Englishman, by force of his traditions, by national inseparable from the Catholic doc habit of mind or of credulity, always trine of Church Unity; just as believes first in respectability; and the Protestant vagueness about "the state of the soul after death" is inseparable from heresies nothing can be more respect-able than the Millionaire Society, with its Archbishops and Bishops for patrons, its opportunities for enriching and schisms? The Archbishop of Canterbury when he presided the poor missionaries, its splendid meet ings of the opulent and creditable classes, its rent-roll of about threeother day at the meeting of the Society for the Propagation of Heresies ought to have told his audience that they quarters of a million, its pompous fictions of 54 Protestant dioceses, and its must first return to Unity before they superb accomplishments of 51 lancould talk of propagating "the guages. This is not written in the Gospel ;" and "ust first become Cath-spirit of satire, but as a perfectly olics, before they could offer up natural explanation of the successes of an enterprise, of which the object (not departed Episcopal missionary. Al All truth goes together. And so long, concludes A. F. Marshall, in the Poor the methods nor the philosophy) is as excellent and as noble as it can be. It is probable that the vast majority of Souls Advocate, as Protestants will not submit to the Catholic Church, but will subscribers to the society are perfectly convinced of its quiet sufficient orthopersist in worshipping the idols of doxy ; and since its object is unquesprivate judgment so long must it remain impossible for them either to con-vert the heathen to "the Gospel," or tionably the most admirable which can be proposed to any Protestant Chris-tian, the consciousness of its inconsist-to "offer up special prayer for the deencies is easily soothed by the certainty parted."

SEPTEMBER 1, 1694.

that it is a duty to " preach the Gospel to the heathen. But what must be the effect of this

vague conception of "the Gospel upon the Protestant belief in the Future State? We have just heard the Archbishop of Canterbury under the irresistible prompting of Chris-tian sentiment, asking a vast audi-ence to stand up, "while he offered special prayers in commemoration of the departed." Why special? There was nothing in the prayer which the Arabhichen compared which assured That Archbishop composed which assured even the possibility of its benefiting the departed soul, or of that soul being in a position to be benefited. Like the "Memorial Services," which are now so common in England, the prayer referred only to the living ; it did not contemplate possible benefit to the dead. Such a belief was ever approved in the Church of England. It was always repudiated as rank

Popery." There is no such thing as "the Communion of Saints" for Protestants. The dead are utterly cut off from the living. Prayer cannot reach them ; they cannot know of it : they are assumed either to be saved or to be lost, but in either case to be out of Communion with the Church on earth, which has no voice for them,

Thus heresy is a disturbance of the belief in a future state, as Catholicity is its most positive assurance. The society for the propagation of heretical opinions-and therefore of the loosen ing of the Christian faith-is as much an enemy to the joy of the Christian soul as it is to the strength of the Christian intellect. The very base of Christian peace is divine certainty ; but a religion which reduces three fourths of the Christian creed to the level of human caprice or speculation, so fearfully loosens the foundations of the faith, that, the intellect being "at sea," the heart becomes sentimental, and the strong tenderness of Catholic knowledge becomes impossible. Every missionary who goes forth "with his wife and handboxes." to discuss the latest Anglican opinions with the heathen, is as much an enemy of departed as of living Christians, since he is shivering the communion of the two worlds. No amount of earnestness on the part of missionaries-and scores of them are in good faith and full of zeal -can alter the fact that all heresies and schisms are as, the Anglican Prayer book calls them, "deadly sins." They are deadly in their opposition to the Divine Unity, to the unity of all Christians in one communion, to the intellectual grasp which depends on infallibility, and to the sweet peace and joy of the individuality of the Church in Heaven, in Purgatory and on Earth.

Let us now pass to another aspect of the same subject, yet one which the Archbishop of Canterbury has asked " his faithful " to contemplate with all votion. What Sunday in the present year, is set apart by the Archbishop of Canterbury, for "universal prayer in all the churches for the reunion of Christendom "-by which is meant the reunion of Protestant sects? The Cardinal Archbishop has so far noticed this invitation, as to point out that 'submission to the authority of the Catholic Church ' is the only possible Arch bishop of Canterbury desires his clergy to pray for "unity" but, naturally, makes no allusion to "submission." Mr. Gladstone, of whom we had hoped better things, can only express his opinion that "the time has not come for alterations in organic laws, while

D A Stor

SEPTEMBE

By MARY

One day last season of the swe everything seem welcome in the and when a celland village was in new, clean fo in the beautiful h part of the skies a warmth and br especial sunshin lady looked out o

to herself : "Oh, what a

ing that charmin there ! I'll do it So she caught color-box and little camp-stoo started out meri ant morning's quite a distance soft, green ban trees through flickered and fe of these trees t herself and arra a pretty, peace It filled her hear she hummed a self while her busily with th seem as if an disagreeable co pleasure of that

But, oh dear Presently a bu lounging alon especial object of time. Now the ki

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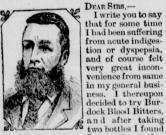
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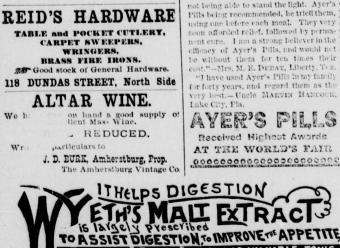


and after taking two bottles I found I was quite another man, for. MR. GEO. READ.

B. B. B. CURED ME.

I have also used it for my wife and family, and have found it the best thing they can take, and from past experience I have every pleasure in strongly recom-mending B. B. B. to all my friends.

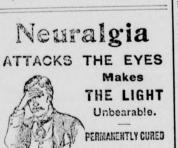
I write you because I think that it should be generally known what B.B.B. can accomplish in cases of indigestion. GEORGE READ, Sherbrooke, Que.



fall, he achieves nothing."

he makes up his mind to do so, no matter what he does.' "That is true, sir, to a certain ex-

A man may, and sometimes tent. does, achieve success in a state of life



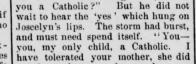
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very hest.- Uncle MARTIN HANCOCK Lake City, Fla. AYER'S PILLS

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not know better - she was born so ; but you ! You with your educationwith all your advantages, to bring this disgrace upon the family ! I this disgrace upon the family ! would rather have you dead at my feet than have you a priest !"

These awful words he emphasized with another thump. He was beside His indignation well nigh himself. choked him.

"So, sir," he continued fiercely, you have been skulking as a Jesuit in my house ! Now, mark me. I give you wenty-four hours to reconsider your position, and if at the end of that time you continue of the same opinion-you must go ! I mean it, sir, you must go, and you shall be no son of mine. Now leave me."

Joscelyn bowed and left.

He found his cousin where he had left her, jealously keeping the place in the book they had been reading to gether. He smiled as he sat down be side her, but her quick eye detected behind that veil that something had happened. She closed the book and placed it on the table. She took his hand and looked up at him with those large sympathetic eyes.

Joscelyn, you're in trouble. You must tell me all about it.

her soft hair.

like that to morrow which never Minard's Liniment for sale every-

and in the porch she gave him her opin ion, in forcible language, of Catholic churches that were not "real" Catholic

With Invalids.

Yes! with invalids the appetite is caparici-us and needs coaxing, that is just the reason hey improve so rapidly under Scott's Emul-ion, which is as palatable as cream. sion, which is as palatable as cream. Mr. W. Thayer, Wright, P. Q., had Dys-pepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immedictely commenced taking. Northrop & Lyman's Vegetable Discovery. The pains have left and he rejoices in the employment of excel-lent health, in fact he is quite a new man."

Dear Sirs. – I have been using Burdock Bitters for Boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. Mrs. Sarah Hamilton, Montreal, Que.

plump into ball, while satisfaction in dismay. Their ru the aim 1 and there motion of far over grass. The bo around t signed to for flingi They j against h annoved tolerate 1 her seat. away. "Got you'te ge we, felle " All leave," take me "Oh, can't ha " May I think call for to save you ma She f spoke, " Cor beginn the gar me like They having the mig our you resume ant sm But, far. the ne only, a and sa The the ar and so work. " H in'.' Bill birds,

