Rosary Magazine. We have been thinking of the social side of the nature of our Blessed Lord, and of the beauty of its manifestation, where He admitted its exercise. It would seem as if, apart from that min-gling with multitudes and individuals for that great purpose of His mission, or the instruction of apostle and disciple, there were moments of relaxa-tion which He permitted Himself, in which His love to man found simplest

His tenderness to little children, His visits to Lazarus and his sisters in the home at Bethania, His associations with His disciples at times beyond those distinctly demanded for their teaching. His customary manifestation toward a "beloved disciple" which won the name, His grateful acceptance of the anointing with Mary Magdalen's precious spikenard, and, more than any of these, His turning to His disciples in intervals of bitter need, seeking the solace of their prayers and watchfulness, indicate a nature far removed

from isolation by choice. Yet loneliness must have been Its constant portion.

To look upon the perishing numbers He had come to save, and see no desire of such salvation, no appreciation of the great gift, must have demanded God-like patience, and it is improbable that the very apostles at first realized the magnitude of the work to which their sanctity admitted them.

He looked forth upon a sin smitten world with His Divine Heart yearning to save it, and they turned from their Saviour, as men turn to day, for the trifles of besetting cares and vain ambition; and but for the presence of God the Father, He must have anticipated the experience of the Garden long became.

To have suffered as we suffer in order that the measure of His sympathy be full, since "He was tempted in all things as we are, yet without sin, He must have often longed for some ompanionship, for communion with some lofty soul, in whose capacity for high purpose He could find means to carry out His own immortal mis-

The Apostles supplied it according to their measure, yet the standard was less than His own. We speak here less than His own. reverently of His highest incarnate nature, which must have transcended every other, and which, apart from the Divine, must have lifted Him above

any perfect human sympathy.

How sensitive He was, how glad to receive every loving expression toward Himself, even what would seem trivial, we see, wherein exalting Mary Magdalen's gift, He gently reproaches Simon's lack

"And turning to the woman, He said: 'Simon, dost thou see this woman? I entered into thy house, thou gavest Me no water for My feet but she hath washed My feet with tears and wiped them with her hair.

"Thou gavest Me no kiss, but she since she came in, hath not ceased to

kiss My feet.
"My head with oil thou didst not

anoint, but she with ointment hath He wanted the water, and the kiss

and the oil, for what these things meant of love toward Him, and this woman of "many sins," found them forgiven for the love which lavished tears, and olutment, and humble caresses.

Does not this bind us to Him with a

very keen sense of His human knowledge of our little daily needs?

When in the awful loneliness of Gethsemane He prayed that His chalice be taken away, yet returned to its bitter draught, since such was the Will of God, here perfectly our own natures feel the pang which prompted the

"Couldst thou not watch with Me one hour?" and when He had returned and prayed the second time, and found them sleeping still, little wonder "they knew not what to answer" that gentle spirit in its human grief.

But after the third battle and conquest, He had learned to do without them, and His "Sleep ye now, and take rest," is truly a Divine utterance

He had entered upon His final isola tion, and when, directly after this, the kiss of Judas profaned the Sacred Face, and the rude grasp of the rabble was laid with vile hands upon Him, it must have been only an added pang of less degree, with which He saw that "His disciples leaving Him, had all fled away.

If a single one had stayed with Him here, we should have loved and vener ated that one, and it helps us to forgive St. Peter that "he followed," though " afar off.

Close beside the forgiveness of iniuries, one of the most perfect lesson taught by the life of Christ upon earth seems to me that indicated by His

To many natures affectionate sym pathy is their strongest demand. We can bear almost any degree of personal privation, and great bodily pain, if we feel that the one is to win us the appre ciative glance of those we love, the other to become the care of some fond heart which would gladly divide the suffering with us; and some find it half borne already

However simple the home, we would not exchange it for the splendor of hall or palace, were such unshared by the fond hearts which we greet on entering, and which know our footstep, and are gladdened by its coming. And how perfect the tie which unites those who daily place each other in the Sacred Heart of Jesus, as the fondest and so say I love you so well that, feeling my own helplessness to make you happy, I ask our Blessed Lord to do so may know that the tide of slanderous discharged of his allegiance to him and so say I love you so well that, feeling my own helplessness to make you happy, I ask our Blessed Lord to do so may know that the tide of slanderous granted on solid grounds. Heresy did strong, a christian prince or magistrate can be discharged of his allegiance to him only by an express Papal decree, By enrich granted on solid grounds. Heresy did strong granted on solid grounds. expression they know how to make,

with all the strength of my own being, and pray Him to protect you with His love and blessing! God be praised Who has created and

permitted such friendships on earth as this! Were they uninterrupted, they would be true foretastes of Heaven, the peginning of the communion of saints but we soon learn that our heavenly home is far away, and these allevia-tions to our exile from it, are dealt with a measuring hand.

Sooner or later we stand, at times,

There are hours and days in which, no matter how great the pain, how keen the sorrow, there is no ey which we can look for sympathy : there is no eye to ear is beyond the affectionately whispered "I know just how you feel," for which we long.

And down in the deep interior of some hearts lies a gloom, a despond-ency which mocks the effort of the fondest to relieve. In hours when these have overpowered human reason, men have been driven to force themselves beyond the vital barrier, and thrust themselves to their judgment unbidden.
But for the believer?—Was it not for

such crises of anguish that the three imes agony in Gethsemane was borne And for what but this utter desolation was that awful cry from the Cross: "My God, my God, why hast Thou for which rent the veil of the saken Me "? temple, and shook the wide earth which rent the rocks, and called forth the "saints that had slept"? Then those whose faith had delayed could no onger doubt, and they cried in convic tion, "Indeed, this was the Son of God." For some of the scourged heart of earth, all this had to be suffered to make them feel that their own multi plied sorrows were in every way ex ceeded, and enable them, crucified souls themselves, to cry, standing alone, but for God:

"Although He shall kill me, I will trust in Him.

## GOD'S WONDROUS WAYS.

Strange as it may seem to the inex perienced, says a writer in the Catholi Times of Liverpool, Eng., it is never heless true that hundreds of Catholi converts living to-day owe their con ersion, under God, indirectly to anti Catholic lecturers, whether apostate or the ordinary ignorant sensational A peculiar case has just ecturer.

ome under our notice in Blackburn, the accuracy of which we can vouch A Protestant workingman of Blackburn attended one of Slattery' lectures, wherein he made certain serious allegations concerning the Catholic confessional. Wishing to test for himself the accuracy of Slattery' statements he went as a Catholic to three different priests and made a mock confession to each, the last one being made to Canon Maglione, St. Joseph's Church. At the conclusion of his third "confession, finding that the ordeal was totally different to what it had been repre-sented by the apostate lecturer, the man explained to the astonished Canon the purpose he had in coming to the confessional, and made an earnest request to receive instructions prior to eing received into the Church. eived into the Catholic Church.

the man is the head of a family of ten nost likely all will be eventually reday or two after the above event took place, the Canon received a summons to attend a Protestant sick man living in St. Joseph's parish, but totally known to him, who expressed a strong desire to receive instructions in order to become a Catholic before he died. In the other parishes there are always, hroughout the year, numbers of non Catholics receiving instructions who have been attracted to the Catholic Church mostly through the disgraceful attacks made upon Catholics at different times by salaried and other slan

## Sacred Heart Review. POPULAR PROTESTANT CONTRO. VERSY.

Some six or eight years ago, when complaining to a friend in the Method st Episcopal ministry, since then ad vanced to an exceedingly importan and influential position in that Church that the most convincing demonstration of falsity, if it inured to Roman Catho lic advantage, gave no assurance that the calumny would not immediately resppear, my friend comforted me with the reminder that even the heads of the hydra did not prove immortal. Every blow given at a lie, he remarked, brings its end nearer, though the end may be long in coming. Time was when both Catholics and Protestants thought they could not do honor to their own religion without devising infamous falsehoods about the death beds of their chief antagonists. Bellarmine, Luther, Calvia, and I know not who else, are among the victims of these infamies. Some of these fables are dead past resurrection, the rest are dying Soon it will be acknowledged that the Reformation was not a mere outbreak of libertine passion, and that the Counter-reformation was not a mere recrudescence of spiritual despotism.

These considerations of my friend encouraged me to go on with what eemed for a while an unprofitable He then may be regarded as possessing an undivided moiety of interest in what I write for the Review. The coarsest and clumsiest forgery

still current on our side-I can no answer for the other—appears to be the so called Jesuits' oath. And as a man overtaken on the marshes by a flood knows that the tide is receding

fabrication is at a stand when the Jesuits oath is pronounced spurious by a member of the Boston Presbytery. It will be a long while yet before the truth of history, of character and of motive, is not prostituted to polemical advantage. Yet compare the Catholic Dictionary on one side and Herzog's Encyclopedia on the other with what would have been possible on either side a few generations ago, and we find that "the ethics of controversy"—to use the phrase of my friend, the Rev. Robert Johnson, of South Boston, - are at last beginning to get a hearing. As Mrs. John Stuart Mill says, "the world is only beginning to out grow injustice." Yet it is out growing it in

I need not say that the Rev. Mr. Lansing no more doubts the genuine ness of the Jesuit oath than the genu ineness of the Canons of Trent. Indeed t would be much easier to persuade him that the latter are spurious, for some years ago, when I quoted against a proposition which he declared Cath olic, an anathema of Trent, he actual y answered me that he did not know what the Council of Trent said, in a style that signified very evidently tha he did not care. Imagine a man par ading himself for an expounder of our federal jurisprudence and beginning his lectures by informing his pupil that he neither knows nor cares thing about the constitution of the United States! However, when Lansing's malice can find a canon o Trent for its ends, his attention suddenly revives.

To revert to the Jesuit oath. is essentially different from the Monita Secreta. Even the animosity of Doctor Littledale, as also of Professor John Huber, owns these to be "a libel and caricature." Indeed, although written about 1612, and widely circulated, Pascal himself disdains to notice them. being written by an expelled Jesuit, of no mean parts, a Pole named Zaorowski, they have been able to imitate with extraordinary adroitness the style of genuine Jesuit documents, and The author, who of the Constitutions. makes it out to be an express injunction of the superiors that rich and sensual women shall be encouraged by any ompliance, moral or immoral, to leave their wealth to the order, of course could not know that the general Aqua viva, the reputed author, had already, in 1587, written to the German pro vincial expressing the liveliest dislike of female felly in making vows to leave bequests to the society, and commend ing the provincial for having refused to receive such legacies. Nor could Zaorowski forsee that a time would come when the archives of the order would be suddenly seized by its enemies and given to the world, and with them all manner of evidence invalidating his insinuations. He took the best order possible that his forgery should sucseed, and if the stars in their courses at last fought against him, he might fairly plead that it was not his fault if a God of truth made and governs the

world. Compared with the Monita, the Jesuit oath is clumsiness itself. I could easily believe it, in view of its stupid I could ity and ignorance, to have been written in Boston, by a member of the Association, Protective American However, it seems to be some-what older and of uncertain origin, although its coarse and common one still speaks for the probability of an origin nearly akin to that which I have suggested. Lansing quotes it called "Romanism, written or published by A. P. Grover, Chicago, 1887. Where Grover picked it up does not appear. In Europe it was taken up in 1891 by a French street of the street of Lutheran sheet of small account, called Le Temoignage. However, though it went up like a crocket it came down like a stick, nobody at last seemingly, clinging to it except the noted, or no torious pastor, Stocker, who seems to hate Jesuits and Jews with equal in to control the tensity. With him and his adherents it appears to have found a refuge in Germany, and with the Rev. Isaac J. Lansing in America. Professor John Moore of the Boston Presbytery, however, though hating Roman Catholic ism quite as intensely as Mr. Lansing, has the misfortune of being a scholar and a thinker, and therefore is obliged

to pronounce it a forgery. A very slight acquaintance with the anguage of monastic vows discloses the spuriousness of the oath. It takes the current charges of Jesuit dissimulaation and Jesuit plottings against Pro estant governments, and puts these, against every instinct nature, and everything known of the history of the order, into the language of the barest and baldest avowal.

The new Jesuit is made to declare that he believes Protestant doctrine condemnable. In other words, he has Mr. Lansing complains of to purge himself from a suspicion of to purge himself that order which does not tolerate in its youngest novice the faintest surmise of having ever leaned towards heresy, unless he is a convert from a Protestant nation. The society would as soon think of asking one of its members to declare at

his profession that he believed in God. The candidate is made to deny that he owes or can owe allegiance to a Protestant government, on the ground that it has not received the Papal confirmation. Here is high flying orthodoxy with a vengeance. Even those medieval canonists who view the regal power as an emanation of the Papal do not hold a Papal ratification necessary for validity. Tacit allow-ance is quite sufficient. Setting apart doubtful titles and cases of feudal superiority, it is held as of course that a subject who owns the sovereignty of a Christian prince or magistrate can be

deprive a prince rights, but rendered him liable to be deprived of his rights. As we know, to discharge subjects of their oaths of allegiance, a specific and personal decree of the Pope was commonly required. Moreover, there were even then many Catholic writers who denied the Pope's power to depose on any ground. The Jesuits themselves, in 1682, declared either opinion consistent with Catholic faith. And a century earlier, after the Pope had solemnly pronounced Henry of Navarre incap able of ever reigning, the Pope's own legate allowed that the validity of such a decree was problematical.

know, it did not prevail, and was never

acknowledged by France. Henry IV did not solicit from Rome a ratification of his title, but only a personal abso lution. Did the Jesuits now make higher claims for the Pope than the highest advanced by medieval canonists? the contrary, they distinctly receded Their great writer, from them. Their great writer, Robert Bellarmine, explicitly denies that the regal power is derived from the papal, or that the Pope can depose even an unjust prince on simple grounds of civil welfare. A papel attempt to this effect, he declares, is to be resisted by any means and at ary cost. Even civil legislation pre judicial to the salvation of souls he does not present as a ground of deposition, but only of antagonistic papal action. The only ground of deposition which he allows is heresy. This, he eaches, in contravention to many Catholic writers, and even to some members of his own order, authorizes the Pope to depose him, but does not require him. Calvin, on the other hand, teaches that to depose Catholisovereigns is not only permissible, but obligatory. According to him, there fore, should the Italians become pre vailingly Protestant it would be their duty before God to dethrone King Humbert and Queen Margaret, and the whole house of Savoy, not one of whose members, we may be morally

diadem at the cost of denying his re ligion. Nowhere does Bellarmine teach or ntimate the lawfulness of withholding ivil allegiance from a Protestan prince whose government the Pope allows. Now, since 1603, every Protestant government of the world, when once clearly independent, has been dealt with by Rome as subsisting by a lawful title. Therefore, accord ing to the great Jesuit Cardinal, since 1603 every Catholic Englishman, Ger man, Dutchman, or American has been in conscience bound, in all matters outside of religion, to obey the author ity of a Protestant government.

certain, would consent to purchase

But how far has the society committed itself to these teachings of its illustrious member? It has emphatic ally confirmed them by action, whose weight is only the greater for its in directness. It is known that one feature of a canonization is the declar ation by the Holy See, in the case of divine, that his doctrine has nothing erroneous in it. This, as Pope Bene dict XIV. explains, does not mean that it is throughout infallibly true, but that there is no error in it of sufficient moment to be noted by the Apostoli As he remarks, open to temperate criticism, no longer open to ecclesiastical censure. Now have not succeeded in obtaining the honors of the altar for Cardinal Bellarmine, but, as is known, they have presented him as a

1) The Papal power is of Gcd. The civil power is of God. civil power is not derived from the Papal power. (4) The civil power in civil matters, is independent of the Church. (5) An attempt of the Pope to control the State by force in properly civil matters authorizes the State to take up arms. (6) However tragic the consequences of such an aggression might turn out for the Pope the sin would be only on his head.

Yet, according to this oath, every young Jesuit, at entering the order s bound to declare as follows: "My spiritual Father, my heart bleeds to say it, but you, and all the Provincials, and the Superior General, and all his Assistants, and all the Rectors, Provosts, Coadjutors, temporal and spirit ual, and all the Professed, and all the brethren, are involved in deep, not to orethren, are involved in deep, not to say deadly, error against the Holy Father, his rights, prerogatives, and dignities. I come, therefore, to re-duce the Society at last to true orthodoxy, and to turn its wisdom to folly and its great men to confusion, and

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BIGOTRY AND WARS.

In this century we have had three noteworthy outbreaks of bigotry in this country. The first was the Native American excitement, the second the Know Nothing party, and the last and the least was the late unlamented A. P. A. It is a remarkable fact that each of

these outbreaks was quickly followed by a war. After the Native American riots we had the war with Mexico.

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After the Know Nothing agitation we had the Civil War. Now, soon after

the A. P. A. went to pieces, we have

the war with Spain. While there is no real connection be tween these outbreaks of bigotry and the subsequent wars, one has not been without effect on the other. If any war can ever be said to be providen tial, these wars were providential. They came at a time when public attention was directed to Catholic patriotism, and Catholic patriotism was never yet found wanting in the hour of trial. -The Monitor.

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JUNE FIVE - M Fourth Sun

At Thy word, I Everything

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