

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 the 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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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 we! They but break upon the shore— Winding between here and home— We are ye! we are we!

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.

And yet these are sine-venial sins. It is true; still they are sins. They are displeasing to God, and offensive to His majesty; and they do no harm, moreover, to the soul, depriving it of many graces and laying up a store of material for the fires of Purgatory.

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Be Swift to Forgive. Since we are grass and like a brief day of years at best, what is the use of so much anxious care, of so much fussing and fretting?

Liquor, Tobacco and Morphine Habits. A. McTAGGART, M. D. C. M. Room 17, James Building, Cor. King and Yonge Sts., Toronto.

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OUR BOYS AND GIRLS. One bright September morn, a farmer went out and sowed some wheat; some fell by the wayside and was lost; others fell on the rich soil of the field and took root.

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.

She no longer heard the sweet music made by the wind, but instead heard the loud clear notes of Gabriel's trumpet calling many weary children home. The harvest was over and the Master had called the faithful and the drowsy to account His children.

Some seemed fainting under heavy crosses; and to them given a cup of cold water to refresh their strength. Others, who had been weary through the thorny life, thus the time had passed, tired, till she was called to give account of her stewardship; and only this Little Grain to offer, at His Sacred Feet. With tearful face uplifted, she waited to be

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