

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXII.

A late Protestant writer, mentioned in the Tablet, glories in Dante as "that enemy of the Roman See."

It is true, Dante is an enemy of the Temporal Power, but that is confessedly not a matter of religion.

Moreover, we are always to bear in mind that Dante's conception of the Empire is one which, could it have been carried out, might well have rendered the temporal power of the Papacy wholly superfluous.

Dante's idea, partly expressed, and partly implied in current theory is that of an Emperor, the lawful successor of Caesar, residing in Rome, and executing, or supervising, all functions of temporal authority from Thule to Mount Atlas, and from Portugal to Constantinople.

The English claim of being wholly exempt from imperial supremacy would not have met Dante's approbation at all.

This Emperor at Rome is to be absolutely, unswerving Catholic, "the Advocate and Bailiff of the Holy Roman Church."

Dante can hardly be said to have had a party.

Nevertheless, he venerates the mighty Hohenstaufens, as incumbents of the imperial dignity.

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

And yet the poet who thus denounces violence done to "the great mantles" of an Emperor, is to figure as "an enemy of the Papacy!"

of Peter the Spaniard, whose brief papacy is quite overshadowed in the poet's mind by his much greater renown as a theologian, Dante meets only the first Pope himself.

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its detestment, which troubles the peace of the highest heaven!

FIVE-MINUTE SERMON. Twenty first Sunday After Pentecost.

FORGIVENESS AND FORGETFULNESS.

Sometimes it seems, dear brethren, that one of the most difficult virtues to acquire, and one of the hardest to practise, is that virtue spoken of in the Gospel of to-day—that of forgiveness.

And yet it is a virtue so strictly bound, as Christians are most of us, that we have no choice whatever in the matter.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so.



Brim-full of Health and Energy.

Life is worth living when one can awake after a good night's sleep—ready for anything the day may bring.

Abbey's Effervescent Salt

Life is worth living when one can awake after a good night's sleep—ready for anything the day may bring.

MONTH OF THE ROSARY.

The burning words of the illustrious Leo XIII's address to Patriarchs, Cardinals, Archbishops and Bishops on devotion to the Rosary seem still to ring in our ears.

Out in Chicago Catholics are engaged in a strenuous battle with the saloon evil. The New World of that city tells about it as follows:—

"A movement is now in progress in the thirty-fourth ward, this city, which the New World is glad to see. For a number of years, in nearly twenty cities of the Union, we have noticed a tendency on the part of the saloon to place itself as close as possible to a Catholic church.

"The anniversaries of very great and manifold favors obtained by Christian Europe, through the devotion of the Rosary, are now at hand. It is our desire that the whole Catholic world should, with the greatest earnestness, again offer the same devotion to the Blessed Virgin that, by her intercession, her Divine Son may be appeased, and the evils which afflict us may be lessened.

"Venerable Brethren, you have before your eyes the severe trials to which the Church is daily exposed. Christian piety, public morality, nay, even faith itself, our highest good and the foundation of all other virtues, are threatened with the greatest perils.

"Drawing Near to Judgment. Life is a series of steps, each one bringing us nearer to the awful moment when we shall kneel at the Lord's feet, and look up inquiringly into His eyes.

BABY'S FIRST TOOTH.

Every mother knows how much baby suffers while cutting teeth. Swollen, tender gums cause a feverish, fretful condition, sometimes seriously affecting baby's health.

"A SMALL PILL BUT POWERFUL.—They judge of the powers of a pill by its size, would consider Parrot's Vegetable Pills to be lacking. It is a little wonder among pills. What makes it size it makes up in potency.

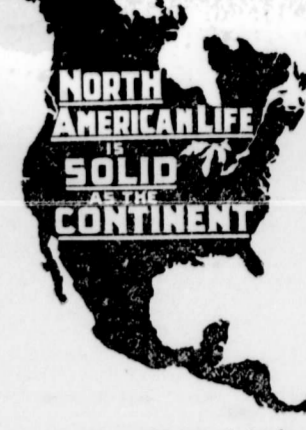
"A REMEDY FOR THE FASCINUS.—On the cattle ranges of the West, where men and stock are far from doctors and apothecaries, Dr. Thomas' Electric Oil is kept on hand by the intelligent as a ready-made medicine, not only for many human ills, but as a horse and cattle medicine of surpassing merit.

"It is one of the precious mysteries of sorrow that it finds solace in unselfish thought.

Holders of matured Investment Policies

in the North American are in the best position to judge of the results obtained.

Letters are constantly being received expressing the high opinion held of the Company.



NORTH AMERICAN LIFE ASSURANCE COMPANY

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, Managing Director. J. L. BLAIKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

Heart of Jesus of Nazareth.

MEDITATIONS ON THE HIDDEN LIFE. By the author of "The Voice of the Sacred Heart."

Price 75 cts. post paid.

THE CATHOLIC RECORD OFFICE, LONDON, ONT.

The Mass-Book

WITH PRAYERS USEFUL IN CATHOLIC DEVOTION AND EXPLANATIONS OF CATHOLIC DOCTRINES—64 PAGES, FLEXIBLE COVER.

Price 10c. or 3 for 25c., post-paid.

CATHOLIC RECORD OFFICE, LONDON, ONT.

FOR THE CLERGY

THE EPISTLES AND GOSPELS

FOR PULPIT USE. Second Revised and Enlarged Edition. Very Large Print. Bound in Leather.

Price, post paid, 75c

CATHOLIC RECORD OFFICE

The demand still keeps up. IT HAS REACHED ITS

Eighth Thousand in less than a year.

Father Elliott's Life of Christ

Profusely illustrated, 800 pages in cloth for One Dollar

CATHOLIC RECORD OFFICE, LONDON, ONT.

Jesus the All-Beautiful.

A Devotional Treatise on the Character and Actions of Our Lord. By the author of "The Voice of the Sacred Heart."

Price \$1.50, post paid.

THE CATHOLIC RECORD OFFICE, LONDON, ONT.

Father Damen's Lectures

- 1. The Private Interpretation of the Bible. 2. The Catholic Church the Only True Church of God. 3. Confession. 4. The Real Presence. 5. Answers to Popular Objections Against the Catholic Church.

Price 15c. or \$1.10 per doz., post paid. Special discount on lots of one hundred or more.

CATHOLIC RECORD OFFICE, London, Ont.

This is what the holder of a 20 Payment Life Policy said, at the end of his investment period:

"I cannot but congratulate myself and your Company at the same time for the magnificent result achieved."

Drop a card to the Home Office and obtain particulars of a policy especially adapted to your needs.

renewed his appeal to the Catholic world to practice this devotion of the Rosary and granted great indulgences in order that the faithful should be more devoted to their beads.

October all the faithful may gain, on the usual conditions, a Plenary Indulgence for each visit made to any church where the Rosary is established.

Success depends upon the application of the mind, and the success of the soul is measured by the amount of suffering which it endures.

Men, Masters is "not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

When success is attained, it is not in some inferior superior tact, energetic may cratinistic"

CHATS WITH

For all men; every one; The daily dearest test us. Here shall we accept comes to us; under it or be; see its deepness of life is ability, money things for the trust for the No man can upon his ans the social ord.

Longfellow son "See son if possible, or of the best m daily. You hour for one end of the y with such an will astonish

Advic on this s sible, or do the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it

and a cler But when the trouble is hard advice and y hand, no probably w will give it c paid for it