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1883.

mn proces y are carried ared and left aret and left addes, recalls Ark to the dof setim, ession at the left, with the sof families arry the Ark new temple d under the en Solomon fore the ark; all form in relics of the newly con-laced in the great martyr ed in incense, ase tell of the

ty to whose ed. They are (Pope Alex-ec. Eccle. vel ol and mystic ii. 20), that at is, born of the ordinary ole earth. He s rejected, the
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that stone, folb, who "took id under his le, pouring oil a. xxviii., 18). on the stone, the middle and stone signifies on which our ered before the e five wounds ointing of the ist, for he was t in a spiritual t, from thence Hebrew anoinoil and balsam n signifies the his good works

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il Mary." we now recite rds of the arch. Pope Gregory
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y in Advent, and
Are Maria gratia
medicta tu in mutus ventris tui"ngst women, and y womb.") In coording to Durafter the "Our ne Divine Office. , added the holy er the greeting. ry, pray for us de in 1408, and customed to say, of our death."
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, knew the "Hail ars ago. Still the accept it as a regu-th century. From it became the cusary" every morn-and of the church , 1090, ordained of the Crusades should ring three and night—to reat from Eudes de 1195, by which he e that the people Hail Mary." From weet "Hail Mary" rayer of the Chris

red the Neuralgia may be, Burdock nquer it. It also ulating the Liver, and eradicating the system. 25,last three months. remedy known to rry as a cure for ra Infantum and all

ne Fall, the urchin wall, s frolic; cery ill, colic.

Thy Name.

I told the rose thy name-it blushed and stirred; Its petals trembled as in ecstasy, I cried thy name aloud—and lo! the bird Burst into song within the thick-leaved

I spake it when the moon was gray and cold, And straight from out his east upshot the sun; I spake it to the night—the clouds that rolled Above dispersed, the stars came one by one.

Should any whisper it when on my face The black earth lies, calm sleeping under ground,
I think my heart would beat apace,
And that my lips would tremble at the

And if before the gates of Heaven I came, And could for my own worth no entrance

win, I think that then if I should name thy name The eternal doors would stir and let me in.

THE CHURCH OF DIVINE ORIGIN. Otherwise There is no Church at all-Sermon by Bishop. P. J. Ryan,

of St. Louis.

From the Western Watchman. The gospel which I have read to you, my dear brethren, contains several immy dear brethren, contains several im-portant lessons, some of them doctrinal and others moral, to which I desire to and others moral, to which I desire to invite your earnest attention this morning. And, first of all, I would say that one of the fundamental errors of this day is corrected by those who read attentively this gospel. This error is a misconception of the nature of the Church of Jesus Christ. A Church is popularly supposed to be a collection of individuals who happen to agree on the interpretation of certain texts in Scripture under some leader, the founder of the Church, very often the Church itself, bearing his name. Luther, Calvin, or John Wesley, or Alexander Campbell, they reached their interpretation of certain passages with regard to baptism or predestination or any other subject, and a number of people, believing in the truth of these interpretations, followed them and formed a Church. The true interpretation of the Church of God on earth is wholly different. It is of divine origin or there is no Church at all. Jesus Christ did not give the Scriptures to men to be judged by themselves, and to form different communities, as they happen to agree or disagree. No; but he said: "Thou art Peter, and upon this rock I will build My Church—an institution of My own, built with My own hands; upon a rock I will build My church, and the gates of hell shall not prevail against it." Here is the conception of a divinely-founded Church, and one—only one. "My Church"—not many Churches

CONTRADICTING EACH OTHER, but "My Church; and the saids that he himself said of himself, that pride and arrogance vitiated all his good works. Therefore, the Church is not a collection of the predestined; in either is the church a collection of period works. Therefore, the Church is not a collection of the predestined; in either is the church a collection of period works. Therefore, the Church is the church at the publican. Even supposing that the publican was all he said of himself, that pride and arrogance vitiated all his good works. Therefore, the church at the publican was all he said of himself, that pride and arrogance vitiated all hi invite your earnest attention this morning.
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the fundamental errors of this day is corrected by those who read attentively this
cospel. This error is a piecepsed.

Churches
CONTRADICTING EACH OTHER,
but "My Church; and the gates of hell
shall not prevail against it." And again,
"He that will not hear the Church let him be to thee as the heathen and the publican." And St. Paul says, "It is the pillar and the ground of truth." No possibility of its being of human origin, and, therefore, bearing the impress of everything human—variety and falsehood. And St. Paul goes further, if it were possible, and he says that Christ died—for what? What was the object that the Apostle says that Christ had in view to die? We all know that He died for our redemption, but. St. Paul suggests another object, and but, St. Paul suggests another object, and a most important one. "Christ," he says, "died that He might found, form for Himself, a Church without spot or without wrinkle, or any such thing." Christ died that He might found this institution—not the accidental offspring of this or that man, but He died that he might found an institution which was to be Himself, as it institution which was to be Himself, as it were, perpetuated; which was to preach His doctrine when He was to pass to the glory which He had before the world was made; which was to administer sacraments, and be to man the means of bringing him towards his God. Hence the Apostle also says: "Husbands for your wives as Chair the History was to be saved. Hence the Apostle also says: "Husbands love your wives as Christ loved His Church," and makes the union of Christ with His Church like that of husband and wife, and the comparison suggests that as Eve was formed from the body of Adam, Leve was formed from the body of Adam, to our Heavenly Father not to be led into the suggestion is not sin. wife, and the comparison suggests that as Eve was formed from the body of Adam, so in the sleep of the second Adam upon the cross, when blood and water gushed from His sacred side, a new Eve wa from His sacred side, a new Eve was formed of his substance, and hence, as the first Adam said, "Thou art flesh of my flesh and bone of my bone," so St. Paul, in this very connection, says: "Hence we are all of His flesh, all His bones." Hence the union of Christ and His Church.

Now, here is the conception of the institution founded by Christ. In the parables which our Divine Lord uttered, He frequently mentions the characteristics of this institution. It is called in these par- rather than deliberately plan a ables "The kingdom of

HEAVEN UPON EARTH." because when He speaks of the kingdom of heaven being like unto a mustard seed, grow and become so large that the birds of the air might rest on its branches, He could not mean that kingdom of heaven where he dwells in glory, for there was no gradual growth, God formed it from the beginning. When He says the kingdom of heaven or the kingdom of God is like unto a field where a man sowed good seed, and the enemy camein the night and sowed tares amongst the good seed, He could not mean the kingdom of heaven beyond the stars, because there is nothing defiled can enter there, and no tares shall grow amongst the wheat in this pasture land. No; there shall be no uncultivated field, no tares there among the corn; God shall only admit there the pure and unde-filed. When he speaks of the kingdom of heaven being like unto the ten virgins, five of whom were foolish and wise, means His kingdom upon this earth, where the good and the bad, the foolish and the wise, shall mingle together, where the tares shall grow with the wheat. He speaks of shall grow with the wheat. He speaks of it as a net that contains all manner of fishes. Hence our Lord is preaching the kingdom of heaven—the characteristics of that institution which was to be founded upon a rock; the institution that he solemny declared the gates of hell should not prevail against; the institution that was the institution of ages; the institution in a was to remain until the consummation of ages; the institution of which He said "He who hears you hears Me, and he who despises you despises Me;" the institution of which He aid "As the Living Paths hall said "As the Living Paths hall said. "As the Living Father hath sent Me I send you," and "all power is given to Me in heaven and on earth, and by the like commission I send you forth to continue my ....

parable. There were those who held that the church was A COLLECTION OF THE PREDESTINED; that all who belonged to the Church would certainly be saved. Also, that the Church was a collection of the perfect; that those who belonged to the Church could never fall away. And they quote that those who belonged to the Church could never fall away. And they quote that the desires of an ambitious remaining in him—that hur has a presented the could never fall away. The could never fall away are the could never fall away. The could never fall away are the could never fall away. The could never fall away are the could never fall away. The could never fall away are the could never fall away. The could never fall away are the could never fall away. The could never fall away are the could never fall away are the could never fall away. The could never fall away are the could never fall away are the could never fall away. The could never fall away are the could never fall away are the could never fall away. The could never fall away are the could never fall passages of Scripture—for Scripture is quoted for almost anything—Scripture misunderstood without authoritative intermisunderstood without authoritative inter-pretation, as laws may be quoted by out-lawry when they misunderstand and mis-interpret them. Now, the Church is not a collection of the predestined. There are foolish virgins as well as wise virgins, tares as well as wheat. The five virgins were the friends of the bridegroom; they belong a to speak to his society, yet they belong, so to speak, to his society, yet they are excluded. St. Paul trembled lest he himself in the end should become a castaway, which shows that the second error—that is, that the Church is a collection of the perfected-of those that are once conthe perfected—of those that are once converted, if really converted, they say never can fall away, which produces an arrogance, a Pharisee-like pride, who look upon those poor wretches who are not converted and not members of the Church as cast-

would illuminate their way to the house of the bridegroom—and because they had only the lamps that symbolized faith, without the oil that symbolized charity and go d works? He the bridegroom, said to them, "I know you not." Besides those doctrinal errors concerning the institution of the Church, this day's gospel is suggestive also of great moral lessons con cerning the necessity of vigilance, in order that man might be saved. "Watch, for you know not the day nor the hour." ing you who sleep not. You must watch for yourself if you would be saved. "Watch and pray," said the Lord to his temptation. Now, temptation is not sin. Some of the greatest saints that ever lived were tempted constantly, severely tempted. They did not sin. Still we pray not to be led into temptation. Though pray not to be led into temptation. Though it is not sin, it is the occasion of a sin, and, if possible, we have to fight the occasion, fight the temptation, and pray to God that we may not be led into the temptation; if we are conscious of our own weakness. There are men who own weakness. There are men who would go to the stake, who would die

SIN FOR TEN MINUTES, and yet in temptation might fall. When Peter was asked if he was not with Jesus of Nazareth in the garden, if they had given him ten minutes to consider his answer I believe he would never have denied Jesus Christ, He was Of course it was a sin, a base, cowardly act, but it came in the moment of temptation. He should not have gone into the hall of Caiphas; he ought to have known his weakness in advance. Christ ing, that if all should leave Him he would not: "I will not sin; I love you; I am loyal; if I love you I will go to death with you; I will be crucifled with you; I know I am strong enough: I know I love you enough" and then he fell, miserably, wretchedly fell, because he avoided not the temptation. Watch, therefore, and pray, that you may not enter even into the temptation to sin. This vigilance is all-important. It was revealed to a servant of God that of all the subjects that the tempter of man hated that the preachers of the word should touch on, was the subject of avoiding the occasions of sin, because the occasion produced the temptation, and the temptation produced the sin. Hence watching in advance. Watch, for you know not the day nor the hour of

Again, not only should we watch against temptation, but, as we cannot entirely avoid temptation, we have to be vigilant with regard to the enemies that we have We must meet tempta-

Now, there are other popular errors concerning the nature of this institution of the Church—popular errors among those especially outside its pale, and perhaps among some uninstructed within it, corrected by the examination of this day's parable. There were those who held that the church was

A COLLECTION OF THE PREDESTINED; that fame which no sensible man, if he thinks at all, will really think worth looking for, which is so short lived, which cannot but in very rare instances be of such a nature as really even to

Church was a collection of the perfect;

\*\*We not cast out devils in Thy name? Have we not worked miracles in Thy name? And I will testify to them that I know within us to be great, to rise above our fellows, to have the world speaking of us;

\*\*We not cast out devils in Thy name? Have we not worked miracles in Thy name? And I will testify to them that I know within us to be great, to rise above our fellows, to have the world speaking of us;

\*\*Workers of Iniquity.\*\*

I know you not.''

Now, brethren, as they expostulated with Jesus Christ—He represents them as not but in very rare instances be of such an analytic carry one of you—we are all strangers to each other, each man and woman has his own or her own sins; but comes, and that we, in sin, are called away by God suddenly, such expostulation will each and every one known in the day ourselves by listening to our Lord's warn-them not, and will say, 'Depart from Me we not worked miracles in Thy name? And I will testify to them that I know will them not, and will say, 'Depart from Me worked miracles in Thy name?

And I will testify to them that I know worked miracles in Thy name?

And I will testify to them that I know worked miracles in Thy name?

And I will testify to them that I know worked miracles in Thy name?

And I will testify to them that I know worked miracles in Thy name?

And I will testify to them that I know our selectify to them that I know our selectify to them that I know our selectify.

Therefore, dear brethren, as food for-gives u

stander on the right hand and the left, that the world has destroyed. And them look at the flesh with its terrible list of crimes. It brought the flesh with its terrible list of crimes. It brought the Greek to Troy; it brought the English to Ireland, with their train of followers; it brought the eligious revolution of the sixteenth century to England under Henry VIII., and left desolate its glorious cathedrals and its abbeys, and divided a people who now, because of their extension throughout the world, might be the defenders of Christianity throughout the shought the death on their Catholic fervor. Look at the desolation to nations; look at the divisions, the divorces, the jealousies, the hatred, the death procured by this enemy. And this knowledge of our weakness, plans our enemy always with us. Look at that demon that uses the world and the flesh, that, with his superior intelligence and his knowledge of our weakness, plans our enemy always with us. Look at that demon that uses the world and the flesh, that, with his superior intelligence and his knowledge of our weakness, plans our enemy always with us. Look at that demon that uses the world and the flesh, that, with his superior intelligence and his knowledge of our weakness, plans our destruction; that demon who effected the fall of our first parents; that demon, always potent, and most potent when he have to oppose—an enemy always with us. Look at that subtle most important of these for our salvation is this: That God it was a long time; forgives frequently, for these for our salvation is this: That God it was a long time; forgives frequently, for these for our salvation is this: That God it was a long time; forgives frequently, for these for our salvation is this: That God it were man who was forgiving were than when he most into contain their particular, and the was along time; forgives frequently, for them of them for their that is a long time; for it is against this terrible army—that army followed by so many, that army where we behold the

groum is coming," but the prudent said: to him. We could not do it because "No; for perhaps there will not be enough for us and for you." You might think it to us. would be more generous for them to in eternity, in saying the same thing, share, but the prudent would have been excluded from the house of the brideness of th

foolish sisters. excluded from the house, seeing the lights and hearing the songs of joy within, they another passage of Scripture, where our Lord said: "Not every man that for us, the marvel will be that God waited saith to Me, 'Lord! Lord!' will enter so long; and then, as the foolish virgins to meet. We must meet temptation sometimes. Our enemies are powerful, and it is a great mistake to underrate them. St. Paul did not do so. "We contend," he says, "not merely with flesh and blood, but with powers and principalities, with the spirits of wickedness in high places." Behold the enemies to meet. Lord said: "Not every man that saith to Me, 'Lord! Lord! will enter the kingdom of heaven; but he kingdom of heaven; but he kingdom of heaven, he will enter the kingdom of heaven. And many in that day," says Jesus Christ, "many will say to Me, 'Have exterior darkness where there shall be ness in high places." Behold the enemies

satisfy for a while the desires of an ambitious man who has anything in him—that human respect, those false principles, what other people do that false standard of morality—the world! And, then the flesh, with its concupiscences. Look at these leaders of the three armies that we have to oppose. Look at the world with its followers and look at the host of persons that have fallen on the right hand and the left, that the world has destroyed. And then look at the flesh with its terrible list of crimes. Look at the nations desolated by it. Look!

something to indicate in the end of His dignity and his attributes, and that something is, "I will come like a thief in the night, when you least expect Me, and if I come in your iniquity, forgiveness shall Ferenble in fear, and not only fear, but a fear that is so great that it produces trembling. In fear and trembling work out your salvation; make your election sure.

And others there are who suppose that by faith alone in Christ and in the Church they will be saved without good works. But, "6s the body without the spirit," says the Apostle, "is dead, so is faith without good works dead," Faith is necessary to salvation; but, while it is necessary to salvation; but, while it is necessary to salvation; but, while it is necessary, it is not sufficient for salvation. The good works much accompany the faith of he who believes, no matter how firmly—these five foolish virgins believed that they had the lamps that were significant of their faith; they had no oil in them—the oil of charity, the oil of good works, the oil that would illuminate their way to the house of the bridegroom—and because they had only the lamps that symbolized faith, without the alone they had only the lamps that symbolized faith, without the spirite of the second to the produced in the history of the that it has produced in the history of the thistory of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that it has produced in the history of the that that partially, forgiveness shall in the temptation, that powe in against this army we have to watch. "Watch and pray, that the partial be in proportion to watch. "Watch and pray, that you may not enter into temptation."

"Watch and pray," when you have entered hour." And, the pray is not only "pray" not only "pray" but "watch." "And, the history of the hour." And, in all you will "Behold! Your God comes to demand an account of your life, to demand an account of those sins you have committed—of those whom you have scandalized in your day, of those whom you have robbed in their substance—of those whose characters you have injured—of those whose faith you have weakened—of those whom you have left now desolate and without God because of your iniquities. "Behold the bridegroom cometh! Give an account of your stewardship during life."

delighted in—the little trifles, trinkets, honors, the fame, the human loves—all that partially, not entirely, for she is never satisfied with such things—all that partially, and in part for a while satisfied her, all these will disappear. She bird liberated from the cage, she will fly up towards God. Her mere human ambitions have passed away. Now she is alone; she seeks God. Now she understands what your stewardship during life." your stewardship during life."

The virgins when they heard that cry said to their more prudent sisters: "Give us of your oil, because our lamps are extinguished; we have no oil and the bride to have a said to heaven and simply saying, "My linguished; we have no oil and the bride to have a said to heaven and simply saying, "My linguished; we have no oil and the bride.

God, and my all !" God was everything which we seeks God. Now she understands what we so seldom understands, how a saint like who have no oil and the bride.

God, and my all !" God was everything which we so seldom understands what we so seldom understands have a saint like who have no oil and the bride.

God, and my all !" God was everything when they have the seeks God. Now she understands what we so seldom understands, how a saint like who have no oil and the bride.

God, and my all !" God was everything when they have the seems god. Now she understands what we so seldom understands, how a saint like who is the seems god. Now she understands what we so seldom understands, how a saint like we so seldom understands, how a saint like we who is not the seems god. Now she understands what we so seldom understands have a saint like we who is not seems god. Now she understands what we so seldom understands, how a saint like we who is not seems god. Now she understands what we so seldom understands, how a saint like we who is not seems god. Now she understands what we so seldom understands, how a saint like we so seldom understands, how a saint like we we we we we we we were the seems god. Now she understands what we so seldom understands, how a saint like we we we we were we were the seems god. Now she we we were we were the seems god. Now she we were we were we were well as the seems god. Now she we we were we were well as the seems god. Now she we we were we we were we were well as the seems god. Now she we we were we were well as the seems god. Now she we well as the seems god. Now she we we were well as the seems god. Now she we we were well as t

> excluded from the house of the bride-groom if there was not enough for both. Charity obliges us to aid our neighbor, but Charity does not oblige us to exclude ourselves from the kingdom of heaven for any one; but well ordered charity would oblige us to seek our own salvation. As St. Paul says to Timothy, a Bishop, and to all the canticle, "I stand at the door those in position, take head to yourselves from the kingdom of the aven for any one; but well ordered charity would oblige us to seek our own salvation. As St. Paul says to Timothy, a Bishop, and to all the canticle, "I stand at the door land knock; open to me. O Lord, my those in position, take head to yourselves locks are wet with the down of the view. oblige us to seek our own salvation. As St. Paul says to Timothy, a Bishop, and to all those in position, take heed to yourselves and the flock over which Christ has placed you." But "yourselves" first. "What had been to be supported by the control of the control of the place of the seed for its Cod." you." But "yourselves" first. "What doth it profit a man to gain the whole world if he suffers the loss of his soul!" and
>
> IF A MAN IS IN DANGER of eternal loss, he is bound to take care of that immortal soul, and he is not bound to risk that soul for those who have been imprudent and have not taken the necessary means to saye their souls. It is true. after your own image and likeness, re-deemed with your blood. Not know me imprudent and have not taken the necessary means to save their souls. It is true that there is a bright heroic virtue to which some saints have soared; it is true that St. Paul wished to be anathema for his brethren; it is true that there were his brethren; it is true that there were some living souls that would go to hell and remain there forever to prevent one mortal sin; but those are heights of heroic virtue to which no man can be bound to soar. These are exceptional instances. These, in the order of Christian charity, can form no standard for our action, and the day nor the hour? You were weak, but I told you My grace was sufficient for These, in the order of Christian charity, the day nor the hour; for were wean, can form no standard for our action, and therefore the prudent virgins acted prudently when they would not risk their own salvation through a false charity for their called the control of the hour; for the hour; for wear was made perfect in infirmity." "But, Lord, I was as good as salvation through a false charity for their are lost. I told you 'many were called Now, when the bridegroom and the bride entered their home, the foolish virgins came and they cried at the door, "Lord, open to us." Out in the darkness, the way that lead to destruction and wide was the gate and many entered thereat, and how narrow was the way and how straight was the gate and how few entered into eternal life." Here is the record of your life. came and prayed, "Open to us," but He ife." Here is the record of your life. said to them, "Amen, amen, I say to you, I know you not. I know not who you are." "Dost thou not know us? Why, we are of Thy own friends. Thou dost invite us to come a.d meet Thy bride.
>
> We are of Thy own friends. The dost provided by the same of the same and prayed, "And then the soul Judge for yourself." And then the soul We are of Thy own circle, of Thy own kindred." "Amen, I say to you, I know you not." And these are the words of Jesus Christ. How like the expression in

"Therefore, dear brethren, as God forgives us so often, has been so merciful in
that past life of each and every one of
you—we are all strangers to each other,
each man and woman has his own or her
own history, his own and her own sympathies, his own or her own sins; but
each and every one knows in his or her
heart that God has been good to them—
how many a time will we not lift up our heart that God has been good to them—how many a time will we not lift up our hearts to God and say, "Oh, how good Thou hast been to me! How good that I am not in hell long ago! How good and forgiving and waiting and warning and threatening! How good!" Oh, let that goodness of God be to you a reason to regionceate. His mercy, to "watch, for you iprocate His mercy, to "watch, for you know not the day nor the hour;" to remember that in proportion to His mercies so also shall be His justice in the end, and may God in His mercy make you thus vigilant that when He shall come, you may be prepared to meet Him and enter with the Eternal Bridgergoom into His realess. the Eternal Bridegroom into His palace, to be forever more happy with Him!

## PROSELYTISM.

Too Much Zeal in a Hopeless Cause.

Catholics laugh at the "evangelizing" Catholics laugh at the "evangelizing" efforts of Protestant missionaries in Catholic countries. They bluntly set down the whole thing as a humbug. Yet thousands on thousands of dollars are contributed every year by worthy people whose one ambition in life seems to consist in the thought of converting a "Romanist" from the darkness and error of his ways into the blessed light and freedom of Protestantism. No amount of failure can antism. No amount of failure can dampen this holy arder in the Protestant soul. From the day when the Protestant Reformation became an established fact and system of religious disorganization in this world the lines of demarcation be-tween Protestant and Catholic people have undergone little or no change. Whatever inroads there have been are against Protest-antism. Within the present century there has been a mighty Catholic movement in Protestant lands—so mighty that all the world sees and recognizes it; and men of Mr. Froude's way of thinking are amazed at it and world seed and recognized the seed of th Mr. Froude's way of thinking are amazed at it and wonder what the world is coming to. But of any movement in the contrary direction, any Protestant inroad on Catholic lands, there is absolutely none. Protestant missions there are in Catholic countries, but their missionary labors are chiefly confined to the weathers of their name household. Bad the members of their own household. Bad the members of their own nousehold, Dau Catholics there may be, and sometimes are, who "for a consideration," hire them-selves out as worse Protestants. It is specimen bricks of this kind that serve to keep up these Protestant missions in Catholic lands. Between the missionary's salary, his wife and family, and household expenses, it costs the Protestant churches several thousand dollars a year to convert a bad Catholic into a worse Protestant. There, however, is something. Some scamp has sold whatever soul he had to sell, and there is great rejoicing in the Protestant camp over one brand saved from the burning, one conversion that will make Rome howl and Leo tremble in the Vatican. So the subscriptions con-tinue to flow in merrily, and ambitious young men "in the Church" look favorably on the foreign missionary field as a safe and profitable opening in life; sure money and little to do for it. Well, pro-bably they do as much good there as they would do anywhere. As long as they bewould do anywhere. As long as they behave themselves they at least do no harm. Their hired zeal, however, is sometimes without discretion. Some of them have an itching for meddling. When they meddle they muddle. They call the Catholics idolators; they abuse their faith and its practices; they insult the Blessed Mother of God; and if now and then one of them the process of the solution of the sol of God; and if now and then one of them gets knocked on the head for their open insults to all that a Catholic holds dear, he has himself to thank, and, if he were even half a man, would not go whining through the world of "persecution for righteousness' sake" and all that sort of nonsense, but take his cracked sconce as a

natural punishment for his blasphemy and insults. Here is a man, the Rev. J. Milton Greene, writing from Mexico to our con-temporary, the Evangelist, on "the Mis-sionary Problem in Romish Countries." Mr. Greene's letter is full of the old time Protestant missionary nonsense and lies. Yes, lies is the word, Mr. Greene; there is no use beating around the bush. Mr Greene lies with zest and with a fine relish of the lie. Of course, to Mr. Missionary Greene, Mexico is full of all evil, and all the evil is directly traceable to the Catholic Church. "I question," says Mr. Greene, "whether any other set of influences tends so surely and so rapidly to destroy all faith in God and truth and immortality, as does the Romish Church." Now, the author of this piece of ruffianism would be astonished if a Catholic whom he ap-proached with such sentiments should reply to them in a manner more forcible polite. Does the Evangelist dream that men are likely to learn aught of Christianity from a person who writes to this manner of the Catholic Church? Darwin, Spencer, and the rest or them are, in Mr. Greene's opinion, "but pig-mies as infidel makers in comparison with the Romish priesthood." "What means," the Roman presthood." "What means," he asks, "shall we employ to reach these indifferent and unbelieving men [the Mexicans] who sneer at us, treat our mission with utter coldness, and care for none of these things?" We will tell him. Learn to speak the truth and learn to be decent in word as well as in act. While to the Protestant Missionary Societies we say—if you wish Catholics to entertain any respect at all for Protestants repress your ruffians, or at least keep them at home. Men of the Greene stamp are a walking insult to honest Catholic —Catholic Review.

Given up by Doctors. "Is it possible that Mr. Godfrey is up and at work, and cured by so simple a

"I assure you it is true that he is tirely cured, and with nothing but Hop Bitters; and only ten days ago his doctors gave him up and said he must die!"
Well-a day! That's remarkable! I will

Ballade. OLD FRENCH.

Maiden, if within thy breast
Lurks the trust that thou shalt seize
From life's lore the purest, best,
Quaffing nectar while the lees
Mingle not, upon thy knees
Quickly fall for guidance; never
Daily with false dreams that please;
Love and wine deceive us ever.

Youth, who at the soft behest Of the ruddy wine-cup ease Of the ruddy wine-cup ease
And the sense of being blest
Seckest, know thy destinies
But await fulfilment; these
Shail not stay, though thou be elever,
Follows fate where for time flees;
Love and whee deceive us ever.

Lover, who upon the crest
Of the waves of Paphian seas
Think is to find estatic rest
'Mid love's charms and panoplies,
Drown thy dreams in medias res;
Happiness waits on endeavor;
Joys unearned are miseries;
Love and wine deceive us ever.

ENVOL.
Youths and maids of all degrees,
Heads must learn, though hearts should sever;
Butterflies have stings of bees;
Love and wine deceive us ever.
FRANCIS HOWARD WILLIAMS.

## GOD REIGNS.

Ave Maria.

Here is another of those striking lessons which we have had occasion to repeat now and then for English readers:

Not long since the Progres de l'Ain, edited by one M. Chambaud, publishes a series of blasphemies against the procession of Corpus Christi, to which M. Villefranche referred in the following number of the Journal de l'Air, concluding his article as follows:
"M. Chambaud might employ himself

better than in provoking the Divine Jus-tice. Is he completely blind and deaf to the warnings that have been given him? Let him remember the morning of November 6, 1883, the day of the execu-tion of the famous degrees against the Trappists of Notre Name des Dombes. There were three who directed the attack;

There were three who directed the attack; of the three, only one remains."

To this paragraph M. Chambaud made, or caused to be made, the following reply:

"We dip our pen in the tears that fall from our sad eyes, we are grieved to the very bottom of our hearts, as we make known to our readers and friends the sad loss that we are going to suffer in the person of our much to be regretted directors. son of our much to be regretted director. M. Chambaud. Irrevocably condemned by M. Villefranche, the future defunct prepares himself for death. We hope that the numerious friends of the condemned man will avail themselves of the opportunity to present to him their condulence and to give him the assurance that he will carry with him to the grave the sympathies of all that knew him. As in former times the Grand Master of the Templars, condemned to the him. As in former times the Grand Mas-ter of the Templars, condemned to the stake by a Pope and a king, summoned both of them to appear shortly before the tribunal of God, so in like manner does M. Villefranche, the illustrious prophet, who has just made the discovery that republicans are mortal, summon M. Chambaud before the same tribunal, whither two of his friends have already gone to answer the terrible accusation that stands against them. 'There were three who directed the attack,' exclaim: Jeremias Villefranche, of the three, one only re-

mains,'
"Unless M. Villefranche will be moved by our prayers, it is over with us; we may prepare a black margin for our next issue; there will be mourning, surely, however, since we have been so charitably forewarn ed, we shall make terms with the under takers. There will be competition, and we can thus secure a better bargain; but

a god of paste, the golden calf of the Catho. cs—is something inconceivable."
M. Chambaud, who was thirty-four

years of age, and in splendid health, was at Lyons on Saturday, August 12th: next day he was at a fashionable meeting at Montagnant, where he enjoyed himself heartily; Monday, at 8 o'clock in the morning he looked over the proofs of his journal. Feeling an attack of cholerine. journal. Feeling an attack of cholerine, he sent at once for three physicians. At 10.30 o'clock he was no more!

## Martin Luther's Descendants and the "Old Catholics,"

The German Lutherans, whilst making preparations to celebrate the centenary of Martin Luther, have found out that the direct lineal descendants of the heresiarch are still living in the village of Kloster-Allendorff, near Moara (Meiningen). Heinrich Luther, seed thirty-two, the direct representative of Dr. Martin, has six sons. There is a "Luther, stipendium," or foundation, in existence, by which every child of the family receives fifty thalers at Confirmation, at school, and at

The family of Dr. Martin Luther bids fair to outlive by a few centuries that of the "Old Catholics," their friends and neighbors. The official statistics recently neighbors. The official statistics recently issued by that body are very instructive. According to the last returns, the total number at present is 32,608; although another Old Catholic paper fixes the figure at 38,771. As regards Prussia, Herr Von Schult in 1875 reckoned the number of the sects at 17,674; now it has sunk to 15,972. In many places the diminution is very marked, thus in Essex the figure has fallen from 1,100 to 361; in Crefield from 1,600 to 716; in Kattowitz from 1,137 to 450; in Konigsberg from 1,000 to 411, in Wiesbaden from 2,000 to 422, etc. In several big towns, however, there is a decided increase: thus, Breslau, 1,352 to 2,272; Bonn 600 to 848; Berlin 200 to 300. But these are rare cases compared with the decreasing centres. Most remarkable perhaps is the fact that whilst the "Old Catholic" population of Dortmund is still reckoned at 1,000, the number of adults who attended divine service on Trinity Sunday was only 18.

## Woman and her Diseases.

is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent go this day and get some for my poor to any address for three stamps. It teaches George—I know hops are good."