

"I Am Stretched on Thy Grave."

From the cold and that's o'er you  
I never shall sever—  
Were my hands twined in yours, love,  
I'd hold them forever—  
My fingers, my fingers,  
We may now sleep together,  
I've the cold earth's damp odor,  
And I'm worn with the weather.

The heart filled with fondness,  
Is wounded and weary,  
A selfish heart,  
Yawns like black and dreary—  
When death comes a victor,  
In the wings of the whirlwind,  
In the wild waste you'll meet me.

When the folk of my household  
Suppose I am sleeping,  
On your cold grave, till morning  
The lone wail I'm hearing,  
My grief to the night wind  
For the mild mad to render,  
Who with my wretched hope,  
In insanity tender.

Remember the lone night  
I last spent with you, love,  
When the icy wind blew,  
High praise to the Savior,  
Who in a flash had found you,  
That your virginial glory  
Shines brightly around you!

The priests and the friars  
Are ceaselessly chiding,  
I'd love a young maiden  
In my not abiding,  
I'd shelter and shield you  
If wild storms were swelling,  
And I'd my wretched hope,  
That the cold earth's own dwelling!

ARCHDIOCESE OF TORONTO.

LECTURE BY HIS GRACE THE ARCHBISHOP ON THE PRIESTHOOD.

1st. Faith is one of the greatest gifts directly from God, so that without His grace all our hearing and reading would not give it to us. According to the words of Christ Himself, "No one can come to Me, except the Father draw him." (St. John, 6th chap. 44th verse.)

2nd. The love of God is so great towards us, that if all the loves of all His rational creatures on earth, joined with all the loves of the heavenly spirits, were concentrated into one flame, it would be as a spark, when compared with the love of God. This love induced our Heavenly Father to do for us, His fallen creatures, what could not enter into the human or celestial mind to think of, much less to ask for—to become man, and suffer death on the cross, to give His own body and blood in His glorified state to feed on, and to give His apostles the same power that He possessed Himself. It so transcends the human thought that, if God did not reveal those things, no human or celestial being could think of much less ask for them. Therefore God must be the author and proclaimer of these wonders.

3rd. The puny intellect of man is not the criterion of God's power. Almighty God can do more than we poor mortals can understand. In fact, He would not be an infinitely wise and omnipotent God if our intellects could comprehend all His actions. There are millions of things on earth that a Greek word which means to know nothing, and this is really the true name those individuals who adopt it deserve. David, the royal prophet, calls them fools—"The fool said in his heart there is no God."

4th. Christ's plan of redemption was, to preach, instruct, form a corporation of apostles and disciples, and then die for our redemption. He left to His apostles and disciples the duty of bringing that redemption to the whole world, and until the end of time. In fact they were to be Christ's representatives—hence at His last instruction to His apostles, He said, speaking to His eternal Father, "As thou hast sent me into the world, I also send them into the world." (St. John 17, 18.)

5th. This is also the office of the apostles. These words are applicable to the successors of the apostles, as well as to themselves, for Christ said, "Behold I am with you all days, even to the consummation of the world." The chief glory of Christ as man and God was in His priest-hood. It was an honor given by the Eternal Father alone, for St. Paul said, "Neither doth any man take the honor to himself, but he that is called by God, as Aaron was." So Christ did not glorify Himself that He might be made a high priest, but He that said unto Him, "Thou art my Son, this day have I begotten Thee." (Heb. 5, 45.) Our arguments refer to the sacred priest-hood of the Catholic Church only, transmitted to us from the apostles, by what is called Apostolic Succession. The English High Church claims this priest-hood, but their claim is denied emphatically in the Catholic Church, and all the ministers from that church are ordained even when they come to the Catholic Church, as so many have done of late in England. All other Protestant denominations deny that there is any priest-hood, and contend that all are laymen, ministers and people. In general, of Protestants, this is the respect, what they call secularists. They do not want to be governed in their belief by any one, or to be subject to them, but as far as they like. This is not surprising, of course, in those who do not believe in a sacred ministry on earth. Our ministers, they say, are no more than ourselves, only that they, from choice, take to preaching, and we give them a call to preach for us, if we should like their preaching—and they will apply to it, if it accords with their own views. Now the Catholic Church believes in a sacred ministry and that she possesses that ministry as one of the highest privileges given to her by Christ. If the apostles were merely sent to preach the gospel, and distribute Bibles throughout the world, they would not have accomplished the salvation of souls, as Christ intended. The principal duties of true priests are—1st. To instruct and baptize. "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28, 19.) 2nd. To offer sacrifice—"Do this," says Christ, after instituting the Blessed Sacrament, "in remembrance of me." (Luke 22, 19.) 3rd. To forgive sins. Christ breathed on His apostles and said, "Whosoever ye forgive on earth, shall be forgiven in heaven, and whose sins ye retain, shall be retained." (St. John 20, 23.) Christ had a kingly priest-hood as Melchisedech was king of Salem and priest of God, and that priest-hood He communi-

cated to His apostles to continue His ministry on earth until the end of time, for the salvation of souls. (St. Peter 2, 9.) "But you are a chosen generation, a kingly priest-hood, a holy nation," and St. John, Apocalypse 1, 6, "And hath made us a kingdom and priests to God and His Father, to Him be glory and empire for ever." The priest-hood of Christ was transmitted by Him to His apostles—in fact all the powers that are God-man He exercised on the earth for the salvation of souls, and the principal power is that of the priest-hood, to offer sacrifice to God, and next to this is the power of forgiving sins. The priests of the old law offered sacrifices for sins. The priests of the new law have the power given to them by Christ of remitting sins. Christ was a priest forever according to the order of Melchisedech, and His priest-hood is to remain to the end of time in His Church. This solemn obligation which Christ offered, after His last supper, that the apostles were ordained to offer up to the Eternal Father to the end of time, not only by themselves individually, but by their validly ordained successors, the Bishops and Priests of the Catholic Church. In the Catholic Church there is an altar for sacrifice, but an altar would be useless without a priest; so would a victim if there were no priests ordained to offer it up. Priests act as ministers of Christ. This St. Paul inculcates in very many places. For this priest-hood there must be in the first place a Divine call, for Christ said to His apostles, "You have not chosen Me, but I have chosen you" (St. John, 15c. 16v.); and St. Paul, in his Epistle to the Hebrews (6c. 4, 5, 6v.) says, "Neither doth any man take the honor to himself but he that is called by God as Aaron was." He says also in another place, "Thou art a priest forever according to the order of Melchisedech." So Christ did not glorify Himself that He might be made a High Priest, but He that said unto Him, "Thou art my Son, this day have I begotten thee." In the Old Law the priests were chosen from a certain tribe; in the New, priests are chosen from good and pious families. Vocations into the priest-hood must come from God; there must be an interior voice calling them to the holy life, and besides that, they must be chosen by the apostles or their successors in the Church. St. Paul enumerates the office that the High Priest must perform (Heb. 5c.) "For every High Priest taken from among men in the things that appertain to God that he may offer up gifts and sacrifices for sins, who can have compassion on them that are ignorant and are thus ignorant because he himself is encompassed with infirmity, and therefore he ought as for the people so also for himself to offer for sins." (Heb. 5c.) Here is a human priest-hood liable to err. This is a human priest-hood for their own sins. Hence the priest says the Confiteor at the foot of the altar always before commencing Mass, and in offering up the sacrifice for his own sins and the sins of those assisting at Mass, and for the sins of the faithful, both living and dead." The apostle could not make the office clearer. Again, in writing on the virtues which the High Priest should be clothed with, he mentions, "A Bishop," the same of a Priest (Tit. 7 c. 7 v.), "should be without crime, not subject to anger, not given to wine, not striker, not given to filthy lucre, but given to hospitality, gentle, sober, just, holy, continent."

These Bishops or Priests must be ordained and set apart for the service of God. Ordination means the ceremony of transmitting the power from the apostles to their successors. It was performed first by selecting them, and then imposing hands on them. The first ordained by the apostles was Matthias, who was chosen to take the place of Judas Iscariot.

The apostles must be twelve in number, hence Matthias was chosen, and was numbered with the eleven apostles, to take the place of the ministry and apostleship of Judas, lost by his prevarication. Matthias, by his ordination, received the same powers as the other apostles, and this proves that the power given to the apostles was given to them as a corporate body which had power to add to their numbers, and that power to continue as long as the corporation is continued which is to the end of time. St. Paul, though converted miraculously, and made a vessel of election, yet had to be ordained by the apostles, that he might receive through them the power of the priest-hood, as we read (13 chap. acts of apostles) "And the Lord and fasting were ministering to them." Separate me Paul and Barnabas, for the work whereunto I have taken them." Then they, fasting and praying, and imposing their hands upon them, sent them away. So they, being sent by the Holy Ghost, went to Seleucia, and from thence they sailed to Cyprus. Remark here that these apostles were sent by proper authority. For, as St. Paul says, "How can they preach, unless they be sent?" (Heb. 10 chap. 15 verse.) We see here also that the apostles ordained other apostles as Bishops of the Church to the sacred ministry. St. Paul ordained Titus and Timothy, and he said to Titus that he should ordain priests, "for this cause," said he, "I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city whom the Holy Ghost shall direct." (Titus, 1, 5.) The imposition of hands performed by the apostles to their successors communicates the graces and powers given by our Lord to His apostles and their successors in the sacred ministry to those whom they will ordain; and this is one of the sacraments of the Church. A sacrament is an external sign in which is contained the grace conferred by it on the person on whom the hands are imposed. None but Christ Himself alone can institute a sacrament, and Christ ordained that invisible power and grace should be conferred by the imposition of hands. Timothy received these graces by the imposition of the hands of St. Paul and the priest-hood. In his first epistle to Timothy, (1st chap. 14 verse), he reminds him, "Nigricor non est verus sacerdos, in quo impositio manuum est sacramentum." Here remark again that the priest-hood and its office are recognized. In writing to Timothy again, he said, (1st chap. 6th verse.) "Admonitione tua que stir up the grace God which is in thee by the imposition of my hands." Here remark again that grace is conferred by the imposition of

hands, and this ordination is not to be conferred on all but only on the chosen few, for St. Paul exhorts the same Timothy "Not to impose hands lightly on any man" (1 Tim. 5, 22.) Bishops of the Church of God, successors of the apostles, choose with the greatest care, men, upon whom they are to confer the sacred order of priest-hood, and notwithstanding all this care some will fall away as Judas did from amongst the twelve. To fall from such a high dignity and to abuse such immense favors from God is so grievous a sin that Christ Himself, in the 5th chap. 13 verse St. John, said, speaking to His apostles and disciples, "You are the salt of the earth and if the salt lose its savor, wherewith shall it be salted? It is there is no remedy to apply to salt which has lost its savor, it is good for nothing any more but to be cast out and to be trodden on by men." It was not enough to be cast out but it must be trodden underfoot by men, that is, despised; and this is the lot at the present day of priests who have scandalized the sacred ministry. Bishops will pardon a few times, but in the end must follow the injunction of Christ, "Our Lord wonderfully permitted the fall of Judas that he might be a lesson in the Church for all future times. To return to the imposition of hands, this exterior sign signifies the imparting or communicating of power residing in the one ordaining to the candidates to be ordained. The prelate ordaining has been ordained by another bishop, who in turn was ordained by another bishop, and so up to the apostles. The Church is composed of three orders: The apostles; Bishops; 2nd, disciples or priests; 3rd, followers, or as they are called, Christians. Now, when Christ had obtained His apostles to the sacred ministry of offering up the holy sacrifice of the mass he washed their feet, showing by this mark of wonderful respect the dignity of His newly ordained apostles. (St. John, 13 chap. 5th verse.) This act of respect may not surprise us, for Christ said to His Eternal Father "But the glory which thou hast given to me I have given to them that they may be one as we also are one." (John 17, chap. 20.) and this glory is principally that of the priest-hood. St. Alphonsus Liguori remarks that if Christ had to die otherwise there would be no sacrifice, no victim, no priest-hood. The Eternal Father would be deprived of great honor and glory as far as this world is concerned. Let us further examine the dignity of the priest-hood by the magnificent titles which St. Paul gives to the apostles and to their successors. He says "For Christ therefore we are ambassadors, God as we are exhorting by us. For Christ, we beseech you be reconciled to God." (2nd Cor. 5, 10th verse.) He also calls them God's coadjutors, (1st Cor. 3rd and 9th verses.) "For we are God's coadjutors, you are God's husbandry, you are God's building." The people, therefore, are, as it were, the vineyards which God's coadjutors are to cure, to cultivate and to prune, and St. Paul further exhorts those stewards in God's vineyard, "in all things let us exhibit ourselves as the ministers of God in much patience, in tribulation, in distress." (2nd Cor. 6th chap. 4th verse.) These expressions are almost blasphemous in the ears of secularists and of those who read the Bible, but do not understand it, or God's workings or God's ways. They will ask, does God require ambassadors or coadjutors. We shall answer, no, God does not require them, He can do all things by Himself as He is all powerful, but He is mercifully pleased to honor Him, and to thank God our Catholics here and head these expressions of Christ and His apostles. They respect their priests as ministers of God, and it is a grief in every family when a clerical scandal occurs in the church. They also obey the injunction of the apostle who tells them "Remember your prelates whom you have spoken the word of God, whose faith follow, considering the end of their conversation." (Heb. 13 chap. 7 verse.) "Obey your prelates and be subject to them, for they watch as being to render an account of your souls that they may do this with joy and not with grief for this is not expedient for you." (17th verse.)

Our Lady of Trim.

The annals of the Four Masters inform us that the Irish Parliament, before the Reformation, voted a sum of money that a certain number of wax candles should be kept perpetually burning before the image of Our Lady of Trim in County Meath. Also, that during the war continually waged between the native Celts and the Norman invaders, it was agreed on both sides that no one should be molested while on a journey of faith, which was a proof of the unity of the laws of the country being observed and the government being loyally administered. Christ applies this rule of respect for ministers and ambassadors to His own ambassadors and ministers, His apostles and their successors, when He said, "He that hears you hears Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me." (Luke, 10th chap. 16th verse.) Thank God our Catholics here and head these expressions of Christ and His apostles. They respect their priests as ministers of God, and it is a grief in every family when a clerical scandal occurs in the church. They also obey the injunction of the apostle who tells them "Remember your prelates whom you have spoken the word of God, whose faith follow, considering the end of their conversation." (Heb. 13 chap. 7 verse.) "Obey your prelates and be subject to them, for they watch as being to render an account of your souls that they may do this with joy and not with grief for this is not expedient for you." (17th verse.)

The Poor Little Ones.

We often see children with red eruptions on face and hands, rough scaly skin, and often scores of these things indicate a depraved condition of the blood. In the growing period, children have need of pure blood by which to build up strong and healthy bodies. If Dr. Pierce's "Golden Medical Discovery" is given, the blood is purified of its bad elements, and the child's development will be healthy, and as it should be. Scrofulous affections, rickets, fever-sores, hip-joint disease or other grave maladies and suffering are sure to result from neglect and lack of proper attention to such cases.

THE CHURCH IN SCOTLAND.

APPOINTMENT OF THE NEW ARCHBISHOP OF ST. ANDREWS AND EDINBURGH.

The Catholic archdiocese of St. Andrews and Edinburgh has at length obtained a successor to the late Dr. Strain, after the lapse of two years and nearly three months, in the person of the Very Rev. Dr. William Smith, *Roma student locutus est, causa ego finita est.* Items of ecclesiastical history may remember that the see of St. Andrews was founded before the year 900, was erected into a metropolitan see by a bull of Pope Sixtus IV. in 1472, and so remained till 1571, when John Hamilton, eighth archbishop, was executed at Stirling. Thereafter, during 307 years the see of St. Andrews remained vacant. The ancient Catholic hierarchy ended with James Beaton, Archbishop of Glasgow, who died at Paris in 1538. After being subjected to the jurisdiction of the arch-priests and first vicar apostolic of England till 1623, and then to local prefects of the mission, the Scotch Catholic clergy were incorporated into a missionary body by a decree issued from Propaganda in the year 1653, and forthwith were governed by prefects apostolic—viz., by William Bannatyne, till 1661; by Alexander Dundas, or Winter, 1662 to 1668; and after-wards by John Walker or Ross, 1668 to 1671, when a change in the ecclesiastical government took place. In May, 1694, a Scotch vicariate apostolic was established, and divided into two districts—the Lowland and Highland—in 1731, and subsequently further divided into three, viz., Eastern, Western, and Northern, by a Papal Rescript in 1827. This last arrangement remained in force till the re-establishment of the hierarchy in March, 1878, when the late Dr. Strain was nominated to the archiepiscopal see. Dr. Strain was born in Edinburgh in 1810, consecrated Bishop of Abila and Vicar Apostolic of the Eastern District of Scotland by Pius IX. in 1864, then made Archbishop of St. Andrews and Edinburgh, with the title of metropolitan; and died somewhat suddenly on the 22nd July, 1887, when preparations were being made to celebrate his golden jubilee. Since Dr. Strain's death the joint see has been vacant, but the Very Rev. Monsignor Smith, who was Dr. Strain's vicar-general at the time of that prelate's decease, was immediately appointed by Rome as administrator, which post he has held till now.

Dr. Smith is a native of Edinburgh, where he first saw the light in 1819. His father was well known in the city, and became a convert from the Established Church of Scotland to the Catholic Church. He took a leading part in the agitation which resulted in the Emancipation Act; and while Catholic writers were yet few and far between, he employed his facile and vigorous pen in defence of his Catholic fellow-subjects. Afterwards, in London, Mr. Smith edited and published the *Dublin Review*, then coming into notice, and while superintending the "Catholic Directory" for England was eventually chosen secretary of the Catholic Institute of Great Britain. His wife, the present Dr. Smith's mother, was a pious and accomplished lady, and a cousin of Bishop Macdonnell, of Glasgow. In her youth, it is said, she had much to endure on account of her firm adherence to her religion, and in her gentleness excruciating and protracted sufferings, which ended only in her death.

Archbishop Smith, who is the real subject of our present sketch, entered Blair's College, near Aberdeen, towards the end of July, 1832, and after spending four years there in the study of the classics, left in August, 1836, to enter the novitiate, just three years after Dr. Strain's departure for his missionary labours in Scotland. During the few years he spent in the Scotch College, Rome, he had for his contemporaries Messrs. Gray, Macdonald, and McLachlan, who afterwards were appointed bishops in Scotland. While studying in the Gregorian University in the same city, he was distinguished as a student, being not only a prize man, but obtaining the doctor's cap in philosophy against numerous competitors. He was ordained in Rome in April, 1843, and left there in November of same year to return to Scotland. Very shortly after his arrival he was appointed professor at Blair's College, where he taught Latin, Greek and Hebrew. While at Blair's, he was very much liked, not only by the masters of his own classes but by the students in general, on account of his gentle and considerate manner. He would pace up and down the principal walk of the college grounds with the philosophers and divines as students of philosophy and divinity are called at college conversing freely, would have a football with the younger students, and enter cow-games in which he engaged. In 1852 he was appointed superior of a seminary in Rathbon, and left this country with thirteen students to form the nucleus of the educational establishment; and after giving a fair start to the latter, he returned to Scotland in August, 1853, when he was later years in the Scotch Academy, along with the change of local mission. This was the first time he was permitted to leave from his ancient status, and by the appointment of Dr. Smith as his head it was expected that his fallen fortunes might be retrieved, but it was too late even for such an experienced teacher and disciplinarian as Dr. Smith to reconstitute its strength, the result being that it finally broke up in February, 1854, Dr. Smith meanwhile remaining in Loches as priest in charge of the local mission. He was next appointed to succeed the Rev. George Rigg, of St. Mary's, Edinburgh, senior priest of that parish, and on Dr. Rigg resigning his place at the School Board in consequence of his appointment to the Catholic bishopric of Dunkeld, Dr. Smith was received by said Board as Dr. Rigg's successor. An accomplished musician himself, he took the choir under his fostering care, and improved its condition considerably; frequently his own voice was heard in solos, duets, trios, and quartets; and at this time the choir of St. Mary's was an attraction to all Edinburgh, with the late Mr. Haggitt as organ-

ist, Protestants and Catholics alike flocked to the services.

Dr. Smith remained in Edinburgh till March, 1859, when he was sent to Dalkeith, and afterwards to Oakley, Dunfermline, and Perth. He was for some time, too, domestic chaplain to his brother, A. V. Smith Sligo, Esq., of Lezincvar. Requests for his able services in professional life may be said to have poured in upon him at this period. He was invited to take a chair in the London Catholic University; Bishop Vaughan, of Salford, desired him for a professor in his seminary, and the Scots College, Rome, ardently wished him for its future head. He had to delay the acceptance of the first invitation through other professional engagements, and latterly Dr. Strain would not consent to part with him.

In January, 1868, Dr. Smith published a work entitled "The Book of Moses; or, the Pentateuch, in its Authorship, Credibility, and Civilization." This work, though incomplete, is accepted as a weighty authority on the Pentateuch, and holds a conspicuous place on the shelves of Oxford bookellers. In Rome it is much esteemed, and the different professors in the various colleges there have not hesitated to pronounce it the best work on the subject, and one professor of Scripture in Propaganda used it as the text-book for his class. It was the intention of the author, we believe, that the work should reach five or six volumes, in order to fully complete the subject, but circumstances prevented him from bringing out more than two volumes. By many it has been considered a calamity, not only to his own Church, but to the cause of Biblical knowledge, that a man so eminently fitted for such a nobly-planned work should have to leave it off for the drudgery of a mission. Finding it was not going to be completed at an early date, Dr. Ward, then editor of the *Dublin Review*, urged him to break up the unpublished parts into articles for the periodical, as meeting one of the chief difficulties of the day. Since then Dr. Smith has written only some occasional papers, which have appeared in monthly periodicals, quarterly reviews, &c.

THE CATHOLIC RELIGION.

The spread of the Catholic religion in this country among the colored people is astonishing. Years ago the Protestants were opposed to even getting a knowledge of the working of the Catholic Church, and their children came up as did they. All history was from a Protestant standpoint. He who dared to read any other view was regarded as a bad person. If a man was the great grandson of a Catholic and ran for office he was defeated. The people were afraid that if he got in, Bishop Hooper and Ridley's bodies would be put together and carried through the land to menace Protestants. They never stopped to think of the outrage perpetrated by Protestants as Henry VIII., Elizabeth and others. But in this day, when so many colored people are being taught in a manner that is beyond comparison, with what is known as St. Bartholomew's butchery, the appeal of the Catholic missionary for them to come into a church that will not only have them bow at the same altar and sup from the same cup with a white man, but will go out into temporal matters and see that these constitutional rights belonging to them are secure and free from infringement, is being caught up by colored people all over this land. They say to the colored people that in their prosperity they will not be comforted, that the cause of the Negro will be the cause of the Irish Catholic, and that the plea of one will be the plea of all. The Negro knows that he needs friends. The story that the priest prays for sins he has examined into and finds false, and he begins to think that perhaps the Catholic is the only friend intended for him. In consequence he is getting nearer and nearer to that Church, and unless something is done and that quickly, we should not be surprised to see in less than fifteen years, a Governor in every Southern State elected as a Catholic.

Millions of people with their rights snatched by force from them, will not quietly sit idle and make no attempt to secure what is justly theirs. [Weekly Defence (colored.)]

It Extinguishes the Fires of Purgatory.

Miss Ruth O'Connor, of Clinton street, Brooklyn, N. Y., has paid off the debt that was on St. Paul's Church, in that city. This she did in honor of and for the benefit of the souls of her deceased parents. We should not say the *Catholic* mention this fact, already well known, as the generous donor seems more anxious to have the charity accomplished than to have it heralded, only that it suggests a lesson that was very well known in the Middle Ages, but that seems to have disappeared with "the Ages of Faith." Charity to the Church, or to its poor, most certainly extinguishes the fires of purgatory. That truth has never disappeared from amongst us. But those who think that a few pennies in the poor-box, or an occasional dollar to a starving mission, are a sufficient atonement for a great debt, must be easily satisfied with the sublime sufficiency of their wishes and intentions. Those who recommend to readers of the *King*, in which he explains the reason of the mag- nificent gifts of the Middle Ages. Then, with loss money, but more heart, and with a thorough appreciation of what was due to Divine Justice, penitents, for themselves, and children and relatives for the holy dead, offered what now seems incredible sums for education, for church building and decoration, and for the support of the suffering poor. There was a good investment, as they no doubt found out. Every return to this old practice ought to be noted for the edification of others.

Mild, soothing, and healing is Dr. Sage's Catarrh Remedy.

Constipation.

This evil habit neglected, brings a multitude of miseries, and is the source of much illness. Burdock Blood Bitters cures Constipation by toning and regulating the Bowels to a natural action.

THE ARCHBISHOP OF DUBLIN ON PROSELYTISM.

On Monday his Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, received a deputation at his residence, Rutland Square, from the delegates of several committees of the Orphanage of our Blessed Lady of Mount Carmel, and representing a large number of Catholics associated with them. Addresses were presented from the delegates and the children of the orphanage.

Seven little children of the orphanage were present, each of whom had been rescued from different proselytizing schools. The Rev. W. M. Ring, O. M. I., read the address.

His Grace, replying, said: Father Ring, my dear Children, and Gentlemen,—It is indeed with mingled feelings of thanks and of sorrow that I received your kind addresses. For the addresses themselves I can only say, in words that I have so often had occasion to use during the last few weeks, that I most sincerely thank you for them. But the occasion of their presentation, and the occasion of the existence of the orphanage which your orphanage owes its origin, can bring to the mind of an Archbishop of Dublin no other feelings than those of pain and humiliation. It is one of the difficulties of my position in the onerous office to which our Holy Father has called me, that, although a native of the diocese and of the city of Dublin, I am practically a stranger to its religious wants and to the working of these numerous institutions by which those wants are so admirably met. The statements, however, put forth in your address, in which you so minutely describe the cruel and heartless system now practised of

OF OUR FOUR do not come upon me altogether by surprise. You tell me that you have come here to express your detestation of the operations of that notorious society which was organized in the darkest hour of the last Irish famine to carry on the work of proselytism in the sorrow-stricken homes of our starving poor—a society whose agents were supplied with gold and sent into the most crowded districts, and by which, what you expressly term decoy children; a society for which Dublin was selected as the centre of operations and of government. In speaking, as you do speak, plainly of this society and of its doings, you take care to put on record—and I note this with the deepest satisfaction—the profession of your respect, which you make here in my presence, for the conscientious opinions of your Protestant brethren (cheers). You tell me, and I am glad to note it, that you have not come here to condemn the zeal, however mistaken, of those who wish to make converts by fair arguments and honorable methods (cheers)—but that you have come to denounce those mission agents, as they are called, who degrade religion and dishonor the Christian name by the vile means they employ to employ to gain their share of mission pelf. You assure me that you have evidence that these wretched mercenary have bribed the homeless, the sick, and the dying; have ensnared, enticed, or stolen helpless infants; and have detained them as prisoners by various means, and also view in proselytizing them. You also have proof, as you assure me, that those poor children have been compelled to learn and repeat horrid blasphemies against the Catholic Church and against all that she holds most sacred; that they have been urged to take part in public insult and dishonor heaped upon the statue of the Blessed Virgin and upon the hallowed sign of the world's redemption. It does not need, indeed, the lesson of experience to which you appeal to teach us that such training can have no other effect than to strip the soul of every vestige of religion, and to prepare the way for a career of infamy and sin. For my part I have already determined that the careful examination of the working of this abominable system shall be one of my first works to take in hand, with a view to its effective remedy (applause). I have no doubt that in the reports and other documents with which you have so kindly supplied me I shall find much that will give me most useful aid. We have lately witnessed the effect produced in London in the checking of another, surely not more shameful trade, by the publicity given, and upon the details of its operations. Let us hope that when the time comes for giving voice to the public opinion of our city on this question of proselytizing, by bribes of food and raiment, the children of our poor, that opinion will not be less effective than was the public opinion of

THE CAPITAL OF PROTESTANT ENGLAND, in making itself heard and felt. It is, indeed, all but incredible that a traffic so indisputable should not long since have been put down with a strong hand by the responsible authorities of that religious denomination in whose supposed interest its operations seemed to be carried on (hear, hear). It is scarcely less difficult to account for its not having received an effective check from another source. Our Catholic poor of Dublin are, indeed, as you describe them, patient in their poverty. But the patience even of a long suffering people has limits which it is not always safe to pass. If the law be powerless, as it seems to be, to protect them in their humble homes from the visits of those insidious emissaries of sin who come to tempt them into the ways of infamy and dishonor, it would have seemed, to me at all events, anything but strange if they had long since taken the matter into their own hands to protect themselves (applause).

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Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.