BY A PROTESTANT MINISTER.

CXVIII.

Dean Hodges' fourth lecture. which is mainly a contrast between William the Silent and Philip II, is one with which Protestants will heartily agree, and from which Catholic scholars of history will hardly dissent. Mr. W S Lilly, for instance, regards the House of Orange as having been the appointed instrument of Providence for establish ing constitutional freedom in Europe and America. He calls William the III. the most liberal prince of his time, the one through whom (aided, it must be remembered, by the alliance of Austria and Spain, and virtually of the Pope) the great contest between the remembers, and description over the property and description over the property and description. the Pope) the great contest between liberty and despotism, even beyond the knowledge of all concerned, was finally settled for the better part. It is true, William, whose own temper was taoroughly averse from persecution, found his hand forced, through the pastern sions roused by his uncle's perverse tyranny, into consenting to the odious Penal Laws of Ireland. Yet, by setting the English finally free from the fear of regal encroachment, he made it sure that in the end the yoke which he had been compelled to lay on Catholic necks would be broken, as came to pass in 1829. The appeal of the pass in 1829. The appeal of the Orangemen to his memory is as thoroughly bastard a thing as the ap peal of the A. P. A.'s to the memory of Washington. Much as Mr. Lilly admires William

III, he would acknowledge that he was incomparably inferior to his great grandfather. He did not approach his large graciousness of character, his wide accomplishments, his disinterestedness, nor, I fancy, his adminstrative capacity. The two points in which he especially resembled him were, his lack of strategic talent, and his unconquerable perseverance, wearing out at last an enemy who was constantly de-

The Dean, in opposing William the Silent to Philip, rightly remarks that the contrast is not one of religion, but of character. William was a broad character, and Philip an intolerably narrow one. Had they exchanged re ligions and positions, William might have found the Spaniards too hard for him, but he would probably have greatly mitigated the Spanish sway. Had Philip been the Calvinistic leader of the Datch revolt, he would have wrecked it, or else have made himself absolute monarch. William, by strenuous effort, succeeded in saving the the Catholic third of the Datch from expulsion, ard from active persecution. Philip, had he been on the other side, would have sent the Catholics all flying across the border for their lives he been a Protestant, he would have been a Protestant after Luther's own

There is one thing, however, to be said for Philip The cruelties of his agent Alva, in the Netherlands, were, cording to the careful testimony of the Protestant Irishman, Mr. Lecky, fully equalled by the cruelties of Elizabeth's agents in Munster. Here again it is what our side has suffered that we remember, not what the other side has suffered from us. As for Froude, his position is peculiar. He He may give them prosperity to incommends Estzabeth and O.iver, be cause their massacres were successful. He judges sternly of Alva, but only, as he explains, because he did not murder people enough to carry his point, so that all his previous murders wasted, and therefore condemnable any other condition, or because He For cynical immorality, in treating of wishes them to merit an abundant public matters, Mr. Froude, I think,

might well match Machiavelli.
Dr. Hodges will pardon me a bit of Even pedantry has its uses. of Germany." Now there was no such person. There was an "Emperor of the Romans," the choice of whom was vested in the German nation, and whose plenary greatness of rank inured to him through coronation by the Pope. The acquirement of this ex alted though somewhat shadowy dig nity, imposed on a sovereign a fulnes obligation to maintain the Roman Church such as lay on no other Cath olic monarch. As Ranke remarks, Charles took up this imperial obliga tion to the Holy See, as the key stone of European Christendom, with a deep seriousness which determines his whole life. He could, on occasion, trim and dissemble a good deal in ne getiating with the Pope, but his zeal for Catholic Christendom was pro found. He had great faults, but he shines bright over against his ignoble Philip's passionate outbreak to William, at the beginning of their No, los, Estados, mas Vos, Vos, Vos, would never have proceeded from Charles.

Let me remark, that William was not called the Silent from any taciturn ity, for he was very free in conversa but from his power of keeping counsel under the most stunning com

Queen Whilhelmina, the last sur vivor of the House of Orange, is. I be lieve, a collateral, not a lineal, de scendant of the great Prince.

I am sorry that Dr. Hodges, in commenting on the position taken by Pallip, should treat as belonging to gether several utterly distinct propos itions. He says that he held that the king was supreme, and the people were his slaves. All power proceeded from the throne, and the people had no duty but to do what they were bidden and to believe what they were taught.

Let us examine this a little. If the D an simply means that Philip was intensely despotic in temper, and would surrounds every human soul.—Hamil not in fact endure that men should dis-

obey his commands, or diverge into any other religion than his, it is the full truth. The Dean, however, presents this as his theory. Now this, it is certain it was not.

Las Casas, we know, was thoroughly orthodox. Indeed, we may say that he was, were it possible, more orthodox than the orthodox. He was a Dominican, and to the Dominicans, from the beginning, had inquisition into hereey been mainly committed. The Inquisition once thought that he was a little too strenuous against roya power in some concrete case, and seized his manuscript, although the King had found no fault. That one case apart, the Inquisition stood staunchly by him, and confiscated books written against him.

When Philip had just come to the throne, and was still at London, with his wife the Queen of England, Las Casas wrote a long letter to his con-fessor, Caranza, to be communicated to him. The immediate end in view to him. The immediate end in view was the rights of the Indians, but the Bishop takes occasion to remind the young king that he is not the master, at the representative of a free nation, and that by general consent of Cath olic divines his people would have the right, should be govern amiss, to de throne him, or even to set aside his whole line. He remind him of what the canon law says: "The true Rex is Lex." Therefore, he infers, should he habitually forget the law he would cease to be a genuine king.

Now how did the absolute monarch receive this bold attack on absolutism? With deep reverence, His father, the great Emperor, now in rettrement, warmly urged the letter on his atten tion, and he proceeded at once to carry out its main demand, thereby relieving millions of Indians from their former bondage. At home, it is to be feared, he aid not live very mindful of its precepts, but he never called them in question. Indeed, had he done so, he could not well have kept the name of a sound Catholic, which he craved above all things. Against the assumption that the will of the prince is the source of power, stood the inexorable dictum of the Canon Law: "The true Rex is Lex."

What we have seen before, Dr. Hodges' inveterate disposition to confuse objectionable practice with objec-tionable theory, will, I think, be found lurking in his treatment of Philip the Il's misbehavior, which, as we see, is an unwarranted assumption. Bucer, the great Reformer, taught, i is true, that the people have nothing to do but to follow their master's com mands, right or wrong. So, assuredly the Spanish divines of Philip's time

did not teach. Charles C. Starbuck Andover, Mass.

GOD'S WAYS NOT OURS. How little we know of the ways of God when we consider "success" ac-cording to the human standard an evidence of the blessing of God ! Oar Divine Master, who is infinitely just and infinitely liberal, often allows men to share largely in the good things of this world as a requital for acts natural virtue which He cannot award in the next life. where only supernatural deeds are recompensed. Again, duce them more easily to recognize His love and to return to Him. On the other hand, He frequently permits His faithful servants to endure the privation of earthly goods because they reward in heaven by suffering much for Him on earth. However, to be rich is not a sign of being sinful, any more than poverty is an indication of virtue. God gives worldly possessions where He wills, and one may become a saint amid the luxuries of wealth or merit eternal damuation amid dire poverty, according to all our works Perhaps few of the millions of persons in the world (and alas! among them those blessed with the priceless gift of (aith) ever ask the blessing of God upon their daily labors. Many indeed ask that certain projects may terminate successfully, but their requests are more commands than petitions; others ask but without confidence in the in finite liberality of God. Faith and resignation are absolutely indispensable qualities of true prayer. It is probably true that a great, great num per of those who do not ask God to aid them in their works can not do sosome spark of reverence still faintly gleaming in their souls prevents their asking God's blessing on unholy deeds. Those who conduct their bustness on lines of doubtful honesty; those who seek wealth or offices of honor to gra tify some base passion; those countless throngs who daily sacrifice conscience in order to cater to a perverted publitaste, and others still who perform even their works of charity through vanity or a desire of renown-could hardly expect God to bless these labors, even if they had the temerity to insuit His All Holy Majesty by such a request.

Society can be purified and elevated only by the purification and elevation of individual minds and characters, which in turn will re-act on families and communities.

Little acts of kindness have a delicacy all their own; and it has been well and truly said that no one attends better to little things than the really great in mind and soul.

The solitude of life is known to us all; for the most part we are alone, and the voices of friends come only faint across the impassable gulf which

FIVE - MINUTES' SERMON.

Sunday after New Year. CONFIDENCE IN GOD.

"Whom the Lord loveth, He chastiseth. This is the course of life. Whom the Lord loveth, He chastiseth. is, trials and sufferings are the lot of those who love God, and who are loved by Him in return. Would it not be reasonable to think that ex ceptions might have been made, and that the members of the Holy Family that the members of the Holy Family would have been exempt from the general law of suffering; that they, at least, would have enjoyed life with out its being darkened by the shadow of sorrow? Quite the contrary is true. The closer the union of Jesus, Mary and Joseph stands to the paternal heart of God the more the paternal heart of God, the more bitter is the chalice of sorrow which was destined for them. The Divine Infant was born in a stable, was laid in a manger, was exposed to the severe cold of winter. What sufferings for a tender infant! What agony for a loving mother and St. Joseph to wit-ness these sufferings of the Lord of heaven and earth without the power of alleviating them. This, however, was but a prelude of what was to follow. Scarcely had the wise men from the East, returned to their homes, when Herod sought the life of the child. The hely family had to flee during the night into a foreign, idolatrous country, encountering many dangers and hardships on the journey There, they dwell for years in the greatest poverty, induring unutter-able miseries. At last, the angel appeared to St. Joseph saying: "Arise, and take the child and His mother and go into the land of Israel, for they are dead that sought the life of the child." (Matt. 2, 20) They returned, but no better fate awaits them. The sword of grief pierces them until St. Joseph ex pires in the arms of Jesus and Mary, until our Lord cried with a loud voice "It is consummated "and gave up the ghost ; until Mary, His Mother, consumed with ardent desire, was taken from this valley of tears, to be reunited with her Divine Son. What an instructive lesson do not

these touching incidents inculeate? If those who are most closely united to the paternal heart of God, must drink so bitter a chalice, how can we, poor sinners, complain if our path of life leads us to Calvary? Oh, no! in the sight of God, the sufferings of this life are not what the world pictures them. They are not misfortunes, calamities or evils, on the contrary, they are manisfestations of God's love, they are graces and necessary means to ad vance us in a life of perfection and to bring us to heaven. Revelation fur nishes us the most positive assurance of this truth, and our own intellect also gives us good reasons for the same. What would become of us, poor, frail, inconstant mortals, if we had supreme happiness here on earth Would we not, in the enjoyment of pleasures and comforts, become en tirely oblivious of the one thing that is necessary, namely, the salvation of our soul! Would we not attach our our soul! whole heart to the vanities and goods of this world! And would we not on this account die an unhappy death, and thus prepare for curselves a habi-tation like that of the rich man in the gospel, who now lies buried in flames, suffering eternal pains? more certain than this. This has hap pened to millions of prosperous and pened to millions of prosperous and bearing children of fortune, "who were happy children of fortune, clothed in purple and fine linen, who feasted sumptuously every day," but now, "they are buried in hell." now, "they are buried in hell."
"They received the good things in life," but now, " are tormented in the flames "(Luke, 16). They now curse their former riches and pleasures as the source of their doom, and bewail them with eternal tears. Daily ex perience gives us many different ex amples teaching that a life without crosses and thorns, is a most dangerous one, and easily leads to eternal perdi tion. Hence, we find no passage in Holy Scripture regarding as happy, one who is in this world, rejoices in honors, riches and pleasures, on the contrary, we find many woes pro nounced upon the prosperous children of fortune. On nearly every page of the Old and the New Testament, we read of blessings of the poor and suffering. "Blessed are they that mourn." "Blessed are they that suffer persecution for justice sake."

Blessed are ye, when they shall re

vile you and persecute you.

Be glad and rejoice for your reward is very great in heaven. You see my dear brethren, how vastly different our heavenly Father those whom He loves, and the opulent and great potentates treat their favorites; those of the latter receive offices, positions and pecuniary benefits; God, however, does the very opposite; He sends trials and tribula-tions, sufferings and sorrows to those whom He loves ; He strews the path of their lives with thorns, and burdens them with a heavy cross. God does this, however, out of love for their own good ; He desires to purify them from their imperfections: He sends them their purgatory in this world, to save them from a greater one in the next. He desires to give them opportunities, by the practice of virtues and by edi-

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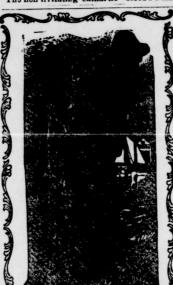
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fying their neighbors, to amass an CARLING abundance of merits for heaven. Therefore, my dear Christians, do not be discouraged, "neither be thou wearied if thou art rebuked, for whom the Lord loveth, He chastiseth and He scourgeth every son whom He re ceiveth," says St. Paul (Heb, 12, 6) Suffer patiently and perseveringly with Jesus, Mary and Joseph, and you will rejoice with them and be glad forever in the kingdom of eternal glory

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