For The Pilot. EILY MCGUINNESS. A Memory of an Autumn Day in Ireland,

The roses of summer were shedding their

The roses of summer where spring blos-petals. And berries hung rips where spring blos-soms had been. The crake had grown hoarse from her long season's calling In meadows whose grasses no longer were

green; For the breath of the autumn had yellowed their verdure While reddening the berries and browning leaves, ing the ears of the corn I was reap-

With Elly McGuinness a-binding the sheaves.

Dear Elly McGuinners! long years have since vanished, But deep in my heart have I treasured with care Each tint of the rose-streaks that formed

your blushes, Each sunbeam that played in the gold of rhair; ds that you uttered, the looks that · you gave me; The smiles that revealed in your teeth's The wavelets of music that flowed me your

The sparkles that fell from your eyes' And, Eily McGuinness! as under the sun

I saw your fair form low bowed as you How like seemed your fate to the fate of

your country -Of all but her virtue and beauty despoiled ! Yet for the resemblance I loved you the

dearer, And longed for the time I might call you my bride, And spare you life's thorns, as then in my I culled out the thistles and laid them

But, Eily McGuinness, as over the ocean I sought for the gold that would build us a

home, The hand of the spoiler was laid on your dwelling, And you had been forced from your coun-

try to roam; And ere on the brown earth again I cou'd

meet you, The roses had dropped from your cheeks, and the red Had paled on your lips, while the sweet suny lustre That beamed from your blue eyes forever had fied !

Yet, Elly McGuinness! dear Eily McGuin-Though over your bosom the green grasses

You live in my heart in the bloom of the y sed it to love you so long, long ago! For whithersoever my footsteps may wan-

In the budding or blooming, or sere of the In dreams I'm forever a-plying the sickle. And you are forever a-binding the sheaves

-East Boston, Mass., May, 1884

THE COMING PLENARY COUNCIL OF BALTIMORE.

From the American Catholic Quarterly Review.

CONCLUDED. The Constitution of the Church in this

country is traced in the councils. The arpointment of bishops in the United States is a peculiar one, adopted more from force of circumstances than from any general rule observed at any time in the Church. For the election of the first and obtained the power to make the selection of Baltimore, the clergy asked and obtained the power to make the selection of the candidate to be proposed to the Sovereign Pontiff. Providence guided their choice and the Fev, John Carroll, whom Pius VI, would have selec-ted binself fail all the strength increases ted himself, felt all the strength impar-ted by the knowledge that he was the of the clergy in the country. his diocese was divided, a claim that the interests of the Irish were neglected gave the Bishops of Ireland an influence in the nomination of candidates and through their nomination Drs. Concanen and Connolly were appointed to New York, Conwell to Philadelphia, Richmond, and England to Kelly Charleston. The last shed lustre on the Episcopate and Church in the

At the same time a step towards the real parish priest was made by the crea-tion of the Missionary Rector, as in Eng-land. United States, and exerted an influence which has not yet disappeared. But the other appointments drew on the

the church selected as his cathedral, and was often at the mercy of a board of trustees who could and sometimes did deprive him of a salary. The prevailing system, by which a cathedraticum is paid to the archbishop or bishop of the diocese by each parish, seems to meet general approval olic schools is, of course, one means, but does not fully meet all the requirements of the want. The growth of the paroch-jal schools has been great, and the ex-pense thus assumed by Catholics, at the behest of conscience, is enormous; coun-cils have constantly given this subject their cause and enoursement (let Coungeneral approval. Since the United States is still regar

THE CATHOLIC RECORD.

cil of Baltimore ; 4th Baltimore ; 2d Plenary ; 1st New York ; 2d Cincinnati). ded as a missionary country no parishes have been canonically established, and those established under French or Span-In some dioceses a step has been taken to give these schools uniformity in the method of teaching. The grading of classes, the text books to be used. In the those established under French or Span-ish law, as at St. Augustine, Pensacolo, Mobile, New Orleans, St. Louis, Kaskas-kia, Detroit, Vincennes, etc., seem to have lapsed in most cases. The clergy in charge of the missions are not, there-fore parish puisets, they are ordefined classes, the text books to be used. In the diocese of Fort Wayne a regular board of directors control all the schools, pro-ducing uniformity in classbooks, grades and mode of teaching, and some such for energy of the missions are not, there-fore, parish priests; they are ordained sub titulo missionis, and take an oath of obedience to the bishop, who appoints or removes them at his discretion. (First and hove of teaching, and some such system, with a superintendent, seems to be imperatively demanded everywhere, that the resources so nobly supplied by our people may effect the greatest pos-sible good in training the young to be the soundly instructed Catholic population of the land. (First Council of Baltimore, decrees 1, 6; Fourth Baltimore, decree 2; Third New York, decree 7; Second Plenary, Title 3, ch. 4.) The time is coming, as all feel, when regular parishes must be instituted, with of the land.

The growing facility of divorce by State authority in the United States increases the danger of Catholics being drawn into parish priests unremovable except for cause and after trial. Yet in this couna more frequent recourse to that shame-ful system. Hitherto, the cases among try, where building of churches and schools, as well as their maintenance and the reduction of debts, devolves in a Catholics have been very rare. The Second Plenary Council of Baltimore dis great measure on the pastor, the bishop must have power to remove a priest who is not able to manage affairs for the good tinctly condemned all who attempted to tinctly condemned all who attempted to free themselves in this way from the bond of matrimony, and in case of either party re-marrying the offender is de-clared excommunicated. (Fifth Council is not able tomanage affairs for the good of the parish. A priest may have learn-ing and piety and be of unimpeached morality, and still be one who will bring the church to ruin. In a case which came into the eivil courts in Pennsylvania, the priest had so mismanaged the finances that the bishop was forced to advance money in order to save the church from being sold; yet the priest contested the of Baltimore, decree 3.) The difficulty is increased by the fact that, in some states, a restoration of the matrimonial finances | tie after a divorce is not allowed by law, so that no reconciliation is recognized by the State, and future children will be being sold ; yet the priest contested the right of the bishop to remove him. In illegitimate. The repentant Catholic who, after a State divorce, re-marries, cannot, by law, discard the new partner, nor return to the one to whom he or she is a till barred barbal barbal. Michigan a priest, who had so little skill in managing affairs that he failed to obtain enough to meet his salary, where is still bound by the laws of God. Clearer other priests had done so, sued the bishop. The Second Plenary Council, while reiterating the declaration that and more definite instruction seems re-quired to show the careless the manifold dangers which disobedience will entail. the bishop has the right to deprive any

priest of his position or remove him to another, exhorts bishops not to exercise The recruiting of the clergy by means of theological seminaries has been the constant care of the bishops from the day this right except for grave reasons and a full consideration of the incumbent's claims. There has been in recent years when Bishop Carroll, soon after his ap pointment, obtained the aid of the Sulpicians (see Second Council of Baltimore Second Plenary, First Cincinnati); the a great increase in the number of cases a great increase in the number of cases where priests, deeming themselves aggrieved, have appealed to Rome, or sought redress in the civil courts of the American College at Rome, created by the venerable Pope Pius IX, has been fostered (Eighth Baltimore, First New Orleans), and a movement is now made State, often resulting in long litigation and great expense. Inferior tribunals and judges with to create a university for still higher training of the clergy. The question is likely to be discussed by the bishops of

nore bias against the church than sound legal principle, have given the wildest decisions. In one case an appointment to a church was held to give a vested life interest in all the give a vested the whole country. Whoever looks back at the condition

life interest in all the receipts from pew rents, collections, etc., of which the of the Church in the United States when the first Provincial Council was held bishop could not deprive a priest; in another, a priest, at sent for years from fifty five years ago, can understand how nuch of the real progress of the Church a diocese, was held entitled to a salary from a subsequently appointed bishop s due to the decrees of the Councils The decrees were not always peremptory laws, harsh and unyielding, they were expressions rather of the desire of the Sovereign Pontiff and the bishops to who had never known him as a priest of his diocese; in another case a priest, who was so ill adapted for mission work that people grew indifferent, and the church dwindled away, sued his bishop for his whom Providence had committed this portion of the vineyard of the Lord. Some might slight or overlook the patersalary, which, through his own incomand admonitions, but many endeavored in all sincerity to carry out the wise counsels, and every effort was a gain in petence, his parish no longer produced. The frequency of suspensions, of appeals to Rome, the number of priests no to Rome, the number of priests no longer possessing faculties, but roaming from place to place, has caused serious and earnest deliberation. An instruction from the Propaganda directed the apthe right direction. The nucleus of the Church in this country was a little body brought up in the days of penal laws amid a hostile population who viewed them with hereditary distrust and suspointment in each diocese of Judices Causarum, a body not exactly judicial, but picion. Their churches, except in a few nstances, were mere extensions of pri investigate charges against clergymen, and prepare the whole case for the bishop's decision. In practice it proved inadequate, and the interpretation of various clauses has been continuity, country has a second vate houses. The services of the church vere limited to low masses, even vespers and the benediction of the Blessed Sacrament were rare; without a bishop in the whole land, all continually sought by the prelates in this country. (The first step towards a formal trial of charges against a priest appears in 1st Council of St. Louis, Dec. the more imposing ceremonials, even the most common episcopal acts were unknown. The first great mass of this was followed by the action of the Plenary and 10th Baltimore.) immigrant Catholics came from Ireland, where, though there was a hierarchy, the weight of the penal laws still prevented much outward manifestation of Catholic life. Opportunities of approaching the sacraments were rare, and e frequents tion of them uncommon. Sodalities, and other means of cultivating and maintain ing piety, were few, and there was little diffusion of books from which people could understand and appreciate the sublime character of the Catholic liturgy, or the richness of grace of which the Church was the manifold channel. The First Council of Baltimore was held im-mediately after the schisms in the churches in Philadelphia, which in themselves showed that those who there raised the standard of rebellion were utterly unconscious and ignorant of the supernatural character of the church, and of her ministry, liturgy, and sacra ments. Their principles were utterly Protestant, not Catholic ; and they were unconsciously Protestants who supposed themselves Catholics. Their ideas never rose above the mere human level; in their unconsciousness of the supernatu ral, they wished a church conducted like a bank or any other mere human com pany. The First Council of Baltimore was in itself a vast stride forward, and each succeeding Council, as they followed in Baltimore, New York, Cincinnati, St. Francisco, helped to develop Catholic life throughout the country. With the life throughout the country. With the exception of religious processions in the street, the manifestations of the Catholic ritual and of Catholic piety are more free and open here than in most other parts of the world. Confessionals are thronged, the communion rails are filled, and piety is not left to women alone Catholics feel and understand their religion; make sacrifices for it, labor to save the weak and shelter those exposed to vices. The religious orders of men in-creased wonderfully in number, are auxiliaries of the parochial clergy, while to time engaged the serious thoughts of the hierarchy, and associations, like the the hierarchy, and associations, like the of hieray tark like the astars of hearth Metropolitan Press, in Baltimore, the the liberal contributions of the Catholic Catholic Publication Society, in New liberality of the moderately well-to-do, York, and a similar project in Cincinnati who so freely give for Christ's sake, were started, but did not meet with the The visitations of the diocess, now of were started, but did not meet with the anticipated success, and the concern in each case passed into private hands. Yet the necessity of some great Catholic book concern is deeply felt, as well as means to preserve youth, as far as pos-ible, from the flood of demoralizing and means to preserve youth, as far as pos-sible, from the flood of demoralizing and sufficient are now filled up with all that destructive reading which is made so accessible and so tempting to them. and maintained with a neatness and de-Second San Francisco, decree 4.) cency becoming the august character of health, which the worship to which they are dedica. years before.

ted. The music, formerly subject rather to caprice than rule, has steadily improved, and under the impulse of Councils (3d New York, Decree 3, 4; 1st San Fran-cisco, Decree 7, 8,) associations like the Cecilian are doing much to give the true ecclesiastical chanting and music, instead of the lighter and more frivolous. of the lighter and more frivolous. The Councils hitherto held comprise-ten Provincial Councils of Baltimore,

with two Plenary Councils; three Coun-cils held in New York; two at New Orleans: two at St. Louis; four at Cincinnati; two at San Francisco, one at Philadelphia and one in Oregon. To consolidate the work already done,

and to carry out the plan of preparing the United States to pass from the condition of a missionary country, to that of one in full harmony with the general discipline of the Church, will be the great task of the next Plenary Council. It will be a most investigation of the council of the sector of the Archbishops and Bishops native to the soil, and others trained indeed in other lands where the old traditions of faith and discipline still prevail, but American by long missionary labors here, attended by theologians, not in name merely but in deep and serious study of every branch of theological science ; heads of many religious orders, from the ancient order of St. Benedict to Congregations formed in this country to meet especial wants. The archbishops and bishops with mitred abbots, will alone number nearly a hundred, and with their theologians and heads of orders, betoken in themselves, as compared with the first of Baltimore,-which men still living can remember,-what wondrous things God has accomplished in this land, where by His Providence men of all nations are in a few generations moulded into a homogeneous people, which opens a vast field for the conquests of the Church, and it-self a token of the union of spirit which should prevail among the faithful. In all previous Councils much prelim-

nary work was done by theologians under the guidance of the presiding Arch-bishop, but for the coming Plenary Council a still more careful preparation has been made. The Sovereign Pontiff invited to Rome the Archbishops of the United States; Archbishop Gibbons of Baltimore, and several others with representatives of those who were incapacitated by ill health, and of metropolitan sees that were vacant by death, proceeded to Rome. There, in a series of ong and exhaustive sessions, the wants of the Church in its various relations were fully discussed, and the nature of the legislation to be proposed for gen-eral deliberation in the Council was finally settled.

The Council will also in all probability be attended by a special delegate of the Pope, and with the wishes of the Soverign Pontiff clearly understood on the various points, the deliberations will be greatly facilitated, and the decrees adopted will readily be framed to meet the exigencies of the case, as the wants of the particular dioceses are made known and considered.

Of the great importance of the coming Council no doubt can be entertained the two former Plenary Councils were but introductory to the third, which will combine the result of long experience, mature deliberation and earnest prayer.

on of a Ute chief named Coloro w, in the following manner :

During his administration, • Colorow and a band of Utes came to a post town and camped on the outskirts. One day the chief sent word that he wanted a new

## born like his will, and the whole world has been filled with a multiplication of the human race, every one of whom has had a will born in opposition to God. Therefore it is that homes have been divided and broken up and kingdoms have been overturned. Thesin of man revolting against God filled the world with a mul-titudinous opposition against God. The CARDINAL MANNING ON CONVER-SION.

London Universe, May 10th On Sunday evening the Cardinal Arch-ishop of Westminster preached the first

bishop of westminister preached the mist of a course of sermons in St. John's Church, Islington, before a crowded con-gregation. The subject upon which it was announced that his Eminence would output a computed for the preach doubtless accounted for the preach doubless accounted for the numerous attendance of non-Catholics. The Cardinal did not use the ordinary pulpit, but spoke from a platform without the sanctuary rails. Taking for his text the 4(th verse of the 5th chapter of St. John, "You will not come to Me that you may have life," his Eminence proceeded to say: A ait was then a so it area. The Saviour of the world was surrounded by sincers, by publicans, and by Pharisees, sinners, by publicans, and by Pharisees, of whom some were just men and some were hypocrites. There were learned men, full of intellectual pride, and there were men full of spiritual pride, know-ing the law of God, and yet not obeying it. He called them to the way of salva-tion, to be converted to God, but they would not listen, they would not come to Him. As it was then, so it is now; He is in the world surrounded by sinners, Pharisees ard hypocrites, and men that are intellectually proud and spiritually proud who will not believe in Him. If any soul perish in eternity, that soul will any soul perish in eternity, that soul will perish by its own will, and not by the will of God, who would have all men to be saved and come to the knowledge of the truth. "As I live," saith the Lord, "I have no pleasure in the death of him that dieth; but that the sinner turn from his way and live. Why will you die, O House of Israel?" What is life eternal? It is union with God through the knowledge and love of God; and what is eternal death but separation from God by ignorance and an evil will.

Person of the Son of God. Listly, what is the will in those who are converted? When you were baptized you were made children of God and members of Christ? Christ is our head, and we were made members of His Mystical Body when we ance and an evil will. No SOUL WILL BE LOST ETERNALLY that does not destroy itself ; it will be spiritual self-murder. No soul will be saved except by the will of God, and that is that we should all be saved. Our Lord has told us that except we be converted and become as little children we shall in no wire extend be bindered. were born again of water and the Holy Ghost; the life of Christ Himself entered Ghost; the life of Christ Himself entered into us. Just as my hand lives because it is in my body, so do we all live, because the life that comes from our Divine Head is in all the members of His Mystical Body. We are so united to Him that as He said, "Because I live you shall also live. I am the vine, and you are the branches." We, then, partake of that re-stored manhood which our Lord, by His Incarnation, has elevated above its first perfections, and, when we were born again, the will in us was strengthened; so no wise enter the kingdom of heaven. Conversion means a turning to God. Are we not already turned to God ? No, we are not yet ; we are turning to God, I hope, but the work is not done. A great many men are turned to sin, a great many to the world and a great many more are turned to themselves. They alone are turned to God who are turned away from again, the will in us was strengthened; so that we can do the will of God if we have the will to do it. sin, the world and themselves. Just as in a ship there is a wheel and a helm, which governs and guides it, and if the MARK MY WORDS, we have the strength to do the will of

man knows how to steer, the ship is safe, and if he does not, the ship is wrecked; so it is with our soul. The wheel and the We have the strength to do the will of God if we have the will. There is a dif-ference between the will and the strength to do. Those who are not converted to God, who are turned to the world and sin, and the world and sin the strength the strength. helm are the will which is in each one of us, and according to that will we shall be God, who are turned to the world and sin, and themselves have not the will; they have the strength but not the will to use it. Those that are converted to God not only have the strength in them, but the will also to use it. Hear what the Holy Scripture tells us: "As many as received saved or lost eternally. Now, what was the will which God gave us when He made it? Secondly. What is the will that we have as we have marred it? Thirdly, What is this will as our Divine Redeemer Will also to use it. Hear what the Holy Scripture tells us: "As many as received Him, to them He gave the power to be-come the sons of God." You have re-ceived Him every one of you when you were little infants in the arms of your mothers and were brought to the font to be bantized. You ware made mathematic what is this will a but Lastly. What is the will in those that are converted to God ? What is the will? We have in us a power of originating our own actions. The cattle and the beasts of the field have no will; they have the power of rising up or laying down, of eating and drinking, but NO WILL, BECAUSE THEY HAVE NO REApower to become sons of God, and to grow up in obedience, in love, in purity, and in piety and perseverance, till you inherit God created us to His own image, and

the chief sent word that he wanted a new tent. McCook dispatched an agent to see what condition Colorow's tent was in : the report was that he did not need a new tent, and McCook accordingly refused. In the afternoon, while the Governor was in his office. Colorow came in half drunk, with a revolver in his hand, and going over to where McCook was writing sat down. The Governor took in the situa-"McCook liar !" said Colorow. The Governor went on writing. Wate the the town of the situa-tion at a glance, but did not look up. The Governor went on writing.

## JUNE 7, 188

JUNE 7, 1884.

against God filled the world with a mul-titudinous opposition against God. The wicked cannot rest, but cast up, like the troubled sea, mire and dirt. Such was the condition of the will of man marred by sin. What is the will as our Saviour restored it? Why did He take our humanity and our manhood upon him ? Man had sinned against God, and it was only just and right man should make a proputation and stone for man's sin. He

proputation and right man should make a proputation and atome for man's sin. He took our human life, a human heart, and human blood, that he might shed that precious blood and lay down that human

precious blood and lay down that human life—for the penalty of sin is death, and he paid that penalty by which price He redeemed us. Our humanity, our man-hood, our heart, intellect and reason were all marred by the fall of Adam, for sin had defaced and destroyed the perfection of human nature. If, as I said, THE WHEEL AND HELM ARE BROKEN, the ship is wrecked. I told you the will

THE WHEEL AND HELM ARE BROKEN, the ship is wrecked. I told you the will is the helm, and it was that will, the helm of the soul, which was wrecked and ruined by sin, and our Lord, therefore, when He

by sin, and our Lord, therefore, when he took our human nature, took a heart and a will and made it perfect in Himself, and Defied it, because He is God, and that nature was restored to a higher perfection

hature was restored to a higher perfection than it was when God created it, for, in the beginning Adam was a man, and no more. The Christ Incarnate, the second Adam, is higher than the first, therefore, the will was restored and elevated to a Divine perfection because Defield by the

Divine perfection, because Deified by the Person of the Son of God. Lastly, what

the outlines of Hi The Cardinal then e marks of a sou the knowledge of full meaning and the Church of God what that whole re given us is ? Som Scriptures. Is the world in which the or Holy Scripture FROM THE PALACE

THE COTTAGE There is not on t people who possess God as we do, and which there are so lictory Christianity interpretations of not go on with this it yourselves. Tha Word of God, but preted in the true not Scripture exce the true sense. As his will if his execu wise than he himse Scripture ceases to cept when it is in the will of God. 7 tament when the r ity was given; Chri and believed in tw before the New Te into a book. Chr to the New Testam from that book, and and, therefore, to though it be the W altogether to the I God has revealed The Church of Chri the Holy Scripture ment were written. they recognize th Church. How coul to the Romans IF THERE WAS NOT How could there be thians if there were How could there be Church in Asia Mi Church there? Con patient reference this, but people don fore, are we to know fore, are we to know revelation through Pentecost? I answ one living witness ou He said, "Thou art rock I will build My one living witness th all the world that of which is made up which, till to-day, ru beginning, has taugh in all things, but in wish to know what ginning, read the li living Church of G written by the Hol thew, Mark, Luke, pen to parchment. hear that Living V selves to that Divine have no human guid Divine Teacher, the Himself, of whom our heareth you heareth says: "Whosoever sha the Lord shall be save call on Him in whom lieved ? Holy Script who are led by the are the sons of God what it is to be led. by the hand to lead will to follow, I am r not willing; I have ty out and one within. told of old, "Thine e saying behind thee. th you in it that you tu right." There shall voice which shall spea and that is the voice all the world. Anoth of conscience, illumi the Holy Ghost. St. Pa God have the witness

## How He Deposed a Chief.

Governor McCook caused the deposi

gave us an intelligence and will like his own, and as God has a supreme and sovereign will by which He originates all His own actions, and our creation was one of those actions which sprung from the free will and the love of God ; so he has given to us the power of originating our own actions. We may do this or that or we may leave it undone. This is the

kingdom of bliss. When you received that you received a power, if you have the will, that will enable you-though you have many infirmities and will com you nave many infimities and will com-mit many venial sins—to never separate your soul from God, and, if so, there will be eternal life in you even now in this world. We can very easily

Whenever cases have arisen, there themselves trials and crosses, and chilled seems a want of a clear code, defining rights, powers, duties, and obligations, with the distinctness of the Code Napo the very life of the Church they were in-tended to foster. A decree of the Pro-paganda, March 18th, 1834, established a plan by which in case of a vacancy the bishops of the province were to nomineon ; with classification of the clergy grades; regulations as to the appointto nomin-This was ment to each; a distinct statement of offences, and the punishment for each on ate three priests to the Pope. This was to be done in a Provincial Council, in conviction by a recognized tribunal, in suspension, loss of grade for a longer or case one was to be held within three months after the death of the bishop of the vacant see. Each bishop was, more-over, to leave under seal the names of three priests whom he deemed most suspension, loss of grade for a longer of shorter period, providing for appoint-ment to inferior positions after a specifiel period spent in some religious house. If it were possible to lay down all this clearly and distinctly, much of worthy to succeed him. This list was to be transmitted to the archbishop of the province after his death. Both lists were to be forwarded to Rome. By the 6th decree of the 1st Plenary Council, renewed in the 6th decree of the 8th Provincial Council of Baltimore, each the confusion, delay, and uncertainty which now environ every case that come before the courts would disappear. present nothing can be more confused or confusing than the opinions of those bishop was urged to appoint ten or twelve councillors, not all to be consulsummoned as canonists to apply the canons of the Church, as underst ted on every matter, but who all, in case other times and countries, to the affairs of the Church in this country at the preof his death, were to forward to the Archbishop of the Province a list of those sent time ; canons based on a condition of affairs where churches were already whom they deemed most worthy of the built and endowed, the clergy paid by tithes, and the duties clear and limited, but which can apply here in many cases decree of August 10th, 1850, required the archbishop or senior bishop of the province to notify the other archbishops of the country of every episcopal only by analogy. nomination forwarded to Rome Priests, as financial agents of the par

which was intended to

In 1859 the Cardinal Prefect of the ishes, have often most reluctantly, against their better judgment, had Propaganda consulted the Archbishops and Bishops of the United States in rerecourse to fairs, picnics, excursions, and the like, in order to raise money to build gard to any change that they might deem advisable in the mode of selecting nom-inees for vacant sees; and guided by their replies renewed the decrees of churches or schools, or relieve them from debt. The Second Plenary (Tit, vii., ch. 2) shows the desire of the Church for their June 14th, 1834, and August 10th, 1850, suppression; yet the steps taken have not hitherto checked the perils of soul and body which attend them. but in addition required every bishop to send to Rome once in three years, the

Organizations for the production and diffusion of good books have from time names of priests deemed fit for the epis-copate; when a vacancy occurred the copate; when a vacancy occurred the bishops of the province were to meet in synod or otherwise, and discuss the qual-ities of those to be recommended. The system which obtains in Ireland,

where the parish priests as well as the bishops of the province select three candidates, has found likewise advocates here, and is likely to be urged in the

The methods of securing to bishops a due and equitable salary engaged the attention of fathers from all parts of the Union. In the first Council of Cincin-nati a request was made for a uniform system throughout the whole country. In earlier times the bishop depended on Second San Francisco, decree 4.)

future.

"McCook damn liar!" repeated the ief. Still McCook continued writing, "McCook G— damn liar !" said Colorchief. w, reaching a climax. Nevertheless McCook would not look at him. By this time Colorow had concluded hands. He was there was no fight in the Governor and allowed the hand holding the revolver to

drop at his side. The move was a bad one. In an instant McCook seized his wrist, knocked the weapon away from him, and catching the astonished savage by the neck, kicked him down stairs and nto the street, where a number of Utes Adam sinned against God with his were standing about. With great tact, McCook pointed to the

prostrate and humiliating form of Colorow, and turning to the Utes said : "Color-ow an old woman. Get a man for chief," Then, turning on his heel, he walked upstairs. The next day the mortified Utes denovation of the said of the said of the said of the said the said of th Adam had the daring and the ingratitude to violate the will of God. That is the tes deposed Colorow.

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Sold by Harkness & Co., Druggists, Dun-

dasst. A Celebrated Case. The remarkable case of W. A. Edgars, of Frankville, who suffered from disease of the liver and kidneys so badly that all hope of recovery was abandoned. He remained ten and thirteen days without action of the bowls. Four bottles of Burdock Blood Bitters restored him perfect health, which he had not known for twenty

Holy Ghost ; He was in original justice observed, and more dangerous because more Satanic? It was spiritual sin that and had power and sovereignty over him-self. His will was like the perfect wheel east Satan from eternal life, and that sin was the sin of pride, and how subtle pride is, and in how many hearts it dwells. By self. His will was like the perfect which that governs the ship, and as long as he did not offend, he retained a sovereignty over his actions and over all things, for is and in gourselves you will find out how your will is set. Have you the will to know the whole truth of God ? Every-God set him over all the works of His THE REPRESENTATIVE OF GOD HIMSELF IN body, perhaps, will say yes. Wait a min-ute. There are many who say I have the PARADISE, crowned with glory and honour, and his greatest glory was the crown of light—the reason God gave him. Such we were will to know the truth but I cannot find it. Some, I have heard say, "I don't know; I cannot tell whether there is a God or I cannot tell whether they say, not." Well, I believe what they say, when we were first made. Now, what is the will of man as man has marred it ?

be baptized. You were made members of Christ, children of God, and received

eternal life among the sons of God in the

-though

because if a man turns from the sun he cannot see it; there can be no doubt about that, but whose is the fault? God has not left himself without a witness. Even the heathen can find out God by the things He Adam sinned against God with his eyes open; knowing what he did, he wilfally broke the law, and set up his will against the will of God. It was like crossing two swords, the sword of the Divine will met with that of the created human will when has made. HOW DID THIS GREAT WORLD COME INTO

Did it make itself? No, that is too foolish. Was it eternal? If so, it was God; and the man says he does not know God. If it did not make itself, and was without that there is no sin. The cattle and the beasts have no will, and, therefore, cannot commit sin. All the crea-tures on a thousand hills, all the sheep in not eternal, then it was made, and He who made it and who could make all things, the meadows and the fowls in the air are must be one greater than all : therefore, it does not need much reason to see the exas sinless to-day as when God made them. The whole created world, the sea, the istence of God can be found out of the clouds, and the sky, and the fruits and produce of the earth are as when God things that are made. St. Paul savs, every house is built by some man, and He that made all things is God. As the made them. There is only one part of the creation of God that is sinful; builder is to the house and the house is to only one that is stained, disgraced, and defaced ; and that is the most perfect and the highest and the noblest part—that which is the most like to Himself. That is the builder, so are all things to God and God is to all things. Common sense says at once "That I understand." But there are some who say they cannot understand what sin did in the beginning, and what that, because they start by not believing was the consequence? Adam drove the in it, not desiring to believe it, and Hold Scripture tells us that the heathen world lost the knowledge of God because it liked not to retain God in their knowledge. They had no love for Him, no desire to see

TURNED GOD OUT OF DOORS God departed from him, and in that moment Adam died, because, as I said before, life is union with God, and separ-Him, and, therefore, they could find Him nowhere; but those who desire to know Him, and having in their hearts the love of what is good, let them look at Nature anywhere, high and low, in the sky or in the earth and under the sea-in the creatures God has made, in themselves, in their own reason, which as a mirror reflects the reason of God in their own heart, which as a mirror reflects the love of God in their will and soul, which of eternal life; when one will had offended against God on earth, all the wills that sprung from him, as the first father, were

ble thy wh darkness, and if the thee be darkness, how darkness. If our con light of the Holy Gh Examine yourselves a this: "I would give an to know God and His it in perfection. Wh whatsoever cross I ha ever sacrifice I have His truth are incompa ably beyond them all BETTER TO ME THAN

selves, and our Lord

body is the eye. If t thy whole body shall

AND SI I will buy the truth a will sell it at no temp can make me."

Why the Irish Te

When travelling in that country rather editing the fourth edition Hand-book"), I was s sence of fruit trees where one might exp On speaking of this, t that all trees are the that if a tenant shoul would suggest luxury therefore a rise of stated, the tenant wo improving the value was before the passin which we may hope such legalized brig abolition of rack rent ant may grow and e taste jam without f may grow rhubarb a ings in defiance this is the case, his potash will probably children may actuall From "The Chemistr W. Mattieu Williams,

AF There are oils white, Put up in bottles s But Hagyard's Yello Is the very best oil

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