BY A PROTESTANT THEOLOGIAN. CCLXXVIII.

If it should turn out that the effort made by the late Pope to rally the French Catholics to the cordial support of the Republic has been futile, he will still have the high praise of having done his best to bring to an end an exas-perating and needless friction between the Church and the polity which France seems now to have chosen permanently.

The blame of the failure would not rest nim, but partly on the obstinacy of raction of the Royalists, and still more, probably, on the angry refusal of the Republic to receive the adhesion of the active Catholics, who, be they more or fewer, are certainly a very import-

ant part of the French people.

Had Gambetta lived, things might have turned out otherwise. He was probably an atheist. Theodore Stanton the well-known correspondent of the Independent (son, I believe of the late Elizabeth Cady Stanton) considers the question, and decides affirmatively, on the ground of the well-known liberality of sentiment of Gambetta and his whole of sentiment of Gambetta and his whole family. It seems then that this noted correspondent of the Independent views liberality of sentiment and atheism as pretty much one and the same thing. A believer in God, it should seem according to him, can not be a true re-

However, Gambetta appears to have had no such opinion, for as soon as he learned of Pope Leo's wishes, he expressed great delight. He was willing, it seems, to receive adherents to the Republic whatever their religion.

Eugene Spuller also, likewise an unbeliever, has expressed a cordial ingness to fraternize with the Catholic

It would appear then that Gambetta and Spuller were first and foremost for the Republic, and did not wish to make of it a mere engine for persecuting believers in God, especially Catholic believers in God, especially Catholic believers in God. Tais implies that Gambetta's famous "Clericalism, that is the Enemy!" meant only a Clerical-ism that footishly identified itself with

Not so M. Combes and his adherents. He never ascended to the priesthood, but he is a renegade clorgyman, and he hates religion, and above all the Cath-olic Church, with all the wonted fury of a renegade. Some of his speeches actually give one the impression that he is literally foaming at the mouth.

It is plain that in his view the millions Catholic French are not citizens and not worthy of being treated with the respectfulness which the virtual head of a constitutional government owes to all his countrymen, whether of his party or not. He regards them as parians, to be overwhelmed with con-tumely until the happy time when they can be disfranchised, and then in due time proceeded with as Jacobins have wont to deal with their opponents. Thus far we have only "the dry Terror," but I very much misappre-hend the course of things if the guillotine is not held in reserve as the ulti-

mate goal.

I think we may be reasonably confident that the great campaign against religion includes something like the following successive stages:

I. The total extinction of the Orders.

II. The denunciation of the Concor-

III. The enslavement of the Church after she has been thus impoverished, ecording to the plan of the younger Pressense, who, being a Protestant, seems now to be in high glee at the IV. The final suppression of the

national degeneracy.

extinction of the private exercise of Catholicism by the skilful application of all those various inquisi-torial methods which were found so effective under the First Republic, to which the Third Republic is beginning to develop so affectionate a similitude.

VI. The suppression of Protestantism and Judaism, if it should be thought worth while after the crowning victory over the Catholic Church. Perhaps, wever, only the Jews of southwestern France will be molested, whom Mr. Bodley shows to have been always ularly cordial terms with the Catholics.

The final stage is probably too remote to be included in the although Charles opened the agitation for it in England, namely, that parents shall be forbidden to teach religion to their children. If matters continue in their present course the fierce logical consistency and in tolerance of the French nature will probably in time, though hardly in our time, provide that if a mother is over-heard teaching her child the Lord's Prayer, she shall be hurried before the nearest juge de paix, and then, by summary jurisdiction, dragged off to the nearest guillotine. French love of seemliness will probably always for the most part maintain so much of respect for the forms of justice.

The First Republic, although hostile to Christianity, finally planted itself on the ground of Deism, and sent atheists as well as Catholics to the scaffold. The Third Republic, although the true and loyal heir of the First, has made up its mind that Deism is too flabby to avail much against Christianity, that only a resolute and persecuting Atheism will have strength enough to crush this. M. Viviani's expressive motto has not yet been published as its device, but it is working in its veins, and will doubtless in time appear in scarlet letters on its front: "The true enemy is not Clericalism, but God.'

Many say that a reaction in favor of religion will soon set in, and overturn Jacobinism a second time. Possibly. Let us hope so. Flesh and blood shrink from the prospect of a second Diocletian persecution, extending throughout the world, or even throughout the Latin world. Yet we must not be too sure.

that his coming may not be very far off. A dim foreboding of this not only rests on Christendom but has even ex-tended into the Mohammedan world. Carninal Manning has some remarks on this matter well worth pondering. Indeed, can we imagine that final triumph of Christianity throughout the planet which the positivist Bartholemy St. Hilaire treats as inevitable, without a previous intensification to the utmost of the powers of darkness, human and diabolical, to avert, or if this may not be, to thrust afar aff the consummate victory of the Galilean? And what city should better suit for the capital of Incarnate Evil than that city in which are so evidently visible the lust of the flesh, the lust of the eyes, and the pride

However, " one day is with the Lord as a thousand years, and a thou-sand years as one day." It may be that the Christian world will have many generations allotted to it yet, of preparation for the last great struggle, generations of reviving strength, of comparative peace and strength, of comparative peace and prevalency. If so, as is suggested by the French writer already cited, Leo's apparent disappointment may yet turn out a final accomplishment, giving birth to a France at once soundly Catholic and soundly Republican. As this writer remarks, a few generations are not much in the life of a nation, or of the Church.

Here then would be three great achievements of one Pontifical reign, all of them redounding not merely benefit of the Catholic Church, but of Christendom generally, and mankind.

It is a small matter in comparison,

but it shows Leo's delicate apprehen-sion of non-Catholic feeling, that he has exchanged the style of "Bishop in partibus infidelium," which, as he rightly remarks, is almost certain to be misunderstood, for "Titular Bishop." In time, let us hope, Protestants will come to understand that their coun-

come to understand that their courteries have never been designated by Rome partes infidelium.

Here then, while as the Advance urges, Leo XIII. has undoubtedly administered his office for the interests of his Church, as it was duty to do, it may fairly be said that in the great junctures of his reign he has shown that he apprehended the interests of his Church as lying in a line with the interests of humanity.

The Advance goes on to give, in two

vital points, what it conceives to be the essence of the Roman Catholic system. This definition deserves a little

CHARLES C. STARBUCK. Andover, Mass.

A FEW MINUTES WITH GOD.

We Catholics who live in large cities hardly realize the advantages we possess over those who live at long distances from a church. We sometimes fancy we are doing a great deal if we get out of our beds Sunday morning at 8 or 9 or 10 o'clock and walk a few or 9 or 10 o'clock and walk a blocks to be present at holy Mass. The sacrifice we make is indeed very little in comparison to the difficulties which many of our fellow-Catholics, even in this country, have to make in order to obtain the blessings which are given to those who attend the sacrifice of the Mass. But aside from this, you have your shareher core all day and have your churches open all day and till 8 o'clock in the evening, where our Blessed Lord is ever present in the tabernacle waiting for you. Oh, if you could only realize this blessing, what a difference it would make in your lives ! How easy a matter it is for you to step in a moment, and, in less time than you waste in talking with a friend, to ask Pressense, who, being a Protestant, seems now to be in high glee at the prospect of thus demonstrating his zeal for religious liberty.

IV. The final suppression of the church, where they rarely see a church where they rarely see a church they have the property of the church where they rarely see a church they have they rarely see a church they have the property of the church they have the property of the church that they have the church that the church that they have the church the church that they have the church they have the c public exercise of the Catholic religion, the permission of which in England Lady Jackson laments as a sign of the Catholic religion, or priest. Reflect on this thought. You are here to-day, to-morrow may never come to you. The churches are always open to you and you can visit your Lord. How often do you do so, except when a law or precept obliges you? Many a conceptual to look at the you? Many a one owes his salvation to making a visit to God's house and there asking forgiveness. Try it, and see what grace you will receive. If you pass the church and have a few minutes to spare, run in and offer yourself, your wants, your desires to God, Who is there waiting waiting, waiting for you.— Bishop Colton in Buffalo Catholief Union and Times.

SCIENCE AND TRADITION.

FACTS MAY BE AGAINST MERE OPINIONS

HANDED DOWN FOR CENTURIES.

It is necessary to remember that whilst a conflict between science and evelation is not possible, a conflict may exist, not only between revelation and appothesis, but also between science and religious tradition. All religious traditions do not participate in the infallibility of the Church's teaching. Pradition must be the logical outcome o loctrinal or moral truth, or it must be directly taught by the Church before it can claim this participation. In our young days, it was the fashion

believe in the universality of the universality affecting whole earth and all living things. But it was not a dogmatic tradition—such an interpretation was not necessarily nected with any revealed truth, it had its vogue because of unauthorized interpretation. As a matter of fact, there is no necessity to believe that the flood was universal either in regard to the earth or in regard to man. words of Genesis, "the waters filled all on the face of the earth. . . all flesh was destroyed and all men" probably indicate nothing more than probably universal destruction which included all the animals and the

people of the district.

There is a similar instance in the early history of the Church of a tradition widely accepted concerning the nearness of the second coming of Christ, which, because of its derivation, from an unauthorized interpretation of our Blessed Lord's words, gradually died

away.

The man who is weakened in well doing by the ingratitude of others is be too sure. Antichrist must come doing by the ingratitude of some time, and there are many signs

FIVE-MINUTES SERMON.

Second Sunday of Advent.

THE MISSIONARY SPIRIT. ess. making answer, said to them Go elate to John what you have heard and —(St. Matt. xi.i)

In the Gospel just read, my dear brethren, we are taught a very practi-cal and important lesson. St. John the Baptist had been thrown into prison on account of his bold denunciation of the sins of those who were then in power. His disciples, it would seem, were losing confidence in him and in what he had taught them. His imprisonment was causing them to waver; and so St. John sends them to our Lord that they may learn from Him whether He was indeed what John had said He was, the promised Messias. "Art Thou He Who art to come, or look we for another ?'

Now, in what way did our Lord reply to this question? Did He enter into a long and elaborate argument in order to show from Moses and the Prophets that He fulfilled in Himself all that they had foretold? No, it was not by words that our Lord removed their doubts, although never man spake like Him. The way in which He brought the truth home to these men was by deeds. "Go relate to John what you deeds. "Go relate to John what you have heard and seen; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." It was the works which the Father gave Him to do which gave

testimony of Him.

Now, the work of bringing back man to God, which brought our Lord down from heaven and of which He made the beginning, is continued and carried on, since He left this world, by His Church, which He founded for this purpose. By His life, and especially by His death and passion, He purchased for mankind full and complete redemption, inex-haustible grace in this life, and neverending glory hereafter. To what our Lord did no addition can be made which is not itself due to the merits of our Lord's death and passion. The only thing which remains to be done is to have this grace applied to the souls of men. This application is to be made by the ministrations of the Church; in this way the realization and completion of our Lord's work are entrusted to her; and consequently, since our Lord went to heaven again, the Church is for men in the place of Christ, and has in her hands the ordinary means by which men make their own what our Lord has done for them. It is in the Church that our Lord dwells, it is through the Church He works, it is by her ministration that men, according to the ordinary course

of God's providence, are saved.

If this be so, we must all see how imortant it is that nothing should be done by Catholics to keep men from the Church, and that everything should be done to bring them within her fold. The Church has a work to do for every man in this vast city of ours. And he man in this vast city of ours. And how is she to perform this work? How is the fact, that she comes from God, to be brought home to each and all? In early days miracles were the most cogent proof of her supernatural origin. But although miracles are still wrought. But although miracles are still wrought in the Church, they are not among the ordinary ways by which we can prove to those outside that the Church comes from God. Argument, historical investigation, logic, are good ways of doing this. But men are too busy to study profoundly in our times. There is another way, however, and a better one; one more powerful, one which appeals to larger numbers, one without which all the ways are very often unsuccessful, and that is that Catholies should prove themselves to be before the eyes of men what the Church the eyes of men what the Church teaches them to be; that by their works, which they are seen to perform, they should make manifest to all that works, which they are seen to perform, they should make manifest to all that they are in possession of the truth of the data work at the tall that to the data work to the tall that the

Are our lives such as to recommend to those outside that faith in and through which all must be saved? Let each one ask himself this question; and rewhich all must be saved? Let each one ask himself this question; and reflect what a terrible thing it will be flect what a terrification hereafter if he has so acted as to have shut out from eternal life a single soul which might have been saved had he acted rightly.

MARY IMMACULATE.

- TO THE BOYS OF ST. PETER'S SCHOOL.
 December days are fair and bright.
 Though we miss the May-time green,
 All Nature clothed in virgin white
 In honor of our Queen.
 For now we celebrate her feast—
 Mary Immaculate.
 And through the land from west to east
 Glad songs reverborate.

- Fair Canada, a special claim
 Has to her guiding hand
 For shrines erected in her name
 Are scattered through the land;
 And heroes brave who led the way
 In the grand old days of youHave left the impress of her sway
- on all the country o'er.
- And many a saintly lad who passed 8: Peter's portal through Has gladly given her of his best To prove his beart's love true: The memory of one sweet name— Our latest gift to God, Will linger long in men's acclaim. Though sleeping neath the sod.

- And I, inheritor of all
 The triumph they have won.
 Must prove my worthiness to call
 Myself her loyal son.
 Must live a life of noble worth
 Worthy of men's esteem.
 And gain, mayhap, while still on earth
 New subjects for our Queen.

 Broguler Remidius, C. S.

-BROTHER REMIGIUS. C. S. C. LIQUOR AND TOBACCO HABITS

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AS TO WIFE DESERTERS.

The punishment of wife-deserters was one of the subjects most earnestly discussed at the State Conference of Charities, held last week in Boston. By a curious coincidence, of the eighty two divorces granted the same the Suffolk Superior Court, thirty-nine

were for desertions.

But the crucial problem was to pur ish the deserter without also punishing the wife and children. It may be that the ease with which children can be placed in charitable institutions is a temptation to the idle and dissolute man who has tired of his domestic sponsibilities. But are the children therfore to be allowed to go to destruction especially when the mother can by no means maintain them unaided One of the speakers urged moral as as industrial training in the public schools as a preventive of this

Another, the Rev. Dr Pullman, of the State Board of Charity, at 'Lynn, would have wife desertion made

Robert Treat Paine thought there were crimes enough on the statute book already; and that there were book already; and that there were many cases where the family was bet-ter broken up. The Church, moral education, moral influence, he said, may reform the deserter, but State orison never will.

To the Catholic, of course, the roots of the evil are bare. Forgetfulness of God and criminal selfishness, which is sometimes politely described as over-developed individuality, underlie all the domestic and social sins. A man must be taught to keep the command-ments, even at the cost of his comfort and happiness, not because it is ex-pedient or useful to himself to keep them, but because they are ordinances. The spiritual must under-lie the moral. It is futile to appeal to the reason where the heart has not beed softened and the conscience awakened. -Boston Pilot.

Let Whisky Get Old.

"We are told that the longer whisky is kept the better it becomes," says the Catholic Universe. "We are sure that Catholic Universe. "We are sure that the longer a man keeps from drinking it, the better he becomes. It is a good plan to let whisky get old, very old. Some people never get old themselves because they will not give whisky a chance to become mellow with age. Give whisky the middle of the road, and do not make it pay toll. It is no friend to any one who persists in sampling it."

AN ACHING BACK.

THE TROUBLE USUALLY DUE TO IMPURE BLOOD AND CLOGGED KIDNEYS.

That weary dragging backacke is more dangerous than you think. It points straight to deadly kidney trouble. Your kidneys ache because trouble. Your kidneys ache your blood is bad, and filtering through has clogged them with filthy tory polsons. Common purging backache pills can never cure you. They ache pills can hever cure you. They ache pills can't the kidneys; they can't only excite the kidneys; they can't possibly touch the cause of the trouble in the blood. Dr. Williams' Pink Pills are the only positive cure for aching kidneys. They make new, rich, red blood. They conquer the inflammation and drive out the poison. They cleanse the kidneys and stimulate the stoneys and summate them to healthy action. Then your backaches vanish. Here is positive proof given by Mr. Geo. Johnson, of Ohio, N. S., who says: "My son, now eighteen years old, suffered with kidney trouble, from says of the backaches." from severe pains in the back, and passed sleepless nights. We tried several medicines, but they did not help him. In fact he was growing weaker; his appetite failed, and he could hardly do the usual work that falls to the lot God.

Can we say, my dear brethren, that this is the case? Let us not be afraid to look at the facts as they really are.

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> kidney trouble, even in its most severe forms." These pills cure not only kidney trouble but all blood and nerve troubles such as rheumatism, sciatica, partial paralysis, St. Vitus dance, indigestion, anaemia, heart trouble, and the many ailments that make woman's life mis-You can get these pills from any dealer in medicine, or they will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville,

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