

THE CATHOLIC RECORD

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

We have seen how far it is from true, as President Eliot declares in the Independent, that down to the time of the French Revolution, the uniform teaching of the Catholic Church was that the Divine sanction of civil government always comes through the Church.

How is it as to the second part of the doctrine which the President of Harvard attributes to Rome, namely, that God's sanction to civil government always comes first to rulers, who are thus His immediate delegates, and in no sense the delegates of the community?

Let us come back now to Professor Foster and Boniface VIII, whose Unam Sanctam Foster, in the extravagance of his Ultramontanism, declares to be binding on faith without regard to the question whether it is introduction or definition, jeering at such slight and inconsiderable and semi-heretical authorities as Bellarmine, Perrone, Fessler, the late Pope, and Catholic University of America, and Catholic divines generally.

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For whether I have with me good men or devout brethren or faithful friends or holy books or fine treatises or sweet singing and hymns, all these help little and give me but little relief, when I am forsaken by grace and left in my own poverty.

At such a time there is no better remedy than patience, and leaving myself to the will of God.

Now divine consolation is given, that a man be better able to support adversities.

the theory of Spedalieri and Suarez, and Las Casas, and the Canon Law, by approving it as set forth by Ramieri.

Some time ago President Eliot stated that the Ratio Studiorum has been in use by the Jesuits for four hundred years, whereas the Society itself is only three hundred and sixty-one years old, and that it had made only some slight concessions to science and other realia, whereas, as Father Bronsahan shows, it has made later concessions to them to the amount of 46 per cent. So now again, in a vastly more important matter, he makes a double statement, one part of which is point blank opposed to historic fact, and the other part is a prodigious misstatement and mistake.

Why does President Eliot do these things? Simply because it is our Protestant way. We adopt Dogberry with a variation, and believe that to be a well favored man is the gift of fortune, but that to understand Roman Catholicism comes by nature. Yet Catholicism does not claim infallibility in the knowledge of particular facts, and that it is seriously questionable whether this high prerogative appertains even to the presidency of Harvard University, although there is no University and no President for whom I have a sincere respect.

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IMITATION OF CHRIST.

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plain facts of history as these, that there will be found some super-serviceable Protestant admirers of Alfred to assert that he was no "Romanist," Anglo-Saxonism and Protestantism are so closely interwoven now-a-days that it would never do to admit that the "best of the Anglo-Saxons" was a Catholic.

DE PROFUNDIS. Weep? but tears are weak as foam— We are ye! we are ye! They but break upon the shore— Winding between here and home— We are ye! we are ye!

FIVE-MINUTE SERMON. Twentieth Sunday After Pentecost. TELLING LIES. "Putting away lying, speak ye the truth every man with his neighbor, for we are members one with another."

Do these words of the Apostle, my dear brethren, awaken your consciences? Do they give light to your souls regarding the much too common offence of lying? We trust it will be so, for it is really distressing to observe the prevalent disregard of truth.

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When the sower visited his field he smiled to see how well the Little Grain had stood the storm, while others which he thought to be stronger, were lying dead upon the field.

If we were to watch it during the summer months which follow, we would see its rapid growth and development. Behold the Little Grain transformed and multiplied!

As she sat with a far-off look in her eyes, and listened to the murmurs of the wind as it gently stirred the golden grain beside her, sleep stole over her drooping lids, and she found herself dreaming.

Some seemed fainting under heavy crosses; and to them given a cup of cold water to refresh their strength. Others, who had been through the thorny life, thus the time had passed, till she was called to give account of her stewardship; and only this Little Grain to offer, with tears on her face uplifted, she waited to hear

What is the gain of guile or envy or ill speaking? For, since you are grass and shall soon lie down in the grave, God knows you and I do not want your dreams in that sleep of death to be of hate or malice or evil speaking. Then be swift to forgive.

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