BY A PROTESTANT THEOLOGIAN. CCLXXIV.

The French artisle to which I refered last week, after speaking of the share which Leo XIII. appears to have had in suggesting, or facilitating, the law." He reminds him that Catholic Dual Alliance, goes on to speak of his efforts to bring over the French Catholics from their obstinate Royalism to a frank and permanent acceptance of the Republic.

Law. He reminds him that Catholic theology teaches that a nation, for grave cause, and in an orderly way, has a right to change its form of government from republicanism to monarchy, or from monarchy to republicanism; to

It is curious, but not unnatural, how strongly inclined men are to treat the particular form of government under which they have been wont to live as a part of the Divine Order, a mutation of which is supposed to be an impiety.

There are some religions—at least there is one—in which this principle of absolute conservatism is constitutive. Mohammedanism, in theory, exists only under the absolute control of the one Caliph. He has the right—on the general lines of the Koran-to determine eral lines of the Koran—to determine by his will every point of the public and private life of every believer.. It may often be prudent to hold this right in reserve in the danger of provoking revolt, but the prerogative itself seems to be absolutely unlimited. He is en-titled to call for fourteen heads every morning before breakfast, as the ordinary ruler, and in theory the Emperor of Morocco, or the Amir of Afghanisof Morocco, or the Amir of Afghanistan, is, as I understand, bound to yield his head among them, if required. Whether he is likely to do so is, of course, another question. But the prerogative itself seems to be absolutely without bounds, for all orthodox Mohammedans, not counting in the Persians, and other heretics.

Church taught equally the divine right of kings and of Commonwealths. We remember the special style: "The Sacred Venetian Republic." Yet kings were many and mighty; Republics few, or at least mostly weak. No wonder then that the more consnicuous form Of course in such a system there can be no nationalities. There are practi-cally independent Moslem sovereigns, but every believer's salvation, is, I suppose, held doubtful if he hesitates to obey any command whatever of the Caliph, who is present the Turkish Sultan. His right to the Caliphate is open to question, but while he holds it believers are bound to universal submission, and there must always be a Caliph, that is a Vicar of Mohammed.

Caliph, that is a Vicar of Mohammed.
Christianity, we knew, developed in
complete distinctness from every civil
government whatever, while yielding
frank obedience, in all temporal matters, to any government it might find.
The form and limitations of this were entirely indifferent to the Church. If not persecuted, she was equally at ease under a King of Judea or of Par-thia, a Tetrarch of Abilene or of Gal-atia, or, chiefly, under the Republican dictator of Rome, elected and depos-able by the Senate

able by the Senate. St. Paul shows that to him the form of government is completely indifferent; the fact of government alone interesting him. The phrase he uses for civil rule in general is simply, "The powers rule in general is simply, "The powers that be," literally, "the existing authorities." If they are only in possession, and if they show themselves true ministries of God, encouraging god and discongraging evil they are good and discouraging evil, they are entitled to the allegiance of believers.

The vices of Nero were yet in the shade, but at his worst his general administration was mild and equitable, and the Apostle would doubtless have equally enjoined obedience, so long as the Senate, on whom the Imperator's authority depended, had not withdrawn him. Then, of course, the right of claiming obedience would have passed to his duly designated suc-

Had there then been Christian Senators, St. Paul, doubtless would not have presumed to dictate to them whether they should vote to maintain Nero in office or to depose and execute him, as was done, or whether they should wholly forbear to act. These were points of senatorial prerogative, with which neither Apostle nor Church claimed a right to intermeddle, any more than the Roman See now claims a right to decide whether the government of the United States shall be federal or consolidated whether the be federal or consolidated, monarchical or democratic. If we should set up a Washington for Emperor, of course the Pope would acknowledge him; now that we have a quadrennial President, the Pope equally acknowledges him.

St. Peter, writing to the East, admonishes believers to obey "the King, as supreme." He uses the familiar Oriental term, but the Romans them selves abjured the name "Rex." The authority of their Princep "Chief Citizen." was in fact unlimited, but if the Senate ever could venture to make the it ceased to be. Monarchical theory and tenure of the supreme office were disallowed, and even after the Imperator had assumed diadem and sceptre hereditary right was never acknow ledged. The Chieftanship of the Republic, by sufferance, might continue three or four generations in one family, and then was easily transformed to and then was easily transferred to

see then that the early Church was familiar with monar-chy, with aristocracy and with republicanism, and with all manner of intermixtures between them, and doc trinally never concerned herself with any questions of relative superiority or inferiority. Whether Christians were passive under an Emperor; whether, stung by tyranny, they joined with other Romans to promote a rival; whether or not they were concerned in a revolution of the palace or the camp, were questions which the Church seems never to have addressed to them.

From the first, therefore, the Church gave her sanction to every form of wholesome government, and held her-self entitled to withdraw it from flagrant and obstinate tyranny. In the Middle Ages there were civic oligarchies, aristocracies, and democracies; territorial monarchies limited in various legrees; rural democracies of the most thorough-going kind, like the mountaincantens of Switzerland. As long as they remained Christian and Catholic, blessed them all, and worked with them all.

As was the practice, so was the theory. Las Casas, a Dominican and a Bishop, a member of the inquisitorial order, and standing equally high in the favor with the Government, with the St. Gregory the Great, O.S.B. FIVE-MINUTES SERMON.

Episcopate, and with the Holy Office,

Episcopate, and with the Holy Omee, is thoroughly explicit in this matter. In his remarkable letter addressed to Philip the Second through the King's confessor Carranza which I have cited

at length in the New World, and to which I have repeatedly referred in the

set aside a king, calling up another heir, or a line of kings, calling up another line. Philip received this letter, as he re-

tance of America) was a successive Pro-

the King had an essential right to tax

his people as he would, but the Inquisi-tion at once threw him into prison, and

he was glad to compound for his free-dom by a public recantation. Nevertheless, as monarchy was the

usual form of government, the doctrine of Scripture and the Church, that

of Scripture and the Church, that anthority, well administered, is divinely sanctioned, very commonly took the form of the divine right of kings. The

then that the more conspicuous form largely swallowed up in men's minds

the less noticeable, especially as multi-personal government less easily admits of concentration of affectionate loyalty.

It was therefore the easier for sycophan-tic writers to obscure the canonical

doctrine of Lex as supreme by a bastard

substitution of Rex as supreme, no matter how contemptuous of Lex. We

ee this ignoble doctrine explicitly pro-

claimed by a judge of James the First.

We will consider how this shaped it-

We will colors self about 1500.

CHARLES C. STARBUCK.

VOCATIONS.

Catholic Union and Times.

Why is it that young men of a self-sacrificing spirit for the honor and glory of Almighty God are deprived of being members of certain religious communities because they are hard of

hearing or because their eyesight is not good, or they have a defect in their speech? I am one of them who has

been deprived of my heart's greatest desire—the service of Almighty God.

All religious communities have the necessary right of requiring certain conditions under which they will or

will not admit applicants to their order

or congregation. A certain divine vo-

eation is necessary for any one who

desires to adopt a religious life. The

divine vocation is dangerous, both to

the individual who enters and the com-munity that admits him. Now, a divine

vocation to the religious state consists

in the internal and external fitness of

the applicant, and in the supernatural impulse which induces the applicant to

(1) External fitness consists in such a condition of circumstances which render it both possible and admissable to

e. g., obligations towards one's parents, who absolutely need the assistance of

their son or daughter, or, if one had contracted a large indebtedness, such external circumstances would indicate

the absence of a divine vocation. (2) Internal fitness means such a condition

of body and soul as enables the appli-

cant to perform the labors and to sus-

tain the burdens of religious life, and to promote the proximate end of the particular institution which the applicant intends to join. Take, for incompanity. The

state. Not only must his general health be tolerably good, his judgment

sound, and his talent sufficient, but he

must be free from any defect in his eye-sight, his hearing and his speech, as

such defects disqualify him from pro-

such a community is no proof of a divine

natural perfection of the service of God? Is it the state of life in which

man lives? Certainly not! The real

man fives? Certainly not:
test is the degree of sanctifying grace
in which a man dies, and, consequently,
the decree of eternal glory. There are
millions of saints in heaven who have

obtained their sanctity in the world and now enjoy a greater glory in heaven

Charity, which is the mother of all virtues, makes patient hearts, because it is written: "Charity is patient."—

ek admittance to the religious state.

admission of members who have

Andover, Mass.

wenty Third Sunday After Pentecost

REVERENCE FOR GOD. Brethren, I wish to speak to you Brethren, I wish to speak to you this morning on reverence for God. But it is natural to ask, Why talk about reverence? Why is not that included in the love of God? So it is. But even if one does not love God, even if he is in mortal sin, but is no reason why he should give up all respect and reverence for God. Take an example. Here is a disobedient son; yet he is not disrespectful. "I won't obey my father," he says, "but that's no reason why I should despise him; I won't spit why I should despise him; I won't insult him, even if I haven't the virtue to obey him." So with a sinner: if he gives up the love of God by mortal sin, it is a terrible state to be in and an awful calamity. ecived everything else from Las Casas, with profound reverence, enhanced in this case by the exhortation of his father, the abdicated Emperor, to give peculiar attention to the letter, especi-He has lost the divine love. But if He has lost the divine love. But if in addition he has no respect for God, talks slightingly of Him, cracks his jokes about God's Holy Scriptures, makes little of the Sacraments and the Church, ridicules her laws and despises pecuniar attention to the letter, especi-ally to that part which treated of his obligations to the Indians, of whom, says Sir Arthur Helps, every successive King of Spain, according to the extent of his power (sadly limited by the dis-Church, ridicules her has and capacitions who keep them, do you not see the difference? Do you not see that such a one has not only lost the love of God, but that, having lost all reverence for Him, you cannot help suspections the matter. Spain, in fact, was then governed absolutely, but on no theory of absolutism. Once, it is true, a preacher of Madrid declared from the pulpit that ing that there is something the matter with his faith ?

I will give you another illustration. Here is a man who is a hard sinner; and yet he never eats meat on Friday. Sick or well, and in all his sinfulness, he sticks to the observance of the Fri-day abstinence. Now, why does he do that? Because it is a test of personal reverence for what that man knows to be the true religion. It is a very conspic uous act of respect for Him Who died that day. It is one of the great out-ward signs of veneration for our Lord and His Church. If the sinner gives that up he drops away down low in his own opinion and considers himself a reprobate. Having before lost love by mortal sin, he has new lost reverence by slighting the Friday abstinence. Take another case. You hear a man

rip out a big curse; you look at him, you see him in a towering rage. All bad enough. Such habits place one in mortal sin. But here is another man, who coolly embellishes a filthy story with the venerable name of Jesus. Are you not much more shocked? Does not this last one seem to you a worse enemy of God than the former, far worse? Sinner, if you have made up your mind to go to hell by a life of mortal sin, what is the sense of going clean to the bottom? Irreverence towards God and holy

things is often by word of mouth and takes the form of some kind of blasphemy. It was so in the case of the heathen King Senracherib. He ravaged the land of Judea and put multitudes of the people of God to death; yet God spared him. He laid siege to the Holy City, threatened to destroy the Jewish nation, and even then God gave him time to repent. But he blasphemed, he nsulted the God of Israel, he cast off all reverence and respect for Him. And the angel of God came down from heaven and slew his army; Sennacherib fled to his own country and was put to

death by his two sons.

We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward reverence for the divine Name—"Hallowed be Thy name." We see, too, why the great commandment of God, "Thou shalt not take the name of the Lord thy God and cursing, and false swearing, but any and every disrespectful use of that Holy Name. Yet how many are there not only whose words but whose whole conduct is marked with note that and the same words. not only forbids blasphemy, words but whose whole conduct is marked with utter indifference, total want of reverence for God, His saints, His word, His Sacraments, His Church! Let us hope that such persons do not always realize the deep enter a religious community. If one is bound by grave moral obligations which are incompatible with the religious life, are incompatible with the religious life, and godlike things. However God and godlike things. conscious we may be of our own failings, let us who hope to be in the enjoy-ment of God's friendship for ever show our reverence for Him. When we pray, our reverence for Him. When we pray, let it be reverently and slowly and respectfully. When we are in the house of God, let us act with decorum as becomes children of God. When we speak of holy things, let us do so seriously and with reverence.

IMITATION OF CHRIST.

cant intends to join. Take, for instance, a teaching community. The proximate end of such an institution demands special qualifications without which the applicant would not be able to perform the special duties of his rester. Not only must, his general DISREGARDING ALL THINGS CREATED, THAT SO WE MAY FIND THE CREATOR. Far more noble is that learning which flows from above, from the divine influence, than that which with labor is

cquired by the industry of man.

Many are found to desire contemplation, but they care not to practice those things which are required there-

moting the special end of a teaching community. In the absence of the equalifications, his mere desire to join It is a great impediment, that we so much regard signs and sensible things and have but little of perfect mortifica-

vocation. Nor need the questioner be anxious about being deprived of his I know what it is, by what spirit we are led, or what we pretend te, who seem to be called spiritual persons; anxious about being deprived of his heart's greatest idesire—"the service of Almighty God." For nobody deprives him of this desire. He can serve God in the world with the same, that we take so much pains and have a great solicitude for transitory and nean things, and scarce ever have our or even higher perfection, than in the cloister. What is the real test of supersenses fully recollected to think of our own interior.

Alas! after a slight recollection we presently wander out of ourselves again, neither do we weigh well our works by a strict examination.

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than many a religious person that loved God less fervently than they and obtained a lower degree of sanctifying grace. Let the questioner fulfill his Catholic duties, join some sodality or the Society of St. Vincent de Paul, love God with daily increasing forces and

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HER ONLY SON.

Abijah Powers felt moderately sure registered under an assumed name at the little inn. It was more than twenty years since he left the town—a twenty years since he left the town-hard, reckless boy, running away from a good father and a devoted mother because he hated goodness and loved lawlessness and his own way.

For years he had led the life of a vagabond. Then the spirit of adventure was roused in him by the stories of the wealth in the Klondike. He joined one of the earliest parties in that hazardous search for gold and suc-ceeded beyond his dreams. Now he had come back with his old instincts, but with the wealth of a millionare and some strange compulsion led him to the village where he first drew breath.

He did not even know whether his parents were living or dead. It was altogether likely they were dead. With that conviction and without ask-ing a question he made his way in the August twilight to the graveyard and to the spot where for three generations his ancestors had been laid.

Yes, there were new stones placed there since he had been there. The sight moved him strangely. He bent to read the inscription on the first one. It was to the memory of his father.
"Died 1881." Blessed are the dead who die in the Lord."

The date cut the man to the heart. His father had died a year after the only son had run away! And his mother had been left alone! But per-haps she had followed her husband mercifully soon. Again he bent to read this time with tear-filled eyes. "Died 1902, 'And God shall wipe away all tears from their eyes. ''

His mother had been alone for eight-

Immaculate Conception..... teen years! She was but just dead-St. Joseph..... in poverty perhaps; certainly in loneliness. He drew himself up as if to

shake off a hideous dream.
But the other stone—whose grave could that mark? They had no relatives except some distant cousins. Perhaps some one of them had done for his mother what he ought to have done his mether what he ought to have done in her long, desolate years. Again he stooped to read—his own name. "Abijah Powers. Born 1886, died—'The only son of his mother, and she was widow."" a widow.

It was his own gravestone, set up by his mother when her hope of his return was dead. Out of the depth of his memory there flashed up the story of the widow of Nain and the gracious presence which spoke the word of life to her dead son. How many times his mother must have read and re-read the page, and how frequently she must have prayed that her boy, bone of her bone and flesh of her flesh might be given back to her arms!

The thought was anguish to the graceless son, and it brought him to his knees beside his own empty grave. With his hand resting over his m head he wept as he had not wept since he was a child. They were gracious drops. Out of the mother's love, which had found its cold comfort in the words of Scripture for the grave that was no grave, there came, indeed, the resurrection of the real living soul. The widow's son went out of the

graveyard that night a new man. graveyard that night a new man. The world wondered what had happened to him. Money did not often make a man over from a devil to a saint, but that miracle seemed to have been worked Nobels know that in Abijah Powers. Nobody knew that the transformation did not come from the touch of Klondike gold, but from the power of love—reaching from beyond the veil and speaking from the cold marble of a grave.—Youth's Compan-

It is a great imperfection to com plain unceasingly of little troubles.—St. Francis of Sales.

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When you go to holy Commun-ion, think that you see the Divine Child looking through and through you with his clear pellucid gaze and asking you the question, "Will you be true?" Are you resolved to combat resolutely the visible faults all can see and be scandalized by, instead of the half dozen imaginary ones with which you love so much to torture yourselves? And I should love, I should dearly love you to return His glance with one as limpid and as true, saying, "O Lord, no one knows better than I how blind and weak I am, but I wished to know, I wish to see. what Thou desirest of me, and will try with all my heart, regardless of all ob-stacles, to accomplish it." He wishes you to be real. Be real.

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NOVEM

The great n silent men. T world have be because, in eiting to say, be hard and long things, and be great quality and extending other d The service

fellow-men do gratitude upo There is a ble him even out legitimate co may throw of the act itse his satisfaction who, having public or in om his wor and heard n then retreate self, and fou that, an even than he could spontaneous : as been the joy which the order was pe

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