## Sacred Heart Review. THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXXVI.

In Dr. Fester's chapter on the Sal-vability of non-Catholies, we have seen that he not only quotes, as from the Unam Sanctam a long passage which is found neither in Baronius nor in the Bullarium, appearing to be a comment made on the bull at the time of the Fifth Lateran, but that he stoutly main tains that the long introduction, no les than the brief definitory clause, is de fide, and declares that he is not afraid of finding successful resistence made to his position. I have already argued at length

against this astonishing display of arrogant self-sufficiency, both as having, by reason of a much longer life, and of special advantages of position, had, and used, peculiar opportunities of gaining an interior knowledge of the Roman Catholic theology to which it is plain Catholic theology to which it is plain Catholic theology to which it is plain that Foster cannot reasonably pretend, and as having at my back, in this question, very nearly the whole body of Catholic theologians living for at least three hundred years past. However, it is so easy to confuse people by a bold front, added to a not undeserved reputation for a very considerable, even if not yeary profound, knowledge of Catholic C profound, knowledge of Catholic divinity, that I hold myself bound to argue against this assumption respecting the Unam Sanctam wherever I meet with it, and we meet with it again

on pp. 142-147.

I have sometimes thought that a great part of effective wisdom consists in the perpetual repetition of truisms. People so often entangle themselves in doubtful arguments, when a simple reference to some self-evident position, neglected and forgotten simply because it is beyond dispute, would often render

argument unnecessary.

Dr. Foster owns that Cardinal Hergenrother denies any part of the Unam Sanctam to be cathedratic except the definitory clause. Now can he not see that this one fact refutes his contention? When a man of high repute for theological knowledge is raised, on this theological knowledge is raised, on this very account, to the highest rank in the Church under the Pope, and to the possibility of becoming Pope, and when then, having subsequently denied an important document extolling papal authority to be cathedratic, he not only receives no animalversion from the Holy See, but is drawn by this more closely than ever into its this more closely than ever into its service for this very work of determining more precisely the extent and limits of pontifical power, and when he hears his own opinion, expressed by another, officially commended by the Pope as orthodox and wise, surely this accumulation of authoritive facts ends the dis-

Imagine Cardinal Hergenrother, after 1870, as having denied the Pope's "ordinary and immediate" episcopate throughout the Church, or his ex cath dra definitory infallibility; or after 1854 the Immaculate Conception of the Virgin; or after 1563 the necessity of Charity to justifying Faith; or the law-Charity to justifying Fath; of the law-fulness of asking the intercession of saints and angels; or the efficacy of prayers for the faithful departed! Any such denial; suddenly made by such a man, would probably be esteemed in-sanity; but it not, it would of course put him out of the Church? Because every one of these beliefs is confessedly de fide. Then why has his denial of the binding force of the Bonifatian reasonings had no such effect? Manifestly because these reasonings have no cathedratic character. Plainly a docu-ment can not be cathedratic which may question or deny without impairing his standing in the Church, without any danger of losing on the very steps of the pontifical throne.

Does not Professor Foster confuse his

own personal opinion that the reasonings of the Unam Sanctan logical consistency, to be cathedratic, with an assumption that therefore they are? Now such a process of reasoning will never work. The Church of Rome, in her definitions, does not follow the deductions of Protestant theologians.

She follows her own.

Nor can Foster reasonably allege that has been driven to recede from the Bonifatian reasonings by the fear of consequences, but that she really adheres to them as her true doctrine. Consult Bellarmine's theory. This can not possibly be reconciled with the opinions commonly found in the arguopinions commonly found in the arguings of Boniface. Moreover, Catholic ings of Boniface. Moreover, Catholic theologians do not pretend to identify the two. Yet for three centuries Bellarmine's system has been allowed as of high authority, as not alone truly, but eminently orthodox. Such a theological standing, ratified moreover, by the adhesion of his great Order, (although this does not commit itself to all his gon) Expifation positions is plainly insemi-Bonifation positions) is plainly in-compatible with the ascription of cathedratic force to the reasonings of the Unam Sanctam.

Nor can it be pretended that any unwelcome stress of logic has caused the denial of eathedratic value to the arguments of Boniface. The denial rests on the general principle, wholly independent of any particular doctrine or docut the reasonings, even of ment, that the reasonings, even of a definitory decree, do not partake of the infallibility granted to the Church. This universal principle, applicable alike to any decree of the faith whatever, is laid down, not as a personal onlying, but as a generally accorded. opinion, but as a generally accepted position, alike by Bellarmine, about 1600, by Perrone, about 1850, and by Washington professors of to-day Nor have I ever seen it disputed by any writers, although I am aware that there are some divines who call it in question. Dr. Foster's courage is worthy of admiration, but courage sus taining a position as Roman Catholic dogma against the most eminent repre sentatives of Catholic orthodoxy seems

rather more like presumption.

Foster, himself, after all, feels the roster, minsen, after an rees the wakness of his own position, when he sarcastically remarks that there are many ways of decathedrizing a catheratic sentence. What is this but to the sentence and the sentence of the sente dratic sentence. What is this but to say that unless a papal declaration is

forced on a Catholic conscience as of faith. Surely Dr. Foster does not deny that there are many papal and conciliar sentences whose definitory character is beyond all dispute. He will not deny that the papal definitions made in the Vatican Council, and that of 1854, and all the papally ratified doctrinal canons of Trent, are unquestionably de fide, to go no farther back. There are some three or four canons of Tren the anathema concerning hough confessedly authoritative, there s some doubt whether they are de but concerning the rest there is no dis-

so, to take up a cardinal matter, there are various philosophical opinions concerning Transubstantiation, and some to which many Protestants, even Presbyterians, have little objection. Yet of course Dr. Foster would never little objection. contend that there is any possibility of decathedrizing or explaining away the doctrine of Transubstantiation. This

pute whatever.

or that school opinion concerning it might easily be argued down; but, as Bishop Fessler remarks concerning another matter, the defeat of a scholastic opinion, even were it the prevalent leaves the doctrine in question one, leave unshaken.

unshaken.

It is true, there are various papal declarations which some hold to be definitory, while others doubt, and others again deny it. To this class of carellance Ecotorical Control of the control papal pronouncements alone Foster's arcasm has a seeming application. Yet all that it means is this, that when a papal statement of doctrine has been supported by prevailing opinion, it may for awhile vaguely pass as definitory, until, being declared not cathedratic, and this contradiction being decided to rest on good grounds, the former nebulous presumption in its favor is at last dissipated. This is not the decathedrizing of a cathedratic sentence, but simply the dissipation of an erron-eous opinion. The doctrine involved may still continue prevalent, but not as of dogmatic force. Let me here remark, that, to avoid doubtful disputes, I am confining myself to the period I know

best, that since Trent.
It is unfortunate for Dr. Foster that he maintains that the Bonifatian opin-ions, in the sense in which these are commonly interpreted, have been renewed by Pius IX. in the famous Syllabus of Errors, and that this is cathedratic. Pius would have been greatly astonished to learn that he was reproducing the introduction to the reproducing the introduction to the Unam Sanctam. And as the cathedratic character of the Syllabus is not allowed by such men as Cardinal Newman, Cardinal Lavigerie, and Pope Leo XIII., and was never affirmed by Pius himself, Professor Foster stands here on a very marshly footing. He should bear in mind Pere Hilaire's judicious " A dogmatic definition, law of belief, when it is doubtful, is of no effect, like all laws."

CHARLES C. STARBUCK. Andover, Mass.

#### MR. MALLOCK AND AUTHORITY.

That clear and clever writer, W. H. Mallock, who so often and ably stands forth as a champion of the Catholic Church though he still remains, alas! outside her fold, has pointed out, with singular force and skill, in his work aiready mentioned in the Review some time ago, "Doctrine and Doctrinal Development," the fact that Protest-ants as such have no real ground on with young. which to oppose these present attacks upon the Bible, hitherto their bulwark and support. He includes among Protestants the Eitualists who disdain the title; and his reason is that they though often supposed to be very slightly different from us in essentials really do differ like other Protestants, and like them protest against "the most fundamental and us, on "the most fundamental and essential point of all,"—a point held by Mr. Mallock to be of tremendous importance at the present religious crisis,—"the theory of authority." He has sought us over and over again; He is seeking us now. Oh! despise not His gracious promises; oh! reject not His proffered love. Alas! for our claims that the whole religious system can alone surely rest assumption, made by the Catholic Church to day, that she is "a teaching body, a corporation, that never dies, (but) always has been, is, and always will be, infallible." An authoritative untailing and infallible voice speaking in every age with certainty and dis-tinctness, is needed to unfold and desupernatural truth, and such a voice it claimed on earth by the Catholic Church only. Moreover, she does not alter, she never will alter, the faith once delivered to the saints as contained in her venerable Creeds; but contained in her venerable Creeks; but as occasion arises, she clearly and authoritatively develops and throws light upon their meating. Mr. Mallo k says, in relation to this matter: "Let s take for example the question of the spiration of the Scriptures. The inspiration of the Scriptures. The exact sense in which they are inspired Rome has never yet defined, but the fact that Rome is irrevocably committed to the doctrine that they are inspired in some sense that no other writings are, and is ready to re-affirm this as often as circumstances may re-quire, allows Roman theologians much greater freedom of thought in dealing with the speculative problem of what inspiration is, than is possible for Pro testants, unless, like our Broad Church men, they are prepared to surrender the doctrine of special inspiration altogether." This is only natural, for the Catholic theologian knows that the power that gave its authority to the Creeds "has continued to speak, when-ever its speech was necessary with equal precision up to the present day, and will continue to do so, with ever increasing fulness, up to the day when the life of the Church shall end." Sacred Heart Review.

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#### FIVE-MINUTES SERMON. Second Sunday after Easter.

THE GOOD SHEPBERD.

"I am the good Shepherd. The good Shepherd giveth his life for his sheep." (St. John, x ii ) Among the ways in which we have thought of our Blessed Lord of late—the "Man of Sorrows," the "Lamb led to the slaughter," the "Crucified for our sins," the "Risen and glorified Saviour"—there is perhaps no way wherein He stands out more beautifully or more lovingly, than when He says of Himself: "I am the Good Shepherd." What titles is there that invites us more tenderly, or draws us more closely than this? Both the Epistle and the than this? Gospel for to-day set Him before us in this light. He had suffered, He has this light. He had suffered, He has risen. Now, He is our "Good Shepherd, "the "Pastor and Bishop of our souls." And the proof of His title is this: "The Good Shephard giveth his

life for His sheep."

My brethren, our Lord is the same Good Shepherd now as He was during His life on earth. He speaks as truly now as He spoke then: "I am the Good Shepherd." He is more truly more closely present with His flock than when He suffered His divine nature to be veiled in the feeble frame of a human form. He is with us always—"even unto the consummation of the world." For "we are the people of His pasture, and the sheep of His band."

How is He now our Good Shepherd? How is He now our Good Shepherd? First, He leads His sheep. He leads them by His Holy Spirit. He leads them by His example. As the Epistle of to-day tells us: "Christ also suffered for us, leaving you an example that you should follow His steps." His indwelling Spirit guides us in the path of life; filling our souls with love Him, and desire to be like Him and to be with Him, giving us both the will and the power to come to Him. "My sheep hear My voice, and I know them. and the power to come to Him. "My sheep hear My voice, and I know them, and they follow Me, and I give them life everlasting." We hear His voice saying: "Come unto Me, all that labor and are heavy laden, and I will be to the top of the say well and the steep the say when well as the say well as the sa refresh you. Take up my yoke upon you, and learn of Me, because I am ek and humble of heart, and you

shall find rest to your souls."

And again, as He leads His sheep, so He also feeds them. "He hath set me in a place of pasture," says the Psalm-He hath brought me on the water of refreshment." Omy brethren how much better it would be for us if we hungered and thirsted for more that heavenly food and for those living waters! For then, according to the promise of the Beatitudes, "we should be filled." Has He not said: "I am the living Bread, which came down from Heaven. If any man eat of this Bread ne shall live forever; and the Bread which I will give My Flesh for the life of the world." That is the true food of the world." That is the true food wherewith the Good Shepherd feels His flock; and as this Paschal season we have every reason to be mindful of our need of it, and of our obligation to receive it. And while we speak of our Divine Shepherd thus caring for His sheep, those tender words of the Prophet Isaias rise to our memory—words full of sweetness, as though sung by choirs of angels: "He shall feed His flock like a shepherd: He shall gather together the lambs with His arm, and shall take them up in His bosom; and He Himself shall carry them that are

And once more, as the Gospel tells us, the Good Shepherd will seek out and help even the wandering sheep and

bring them back to His fold.

Are we among the number of those wandering sheep, my brethren? Have strayed afar from the flock, caught perhaps in the thorns and brambles of some besetting sin? He will seek us, no matter how far we have wandered; which will not see His guid blindness ing hand, and for our deafness, which

will not hear His warning voice! Let us follow Him, my brethren — out Divine Example, our Good Shepherd through ever greener pastures, by ever purer streams. Let us never be content until we, with all the flock, at last arrive at that blessed fold where they shall not hunger, nor thirst any more; neither shall the sun fall on them, nor any heat: for the Lamb which is in the midst of the throne shall rule them and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes.

#### HOW IT COMES THAT THERE IS OPPOSITION TO CHRIST.

Rev. James J. Sullivan, S. J. Why is it there is so much oppositio to Christ? He was a good man. Nothing in His life was done antagonistic to He did great things for us both directly and indirectly, and He certainly brought blessings to the world. And

still many men protest His claim.

Why is that monuments are erected throughout the world in honor of all great men and benefactors of the race, and when a monument is erected to our Blessed Lord it meets with hisses What is the reason? The reason is not far distant. Those in this age, as in other ages, who manufacture public opinion, in other words those who are in touch with the world and closely related to it, Christ said at the Last Supper He would not pray for. Those having the ear of everybody do not

# LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M.

References as to Dr. McTaggart's profession-l standing and personal integrity permitted

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Hon. G. W. Ross. Premier of Outario.
Rev. John Potts, D. D. Victoria College.
Rev. William Cavee, D. D., Kno x College.
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desire anything like an universal accept-ance of Christ's doctrine. Why? Be-cause Christ's religion preaches sobriety, honesty, purity and chastity, and there are men and women who have no higher motive or instinct than we have in common with the animals. They desire license, complete scope for the indulgence of human nature, that can brook no interference. An examina-tion of the detail of the lives of such persons will show such motives, and is not, then we will find a supreme pride which centuries and centuries ago was the cause of Lucifers's fail when he was told he would be compelled to kneel down and adore a man. You will find that outrageous arrogance that dares to

God's commands. It is predominant in Christ's religion that God is first, before all, and the instant He falls to second place the world is upside down and man is committing sin. For reasons such as these it is that

contest God's supremacy in the world and would not for an instant submit to

## there is so much opposition to Christ. TWO LITTLE CATHOLIC HEROES

The following appeared in the Syd The following appeared in the Sydney (Nova Scotia) Daily Telegraph:
"A sad tram fatality occurred in George street North shortly after 9 o'clock on Saturday night, when an eight-year-old child, named Walter Sponsberg, who resided with his mother at 18 Argyle place, was knocked above by an electric tram and fatality down by an electric tram and fatality injured.

"According to the police, the little fellow and an older brother, John, aged nine, had received money from their mother to pay a ride on the electric tram, but they evidently changed their minds and had, it transpired, been spending the money. In attempting to cross a road Walter was knocked down

by a tram.
"A pathetic scene, which moved the hearts of those who witnessed it, oc-curred at the hospital. The little felcurred at the hospital. The little fel-low, though only eight years of age, said that he was dying and asked that a priest be sent him. His little brother, with only the doctor and nurse as witnesses — the mother not having had time to reach the hospital—then clasped his brother's hand, and kneeling by the bedside, said a prayer which was re-peated by the dying boy. He died shortly afterwards and before the shortly afterwards and mother arrived on the scene.'

mother arrived on the scene."

The Catholic press made inquiries, and obtained additional facts.

"Now you are dying," said John, "and you want to go to heaven; join your hands and say an Act of Contrition with me." John knelt beside the bed surrounded by doctors and nurses, and, joining his hands with his dying brother's the two children clearly and orotner's the two children clearly and distinctly recited the prayer. The Rev. Father Kelly, of St. Mary's Cathedral, then arrived in time to anoint the child.

Walter was a pupil of St. Bridget's water was a pupil of St. Bragger school, Kent street, conducted by the Sisters of Mercy; and John is a pupil of St. Patrick's, Church Hill, conducted by the Marist Brothers.

The mother is a native of Cork, and

the lather, who died six months ago, was a Swede, and a convert to the Catholic Church. He left eight children under the care of the widowed mother. Their home may be described as a sanctuary of Catholic piety. The blow has been a terrible one for the poor mother, but she is resigned to the

will of God.

The deathbed scene has been the topic of the city throughout the week. more touching illustration of the beautiful influence of home and the Catholic school could not be imagined. The dying child in the midst of strangers aying could in the midst of strangers calls for a priest and then takes his little brother's hand, recites the Act of Contrition, and yields his pure little soul up to God. It would be hard to find a parallel for the heroism of these boys.

## IN THE SPRING.

NATURE TEACHES A LESSON THAT TIRED, EXHAUSTED MEN AND WOMEN SHOULD FOLLOW.

The spring is the season when nature The spring is the season when nature prepares for summer. All the trees and plants are filled with new sap to build and brace them up to withstand the coming hot season. Without new sap in the spring a plant would wither and die beneath the midsummer sun. It is the same with men and women All physicians are agreed that every one needs a fresh supply of new blo in the spring. Without the new blood you would be as helpless in the summer

s a tree without new sap.
What you need at this season is a tonic to give you new blood, and the very best tonic medical science has discovered is Dr. Williams' Pink Pills. Every pill makes new, rich red blood, oraces the nerves and overcomes all weakness, headaches, backaches, indi-gestion, loss of appetite, skin eruptions and other troubles so common in spring. This is an established fact, proved by

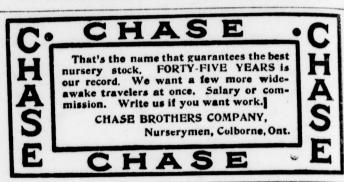
Miss A. M. Tuckey, Oxdrift. Ont., says: "I do not know what would have become of me had it not been for Dr. Williams' Pink Pills. My blood seemed to have turned to water and I was troubled with dizziness, headaches and nervous prostration. and nervous prostration. I got so weak
that I could hardly go about, and notwithstanding that I was constantly doctoring I got no relief until I began
using Dr. Williams' Pink Pills. They completely cured me and have given me back all my old-time health and strength."

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