BY A PROTESTANT THEOLOGIAN. CCLXXVI.

We have seen how the Catholic Church, in all her documents, from the Canon Law to the treatises of particu-lar theologians, has always affirmed the entire consistency with religion of any particular form of civil government, particular form of civil government, monarchy, aristocracy, or democracy, or any inter-mixtures of these three principles, provided only that they secured peace, justice, and the public

How is it then that for more than a How is it then that for more than a century past the French Catholics have been disposed to treat monarchy as if it were an essential part of the Catholic religion, and to view a republican as differing little from a heretic, or an infidel? Even American Catholics, coming over to France, seem to have been viewed with alarm and dislike, if they fearly avowed their hearty, perthey frankly avowed their hearty perference for their own system of govern-

ment and society.

Since Pope Leo has reminded the French Catholics that this identification of monarchy with orthodoxy is wholly unwarranted, there have been some amusing, and some rather startling, exemplifications of the obstinacy with which the French Catholice clung to their old way of thinking. For instance, some eminent priests, including, I think, a bishop or two, who were visiting Algeria, were hospitably re-ceived at a certain nunnery, and stayed about a fortnight, but laughingly remarked that they had but little attention from the good Sisters, who were all the while busily engaged in praying all the white bushy bashes:

for "the Holy Father's conversion."

Here they were actually treating the

Chief Pontiff very much as if he were a heretic, or at the very least had been saying things "offensive to pious ears."

Indeed, I presume the worthy but overzealous Sisters would have declared zealous Sisters would have declared that he had been doing this last, which of course is abstractly possible, where

a definition is not involved.

Of course no instructed French
Catholic, man or we man, would dare to say outright that menarchy is essentially involved in orthodoxy. They do say, however, that practically, from the beginning. Republicanism among them has been identified with irreligion, and above all with hostility to the Catholic religion. This seal of irrelig-Catholic religion. This scal of irreligion, they maintain, instead of gradually loosening itself from French
Republicanism, becomes day by day
more indissolubly adherent to it.
They reminded his late Holiness, reverently but decidedly, that he, being
an Italian could not well have that an Italian, could not well have that inner sense of French matters which they enjoyed, and might therefore be deceived into thinking the present government to be the permanent choice of the nation, when it had really recurred itself in power by intriguent secured itself in power by intrigues overbearing the genuine sense of

France.
Leaving this point for the present, let us go back to the original history of the Franks. They were a German tribe, which conquered northern Gaul late in the fifth century. Clovis, or late in the fifth century. Clovis, or Lewis, their first noted king in Gaul, received baptism from St. Remigius at Rheims, and thus embraced the Catho-lic religion, in opposition to the Arian-ism of the South. This he finally overcame, and so restored the whole of Gaul to orthodoxy (at least he commenced the restoration.) It is no won-der then that he secured for his succes-sors the titles of "Eldest Son of the sors the titles of "Eldest Son of the Church," and "Most Christian King."

In 800, as we know, the mighty Charles was crowned in St. Peter's by Pope Leo III. "Emperor of the Romans." This identified the Frankish kings yet more intimately with the Catholic Church.

At length the Eastern, or genuine Western, or Gallicized Franks, carry-ing with them the title of "Emperor." By good right the titles of "Most. Christian" and "Eldest Son" should have likewise gone to the Rhine, or beyond it. However, as Paris had been for some five hundred years the capital of the Franks, the Gaulish franks, or French, have always insist-ed on viewing the Kings of Paris and of the true successors of Clovis, and of Charles the Great. No historical demonstration has ever weaned them of this assumption. Even the intruder Napoleon, with audacious impudence, styled himself "the successor of Charle magne." Thus all the advantages. religious and historical, derived from the Teutonic Franks have been appropriated by the Latin nation which prung up out of the devided monarchy

After France had feudally almost fallen to pieces, she slowly reconstituted herself around her King. Thus he became the very embediment of nationality, so that the French could almost as soon have thought of being lighted by another sun as of being governed otherwise than by "the Most Christian" King." Even when, as yet, his author-King." Even when, as yet the semants of feudalism (which even outlived Richelieu, and only expired in the Fronde) he had but to say: "I am the fortune of France," and the gates of fortune of France," any fortress would fly open to admit him.

onality, above all so great nationality as that of France, is rightly recognized as a holy thing, above all when it is so directly interwoven w religion as this was, and when the nation and the monarchy were so c identified that the Catholic French hardly knew how to distinguish them. At his coronation the Eldest Son of the Church received both the species at the Mass, as if he were the

Pope himself.

The sacredness of the French monarchy was vastly augmented by the canonization of Lewis IX. Other Kings and Emperors have been canonized in

gaged the reverence of mankind, as you." But as Christ wept over Jeru- for all eternity. Amen.

that of St. Louis, " noblest and holiest of monarchs," as Dr. Arnold has rightly termed him. However unworthy personally, every succeeding King of personally, every succeeding King of France, nay, every succeeding French Catholic, has felt in his or her own veins a glow of communicated sanctity. One child of France alone, when her canonization is complete, will stand by his side, namely, the holy Maid, who, by heaven's commission and inspiration. his side, namely, the holy Maid, who, by heaven's commission and inspiration, raised the prostrate Oriflamme, and saved the children of St. Louis from

s ibjugation. To these accumulating claims upon reverence, inseparably fusing patriotism and piety, has been added the fact, which is elsewhere unknown in history, which is elsewhere unknown in history, of the long continuance of the Capetain line. It has been pointed out that in almost every strain of regal or noble descent, the dignity either becomes extinct, or by intermarriage, shifts from family to family. Almost every line long raised above the common level, at length expires in heiresses. King Edward, for instance, is a descendlevel, at length expires in herresses.
King Edward, for instance, is a descendant of Egbert, but our sense of continuousness is somewhat confused by the
shiftings, through female descent, from
the house of Cerdic to that of Normandy, from that to the Plantagenets, from them to the Tudors, from them to the Stuarts, from them the Guelphs, and from them to the Wettins, of which last family Edward VII. is the first King. On the other hand, for nine hundred

years there have never been lacking male heirs, in the male line, of Hugh Capet. Since 987 no one has ever re-ceived the sacred unction at Rheims but a true Capetian. There has never been any shifting except from one line to another of the same august dynasty. The two or three intruding coronations at Paris have lacked all stamp of traditional sanctity. Even the unwilling presence of a Pope could not transform the Corsican adventurer into a Cape-

What then could it seem to the Cath-What then could it seem to the Catholic piety of France but the very striking of the sun out of the sky, when this trebly sacred throne was suddenly overturned by a rabble rout of athiest barbarians, and the Son of St. Louis, with his spouse and his sister, was hurried to the guillotine? The French Catholics seemed to themselves to be all at once pushed of the edge of existence into the outer

the edge of existence into the onter darkness, or rather into the outskirts

of hell, with its raving demons. We will consider this forther.

CHARLES C. STARBUCK.

Andover, Mass.

CHRIST WEEPS OVER JERUS-ALEM.

"And when He drew near, seeing the city, He wept over it, saying: If thou also hade known and that in this thy day, the things that are for my peare; but now they are hidden from thy eyes. (St. Luke xix 41 42

Next Sunday we are going to begin the holy season of Advent. The word Advent signifies "the coming," or aproach. The season of Advent, therefore, signifies the time when we prepare for the coming of our Lord. Our Lord came into the world when He was born an infant in the stable of Bethlehem. an infant in the stable of Bethlehem.
And the season of Advent is the time to prepare ourselves suitably for that wonderful and joyful event. Now, what is a suitable preparation? It is to have our hearts pure and free from sin. It is to enter into ourselves by reflection and thereby a garton he score and to and thought, so as to be sorry and to regret sincerely our sins and all our ingratitude to God, Who had done so much for us, and to make up our minds and determine with the help of God's grace, which is always ready for us, that henceforth we put away all wickedness and serve God with sincerity. It is to reflect and strengthen in us the con-viction of the worthlessness and emptiness of all wordly things, pleasures, honors, and riches, in comparison of the love of God, and the things of eternity after this life is over.

In order to do this Holy Church, our At length the Eastern, or genuine Franks, separated themselves from the Western, or Gallicized Franks, carrying with them the title of "Emperor." By good right the titles of "Most Christian" and "Eldest Son" should of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord, when He shall come in the second coming of our Lord to nourish and the second coming of our Lord to nourish and the second coming of the sec great power and majesty to judge men, the living and the dead. B the gospel of to-day and of next Sunday

are about the general judgment.

The Holy Ghost says the fear of God is the beginning of wisdom. When the horse we are driving gets slow and sluggish, he must be aroused by the whip or the spur to make his journey, and so we all who, amid the cares and the business of life, get sluggish and indifferent must be according to the sum of t indifferent, must be aroused by a seri of the momentous ous consideration ssues of eternity, by the thought of the things which are quickly and cer-

tainly coming on us.
So let us consider the words of our Saviour when He approached Jerusa lem: "And when He drew near, seeing the city, He wept over it, saying thou also hadst known, and that in this thy day, the things that are for thy peace; but now they are hidden from

towers and domes, covered with gold, shone in the sun. Our Lord loved this visited us often. He visits us when we shone in the sun. Our Lord loved this sucred city; He loved its people, His own countrymen. But when He looked at it He burst into tears. He foresaw its coming destruction: this proud city levelled to the ground, its inhabitants levelled to the ground, its inhabitants of the last judgment. He visits us when some great calamity befolk us of the last judgment. He visits us when some great calamity befolk us of the last judgment. He visits and tells us then that if we trust in land the property of the last judgment. either slaughtered or dragged off human things we are leaning on into captivity. Because of their broken reed; that nothing whatever either slaughtered or dragged on into captivity. Because of their sins, because all taken up with their pleasures and their money-getting, they had forgotten to please God and to live virtuous lives, and because they would turn a deaf ear to His teaching, and reject Him and even crucify Him. He saw how easily they could reconcile themselves to God and

ut into this lamentation.

Jerusalem is a figure of the soul of each one of us. It is the most beauti-

salem, so does Holy Church weep and salem, so does Holy Church weep and lament over the souls of many of her children. They do not know the things which are for the peace in this their day. What is "this their day"? It is this mortal life; this life given to us to prepare curselves for an immortal life to be shared with the immortal God. We may call it a day, for it is only a We may call it a day, for it is only a day, and less than a day in comparison with eternity. It is as a light cloud

passing across the sun. And what are the things which apand what are the things to be pertain to their peace? That we are created by God in His own image and likeness; to love and serve God in this world in order to be happy with Him in The tile we obey Him and do the next. That if we obey Him and do His will we shall reach our final des-tiny; but if we are disobedient and live for this world, and make ourselves our own God and despite the God Who created us, we shall be for ever ban-ished from His presence, to spend our eternity in everlasting regret. If we live according to these things we shall have peace, all the peace we are cap-able of here; a peace which the world cannot afford, and everlasting peace

when this world is over.

But, alas! these things are hid from the eyes of a great many. Why? Because they wilfully shut their eyes so that they may not see them. If they open their eyes to see them, then they would have to will think mills mills. would have to quit their guilty pleasures and their ill-gotten gains. That they are determined not to do, and it makes them unhappy to think that the time is coming when they must render an account; and to escape this unhappiness they put the thought away as quickly as they can. In this way they get a false peace—the peace of death; the same kind of peace a man would have who would drug himself to sleep his house is on fire, instead of waking up and escaping.

Besides, they cannot think on God and eternity, because they are so occupied and taken up with the present life; they keep up such an incessant thinking about one trifle after another that there is no room for a serious thought. A serious impression with them is like a foot-print on the sand of the sea-shore: the wave comes a mo ment after and washes it all out. ligion is their real business in life; but they have no time to attend to it. They can attend to everything else; they can find time enough for pleasures, for reading all sorts of things, for idle conversations, for gain, for idleness, but no time for religion. If God speaks to them by the events of life—by sending them sickness or the fear of death; by the sudden death of their companions, or their children, or their brothers and sisters, they stop an instant in a kind of terror, and then drive off the impression as soon as they can. They grow harder and harder, until finally inothing whatever seems to make any impression. Their day goes by, and they have not known the things that

re for their peace.
Our Lord wept over Jerusalem beeause He foresaw the destruction soon to befall it. He said: "For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation." All this was accomplished within thirty years. The Romans came and utterly destroyed it, slaughtering the most part of the inhabitants, destroying the Temple, and leading what people re-

mained away into captivity.

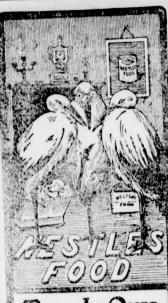
So it will be with the soul at the hour of death. Its evemies shall surround it on every side. If one has his senses, he will see death approaching him with a horrible dread. He must cut loose from everything he has been so much attached to. This will be exceedingly bitter. His soul has fixed itself on these things, and cannot fix itself on invthing else. He knows he is e unprepared for eternity, and he is afraid to meet God. This idea frightens him so that he cannot bear to think of it; he shuts it out. All the sins of his past life come up before him. unaccustomed to pray; he has not loved God; he has hated and despised Him, and he does not feel now any different, and he does not feel now any different from what he always has. He is beaten flat to the ground; he is in a state of despair. He cannot collect his thoughts; they go whirling around his brain. In this condition he passes the temper his God. Still even here away to meet his God. Still even here there is a chance for repentance, though a small one, because he has his senses and can repent.

But how many are taken down by a sudden attack, and pass away, being in a state of insensibility from almost the beginning of their illness until their death. This is worse. They are beaten flat to the ground, and their children within-i. e., their thoughts and their

eyes."

Jerusalem was a magnificent and beautiful city. Situated on five high hills, it could be seen from a distance. It contained the Temple of God, and its towers and domes, covered with gold shone in the covered with gold. could reconcile themselves to God and obtain true peace of mind, but that they would throw away their opportunity; and this folly caused Him to break ity; and this folly caused Him to break required to the same of the same reconciled, to console us and encourage round we may have reflected condition, regretted our sins sincerely, confessed them humbly; determined to Germany, in Hangary, in Spain, in Sweden, in England, at least informally in Scotiand, and doubtless in other kingdoms.

Yet no regal canonization has ever so profoundly influenced history, and engroundly influenced history in



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FEAST OF THE PRESENTATION OF MARY IN THE TEMPLE

NOVEMBER 21. By Father Ryan.

By Father Ryan.
The priest stood waiting in the holy place,
Impatient of delay
(Laich had been read),
When sudden up the siste there came a face
Lite a lost sun's ray;
And the chid was led
By Joachim and Anna. Rays of grace
Shone all about the chid;
Simeon looked on, and bowed his aged head—
Looked on the chid, and smiled.

Low were the words of Joachim. He spake In a tremulous way. Low were the words of Joachim. Its space In a tremulous way.

As if he were afraid,
Or as if his heart were just about to break.

And knew not wnat to say:

And low he bowed his head—
While Anna wep: the while—he, sobbing, said:

Priests of the holy temple, will you take Into your care our child?

And Simeon, latening, prayed, and strangely smile.

smiled.

A silence for a moment fell on all;

They gazed in mute surprise,
Not knowing what to say,

Till Simeon spake: "Child, hast thou heaven's
cali?"

oali?'
And the child's wonderous eyes
(Each look a lost sun's ray)
Turned toward the far mysterious wall.
(Did the veil of the temple sway)
They looked from the curtain to the little Simeon seemed to pray, and strangely smiled. Yes; heaven sent me here. Priests, let me

in!"
(And the voice was sweet and low).

"Was it a dream by night!
A voice did call me from this world of sin—
A spirit voice I know.
An angel pure and bright.
Leave father, mother,' said the voice, and

win'
(I see my angal now)
The crown of a virgin's vow.'
I am three summers old—a little child."
And Simeon seemed to pray the while he smiled.

"Yes, holy priests, our father's God is great,
And all His mercies sweet!
His angel bade me come—
Come thro' the temple's beautiful gate;
He led my heart and feet
To this, my holy home.
He said to me: 'Three years your God will
wait. Your neart to greet and meet. I am three summers cid—
I see my angel now—
Brighter his wings than gold—
He knoweth of my vow.'
The priests, in awe, came closer to the child—
She were an angels's lock—and Simeon

As if she were the very holy ark,
Simeon placed his hand
On the fair, pure head.
The sun had set, and it was growing dark;
The robed priests did stand
Around the child. He said:
"Unto me, priests, and all ye Levites, hark!
The child is God's own gift—
Let our voices lift
In holy praise," They gazed upon the child
In wonderment—and Simeon prayed and

And Joachim and Anna went their way—
The little child, she shed
The tenderest himan tears.
The priests and Levitres lingered still to pray;
And Simoon said:
"We teach the latter years
The night is passing fore the coming day
(Isaisa had been read)
Of our vedemption"—and some way the child
Won all their hearts. Simeon prayed and
smiled.

That night the temple's child knelt down to

Inanigat the temple's calla knell down to pray

In the shadows of the alsle—
She prayed for you and me.
Why did the temple's mystic curtain sway?
Why did the shadows smile?
The child of Love's decree
Had come at last; and 'neath the night-stars' gleam
The mystory of the child.
And in his sleep he murmured prayer—and smiled.

And twelve years after, up the very aisle
Where Simeon had smiled
Unon her fair, pure face.
She came again, with a mother's smile.
And in her awns a Chill,
The very God of grace.
And Sim-on tock the Infant from her breast,
And, in glad tones and strong
He sang his glorious song
Of faith, and hope, and everlasting rest.

The neglect of morning prayers is sadly general. The excuse usually offered is forgetful trat. The backer was a process or the necessary of hurry. But the most absent minded as well as the busiest people seldom neglect to take breakfast—Ave Maria.

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The Catholic Record, London, Ont.

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and willing acceptance crosses which meet us d far, if we accept them expiatory spirit, to rectime which, to the eye of the least hopeful feat the world.

NOVEMBER 21, 1

Our Part We should always s and to do our own part with the utmost faith do this, to leave undor ought to have done w blank in the universe w to have been good work

Love Your Moth Young man, did you arms around your dear tell her that you loo grateful for the work you, for the tears and the prayers she you? She may think t without you assuring but it costs you but li her and your words ma and sunshine to her ever dreamed of. Some pay \$2 for a livery r hours with a 75 cent g tell her all the nice think of that are tru are not true, and th cents or five minutes their old mother tha thing for her. Do not nor wait until your show her your affection Learn Something Fr One of the most use

One of the most use one can form is that thing from everybod comes in contact. which can be acquire Constantly measure men you meet. You w one can teach you son did not know before haps, you would ne

to learn again if you Daniel Webster o hit, in arguing a case repeating a story with said he had not the heard it, fourteen Webster was always thing for future use. to Hayne, the greate ivered on the Ameri largely made up of li he had picked up he reading, from study observation. The "We"

A young man em sible position by a was recently discha for another. Surpr he sought an explan ager of his depart kindly tell me why ; any longer?" he asl "Certainly," was because you always What do you me "I mean just tha

ought to follow or policy. It was always ing to this company a part. In speaki ployee about our say 'THEY,' (mea instead of 'WE.' personal interest in concern was express no less than by y advise you to see some company to

A common criti the concern, and It is the young ma did own the concer the owner in time. We're going \$10,000,000 next marked an office bo in the reception That He is on th But it is necess act WE every hou as to say WE.

solidity, co-operat

that wins!-Robe Now do not live life without doing done in it, and g it, from beginning study, whatever it and finish it up and then to the letting any mome It is wonderful t these prompt pe the moments the Aud if ever yo you have so man;

you that you ha in, let me tell y of the very first o and you will fin into file and follo of well-drilled work may be he changes in a squished if you You may have o of the man who accomplished so father taught when I had an do it." There i word Now.

We Are There is so independence in est when their even then endo he has not labor greater than v wants were gr vere needed; gratified, more

footmen, villas mountains, and