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Catholic Record. ctianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, AUGUST 25, 1894.

VOLUME XVI.

Dearly Beloved Brethren:—This independent in the life of our Blessed Lord, which drew forth from Peter the strong lieved that that Christ who walked cident in the life of our Blessed Lord, which drew forth from Peter the strong which drew forth from Peter the strong word of belief on the dogma of Christ's divinity, comes to the world with its strength and consolation to clear away many of the mists of doubt and uncermany of the mist o tainty in religious belief to give them the very foundation of true religion. We are in an age when it is considered by many fashionable to doubt in religious thought. It is an age when men assert their independence, even of the God who created them, independence of mind in matters of revealed truth, and independence of life in matters of moral law.

that men hath thoughts of Him which moral law.

Indifference to dogma and indifference to a positive moral code seems to increase. Outside the Catholic Church there is general failure in attempting to hold positive belief. Orthodox principles are questioned only to pass into the control of as you like." It is popular, to day, to say that "One religion is just as good as another." The phrase is current that "It matters not what a man be that "It matters not what a man be hat "It matters not what a man believes; it is only a question of what a man does." This savors of liberalism, and men desire to be considered liberal, especially in religion.

No doubt, no hesitation, no uncertainty! "Thou art Christ, the Son of the Living God." Here was a belief in One sent to teach and to save; here a belief in His teaching is made necessary.

The bandying of these phrases may lead some unthinking ones to feel that perhaps there is some truth in them, and the poison of indifference in dome.

the world. If one religion be as good as another, why disturb the Jew, who might still worship in the synagogue with safe conscience in his hope of a Redeemer to come, and the old law might still be the law?

It matters not what a man believes; it is only a question of what a man does!" This is not true. Belief is the source of doing. How shall a man know what to do unless he is first taught what to believe? How do I unless this or that be based upon a moral principle? And moral principles are not dependent on my thought or yours. They stand by themselves; they are objective and not subjective; they come to us from Him who rules who died on the Cross came to teach the

CHRIST, AND CHRIST ALONE, IS THE SCHEME OF SALVATION.

"One religion is as good as another!" It is not true. Christ the Saviour came and preached, and died, in order that He might teach us the only religion which could link man only religion which could link man does matter, it does matter what religion with God, and the only religion which was was pleasing to God who made religion must not govern men's lives;

was born in bethienem; we know the law. Now comes the law above nature; came into public life; we know that on now comes the supernatural life. The the Cross of Calvary He died. What that life, and the Cross leads to that life, and the Cross leads to that life, and the Cross leads to that life can be act has impressed itself more on the life. the world than that? We lived"; and that Cross, standing on know that the world in His day list its height, preaches those words to the ened to His voice, and that men said world.

That truth which is the knowledge that no man had ever spoken as He Brethren, think you that Cross was God, that truth changes not.

CHRIST, THE TRUTH AND THE had spoken; His hand touched the sick, and sickness left them; His word came to the ignorant, and possessed their hearts with love and their minds with knowledge; He went about everywhere doing good. He selected from among men His apostles, and took "Jesus said to Simon Peter: 'But whom do you say that I am?' Simon Peter, answering, said: 'Thou art Christ, the Son of the living God.' And Jesus, answering, said to Him: 'Blessed art thou. Simon Bar-Jona; because fiesh and blood hath not revealed it to thee, but My Father who is in heaven.'" (St. Matt. xvi., 16, 16.)

> the gospel of that day when Peter, the leader of the Apostolic few, was tested

CHRIST PROCLAIMS HIS OWN DIVINITY.

to hold positive belief. Orthodox principles are questioned only to pass into the realm of discussion and negation, and for many, positive rejection. Religion is fast becoming social and ceasing to be dogmatic. It is a code of believing what suits you and doing as you like." It is popular, to day, to say that "One religion is just as good."

say that I am?" And Peter said: "Thou has answering him, said: "Thou has answering him, said: "Thou has answered well. Flesh and blood hath not revealed this to thee, but My Father, who is in heaven, and I say to thee that on thee I will build My Church, and I will give to thee the keys of the Kingdom of

pernaps there is some truth in them, and the poison of indifference in dogma may enter and ruin the fabric of faith.

ONE RELIGION NOT AS GOOD AS ANOTHER.

OTHER. "One religion is as good as an other!" This is not true. If it were true, then why did Christ come at all? If one religion be as good as another, then the pagan, in his natural religion, was well enough off, and did not need the Crucifixion of the Saviour of the world. If one religion be as good the died on that Cross. And when the died on that Cross. And when the died, all nature was convulsed. The Pagan cried: "The Great Pan is dead!" And the world shivered, because its God was in agony of death. But the promise had to be fulfilled—
Redemption had to be effected, and the great God of all submitted Himself to the infamous death of the Cross, in

Men look to that Cross to-day, look through the vista of two thousand years and see that Cross on the heights of Calvary. They see it there, lifting itself to the heavens, standing between earth and God, and they see on that Cross a mangled Form, and from that Cross they see the blood of redemption flowing into the souls of men. That Cross has revolutionized the world; know whether to do this or that rightly, it found the world pagan, it made the it found the world pagan, it made the world Christian; it relit the torch of enlightenment and made truth fully known; it illumined men's minds as never before; it revealed God to men as men had never dreamed of Him since the days of man's sin; it brought at once, into the world, a new code of human actions, — the Divine Law Giver. Almighty God, in His divine Providence, might have given us different schemes of salvation; but He saw fit to give us that scheme which led up to the Cross, and from the Cross led into every individual heart, carry hy His own power to show that He arese by the large of the Cross and from the Cross. led up to the Cross, and from the Cross led into every individual heart, carrying to the individual heart the blood of the Cross, and bearing to the individual mind the truths which He conquered Death. Man's salvation demanded Christ's sacrifice and as Saviour, Christ's doctrine is the only truth, and His morality the only moral

ity that will save man. ONE CHRIST-ONE SCHEME OF SALVA-TION.

Christ came to say to the world ; "It man. Christ came to teach, and He came it does matter what religion a man to die, in order that He might seal with follows; there is only one truth as this blood the teachings which He came there is only one God. There is only to give. Why is Christ necessary, if indifference in religion is to govern us? If Christ is not necessary to our lives, if His be not the hand we are to lives, if His redects be exactly in the necessary to contain the nec lives, if His be not the hand we are to grasp in order to be saved, if His mind is not the mind we are to know in order that our mind may be formed in it, if His heart is not the mould on which my heart is to be formed, then Christ came in vain.

Now heathran, if there is one fact Christ came in vain.

Now, brethren, if there is one fact

Now, brethren, if there is one fact more than another that has impressed heart and the model of man's life is the itself on the history of the world, it is life of Him who died on the Cross. the fact of a Christ promised, a Christ That life, and that life only, is the life the fact of a Christ promised, a Christ That life, and that life only, is the life to lead. That Cross went into the pagan world and it is said to pagan were shadows that led to this Christ; we know that for four thousand the control of the christ is the christ in the christ is the christ in the thousand years blessed men and women to you; there is one God, and Christ longed for His coming, because they is His son; there is a higher morality, longed for His coming, because they had a religion that was handed down to them, that taught them of the early promises, that taught them of the repeated promises and told them of the means by which they should know Him when He came. We know He came: we know two thousand years ago, He was born in Bethlehem; we know He came into public life; we know that on

in vain? Think you that Cross was a mere symbol? Think you it was something passing? No, no! That Cross was the the fulfilment of the promise was the the fulfilment of the promise was the the fulfilment of the promise bow of old, against the anger of God, to sinning man. That Cross is the path leading to eternal light. That Cross is the light to illumine men, to illumine every man that cometh into the world. That Cross was man's salvation: and hence it is, that, leading from that Cross, Christ built His Church, and Christ is the Church, that the world might have His teachings.

Cross of Calvary nineteen hundred years ago is the Cross of Calvary to day, and the Christ of to-day because He is the believe in this?" "Do you understand believe in it." "Do you understand it is that?" We say to him: "Yes, we believe in it." "Do you understand believe in it." "Do you understand that?" We say to him: "Yes, we believe in it." "Do you understand to believe in it." "Do you understand that?" We say to him: "Yes, we believe in it." "Do you understand to that?" We say to him: "Yes, we say to him: "Yes, we should that?" "It is not necessary to under the stand it; it is sufficient for me to krow that God has proposed it to my belief, and I will use my intelligence to see its beauty. But, as the Catholic Church, and His Church teaches it; from that Cross, chirst is the Church, that the world might have His teachings always, as He taught in Judea. Christ's teachings were never to cease; His Word was to endure forever; His Word was to endure forever; His Word was to go on to the end of time, preaching the Cross, teaching the Cross carrying the Cross into every Word was to go on to the end of time, preaching the Cross, teaching the Cross into every

human life that sought it. THE CHURCH OF CHRIST.

Christ in order that it might be done, built His Church, organized His Apostles, and commissioned them to go out into the world and preach the

Cross. Oh, brethren, that fact impressed itself on the history of the world, when those Apostles stood in martyrs' places, and preached the Gospel of Christ. Have you ever thought of the Christ. Have you ever thought of the change that came over them within a short space of time? You remember the night before the crucifixion, not one of them could be found. Where were they, those men who had sat at the feet of Jesus, looked into His sweet face and felt the hearings of His loving. face and felt the beatings of His loving neart; who had taught them as no other man had ever taught before; yet, when darkness came, when the clouds drew heavy and when the Cross appeared through the clouds, courage failed them, and they fied! Where, then, was he now who said: "I bethen, was he how art Christ, the on of the Living God "? Where was he? The cowardly heart had abandoned his Master, aye, with more than coward heart, had said three times, with an "I do not know the man at

But we find that there came a day when Christ had ceased to appear walking among men, and those Apostles stood in the market places. Ah! what was it they preached? They who had been Jews of old, they who had fears concerning the Christ, they who had little knowledge of the great truths, they who had little courage to face danger—what do we find them doing? Standing in the marketplaces, entering the synagogues, standing before gatherings of thousands, what were their words? They said to the Jews: "You have put to death one whom you have been waiting to one whom you have been waiting to receive as your Messiah; you have called Him a malefactor; He is your God risen from the dead."

As He said, and as He told them to As He said, and as He told them to do, in and out, everywhere, facing every danger, and enduring every trial, they travelled many sections of the world. They laid down their lives the world. They laid down their lives for the truth. Just as their Master had allowed Himself to be nailed to the cross, so they gave up their lives because they believed in Jesus Christ.

They said to the world: "We come to you with a mission. for war told."

Holy Ghost; teach them to observe all thiugs, whatsover I have commanded you, and I shall send the Spirit of Truth to you and he shall teach you truth and shall abide with you ever." And in the strength of that mission they went everywhere with the courage of men gifted and inspired with knowledge by God. They went forth preaching the Gospel they baptized men and made them Christians, and their work has gone on. Just as sure as the work of Christ was not to die on Calvary, neither was it to die when the last Apostle laid down his life. was to last until the end of time, and other good men were selected and commissioned to go out, and so on till the

end of time.

And, brethren, when you and I, Catholic Christians, kneel before the altar of God, then we will hear the same voice from the Cross of Calvary teaching us the same lessons of Calvary as they were taught to the Jew and Gentile in the earlier days of the Church.

TRUTH UNCHANGEABLE And, after all, is not this the right And, after all, is not this truth? conception we have of the truth? What is truth, brethren? Is it a chameleon that changes with every day? Is it a flower that blossoms, and fades? No, no! truth is God. Truth is like the eternal hills which never change upon their solid foundations; truth is like the heavens; truth is like the God of Heaven - never changes. Men's apprehension of truth may differ, men's conceptions of truth may change; truth itself stands, no intellect. matter how man may regard it. Look unchangeable as the very heavens. God's truth impresses itself in nature.

life. Brethren, upon that truth you and I have built our Catholic Faith.
Why are we Catholics? Because we believe that Jesus Christ has established a Church, established it for generations to come to be the same vesterday. a Church, established it for genera-tions to come, to be the same yesterday, to-day and to-morrow, to teach the same Gospel in Judea in the days of Peter and Paul, as is taught in the world to-day-in the day of Leo XIII.

THE CHURCH UNCHANGEABLE.

We believe that Jesus Christ established that Church for all ages and that it is as unchangeable and unchanged as Jesus Christ Himself. We believe that if a man wants to know what to believe he must go to the Cross of Calvary and listen to the Saviour speak ing to him; we believe that if a man wants to know, to-day, what to do, he wants to know, to day, what to do, he must go to the same Saviour and ask him: "Lord, what must I do to enter eternal life?" And we hear from the gentle Saviour's lips the same lesson that the lawyer of old heard. We believe that the Cathelia Church is lieve that the Catholic Church is the Church of Christ, we believe that the Catholic Church teaches Christ. Christ has never left the world, but has remained in His Church and when His Church teaches us doctrines to day, we believe it is Christ still preaching to us, just as He did on the Sea of Galilee, or in Samaria and Jerusalem; the same Saviour, the same gospel, the

same truth. When men say to you: "Your truth never changes; your doctrines never change; they are not progressive with the age," ah, we can say: "We are not progressive with the age, for these are not the doctrines of the age;" neither were they the doctrines of the world when Christ preached them first. Paganism then had control of the vast majority of men's minds and hearts, as a new Paganism is having control of the minds and hearts of men to-day. Paganism comes forth under the guise of civilization, standing before men in

The Bible has been set aside at whim of scholar, its teachings to be believed future life is uncertain future life of probation or future life of punishment, which is it? As a consequence, we find the tendency is toward non-belief, no belief at all. These men are simply working their way into a revamped paganism, a religion with-

Time was when orthodoxy believed Christ to be divine. But now there are men who call themselves Christians who do not believe in the divinity of Christ at all. What has brought them to that? They have been brought to t by abandoning the principles which the Church has taught, which your Church and mine, Christ Himself, has taught to every man, that God is teacher, man is to be taught, that truth has been delivered to man, that it is to be believed and not questioned. Believe it, and be saved; if you believe it not, you shall be condemned.

THE CHURCH AND INTELLECTUAL PRO

The Catholic Church stands in the world of religion, to day, as the great bulwark of revealed truth, standing by the gospel's teaching, notwithstanding all the allurements of the world, notwithstanding all the false teachings of

It says to the world to-day: "The at truth as we find it in abstract highest intellectual height is Calvary, The laws of gravity are as for there is truth in Christ, there is the highest point of human intelligence. A man who believes in the Cross and All nature is based on positive truth. who bows his head before the truth of The same truth, only in a higher form, God is no more a slave in his intellect is in the intelligence of God that than that man who looks into the face brings itself to be conceived by us, as of the rising sun and sees there the God gives us the power to conceive it. beauty of the hand of God in His crea-That truth which is the knowledge of tions. And when men outside of the God, that truth changes not. The Catholic Church say to us: "Do you mained where God has placed them, to order."

what intellect may suggest, God's truth is the truth and God's way is salva-

In Jesus Christ, my Saviour, my intellect is developed in its highest form, and my heart is developed in its purest love, and my whole life is trained in the way of Him who is the way of truth and life, who died for me on the Cross that I might have religion, and that I might have it abundantly.

Brethren, let us thank God for mak ing us Christians, and putting in our hearts the seed of true love, and in our minds the seed of true knowledge.

If years have developed these seeds o that our minds know truth better, and our hearts know love better, for this thank God, the good God, who has taught us better than we deserve. Our Church stands as our guardian; its morals are the morals of the Cross. And society can find in the Cross only. salvation; upon it, and it alone, mus society depend to save it from erring men, to save it from the blasphemy of men, to save it from the hands of men who would destroy it in every fibre of

its existence.
Society is torn to its very foundations; anarchy and socialism are stretching forth their threatening hands to pull down the fabric. And why. Because men are drifting from why. Because men are drifting from the principles of Jesus Christ, and in-dividualism is asserting itself. God is denied, God is minimized, religion is sneered at. Intellect with faith is appealing to the minds of men. Intellect enlightened by faith, intellect illumined by the Cross is the only illumined by the Cross, is the only salvation. Heart ruled by Christ and not passion will save society.

The Church stands to point the way that they should walk, to point the life the citizens should lead, to point the life that men should enter into in order to be faithful to their God, and faithful to their fellow-beings.

Brethren, there is the destiny of twenty centuries of the Church's history, whether we take it in that day of Judea, where Christ confirmed the statement of His Apostle and conferred on him the mission of changing the world in its policy, or whether we carry on him the mission of changing the force of civilization, standing before men in the guise of civilization, standing before men in the guise of culture, intellect, whatever you may wish to call it. Men today are simply skinming their religions, taking here and leaving there, cutting off to-day that which yesterday they believed. The intellect, to day, has gone a step further than yesterday. Confusion of Bellef Outside of the Catholic Church! We can well remember, and if our memories do not serve us, reading will. We remember the clatholic Church! We can well remember, and if our memories do not serve us, reading will. We remember the old orthodoxy that governed outside the Catholic Church; what a point of belief the Bible was in all its power; we remember then, how rigorous were the beliefs concerning future life; we remember how necessary were Church fellowships. Tell me, tell me, brethren, whether those notions are popular to day or not. We know that one group after another of the old orthodoxy beliefs has been eliminated. The Bible has been set aside at whim of scholar, its teachings to be believed

and say to us, as He said to Peter, "Whom do say that I am?" And in our hearts, as Christian Catholics, we answer back, "Thou art Christ, the Son of the Living God." And Christ Son of the Living God." And Christ will answer us, "Flesh and blood hath not revealed this to you, but my Father, who is in heaven; and I say unto you on this rock I will build my Church; in your hearts I will make my home; to your souls I will give salvation.

God grant that that may come to us all to strengthen us in the belief of Jesus Christ, our Saviour; that His truth may save us; that His Church may shield us; that God may give to His Church the power which He wishes it to possess in all the hearts and minds of men seeking the truth, that they may find that here it is; standing like may find that here it is ; standing like a city on the mountain top, that all nations may see it, opening its doors to all men seeking truth and presenting its truth to all hearts.

God grant you this blessing which I ask of our Blessed Saviour through the intercession of His ever Blessed

Converts.

It is a significant fact that apostates are no longer welcomed with open arms by sectarians. Time was when a con-vert from "Romanism" was considered a great "catch," but times change. The conviction is steadily growing among non-Catholics of all denominations that only bad Catholics abandon their religion. The editor of the Holy Cross Magazine frankly remarks: "The experience we have had with the that Church for ours only goes to convince us that the pious ones have remajority of those who have forsaken

The American traveller in Mexico has so often set our olive skinned neighbors in unfavorable contrast with their more active brethren of the North, that a tourist who understands the Mexicans and writes sympathetically of them has come to be regarded as a "rare bird." Many persons, who seem to be possessed by the thought that the Church has a mission to commerce and art and science, frequently blame our holy religion because it merely teaches men to keep themselves unspotted from the world, instead of making them lovers and hoarders of the Almighty Dollar. We have great pleasure, therefore, in quoting the tes-timony of Mr. F. R. Guernsey, who writes thus from Mexico to the Boston

Herald: "What is the effect of the religion of these people on their lives and conduct is a question frequently asked me by my compatriots. Regarding its work in the formation of the character of women, in rendering them both happy and useful, the Catholic faith needs no tribute. Nowhere in the wide world can women of more lovely lives, of sweeter character, be found than in this pleasant land of Mexico. True, in all relations of life-good wives, excellent mothers, and faithful guardians of their households,—they are unexcelled. A calm content rests upon them; they are not dis-tracted by ambitions, the fev-erishness of the lives of 'eman-cipated women' troubles them

In sickness they are true friends and the best of neighbors, and their faith renders them indifferent to the religious belief of whoever may be in distress. One must needs be a very bitter Protestant to deny these palpable facts. And I, who am not a Cath olic, but merely record what I see all about me, am glad to pay this merited tribute to the choicest example of what the faith of the Catholics does for that portion of our race which bears the heaviest burden in life.

DIOCESE OF LONDON.

BLESSING OF CORNER-STONE.

A PRECIOUS RELIC.

Editor Journal — Sir — On Sunday last, after Mass in St. Mary's church, a most imposing ceremony took place. During Father Allaine's stay in Quebec he obtained from the Cardinal Archbishop through Right Rev. Mgr. Marois a precious relic, a part of the relic of Ste. Anne de Beaupre, through the instrumentality of which so many wonderful cures are daily reported. At the close of an eloquent sermon on the wondrous workings of grace through the intercession of the saints, and a very interesting description of his recent and former visits to the shrine of St. Anne, the Father exposed on a temporary altar the sacred relic, encased in a rich golden reliquary, for the veneration of the congregation. All eagerly pressed forward to the altar-railing to pay their homage to the Mother of the Immaculate Virgin Mary, Queen of heaven and earth.

maculate Virgin Mary, Queen of heaven and earth.

It was a most impressive sight, never to be forgotten. The Rev. Father and the congregation of St. Mary's are to be congratulated on the possession of such a treasure. Some people pride themselves on being the possessors of some trilling trinket once the property of a great general or statesman. Catholics, to whom the words of the Apostles' Creed, "I believe in the Communion of Saints," have not lost their meaning, prize infinitely more relics of great servants of God whose bodies during their mortal career were the living temples of the Holy Ghost.

I understand the relic will be exposed during certain feasts of the year for the veneration of the Congregation.

St. Catharines, August 14, 1894.

A Good Place to Live in.

In County Tyrone, Ireland, there is a district of sixty one square miles, inhabited by nearly ten thousand people, in which there are no saloons. The result has been that there is not a policeman in the district, the poor rates are one half what they were be

TO CONTRACTORS. aled tenders addressed to the undersigned,

endorsed "Tenders for Works," will be re-ed at this Department until noon on NDAY, THE 27th INSTANT

the following works:

the erection of a Court Room and Gaol at tawa. Nipissing District, according to plan specifications to be seen at the Town Hall, tawa, and at this Department, where forms pated bank cheque, made payable to the pried bank cheque, made payable to the ersigned for five hundred dollars, will be irred to accompany each tender.

The bona fide signatures and busing addresses of two parties as sureties should trached to each tender. The department not be bound to accept the lowest or any ler.

(Sgd.)

WM. HARTY.

Commissioner.

Onmissioner of Public Works, Ontario, August 11th, 1894.