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THE CATHOLIC RECORD.

To Bachel in Russia. "To bring them unto a good land and a large; unto a land flowing with milk and honey."

To Thou, whose patient, peaceful blood Paints Sharon's roses on thy check, And down iny breasts plays hide and seek Six thousand years a stainless flood, Rise up and set thy sad face hence. Rise up and set thy sad face hence. Rise up and set thy, while ocean-gates To give thee God's inheritance; To bind thy wounds in this despair; To braid thy long, strong, loosened hair.

O Rachel, weeping where the flood Oficy Volga grinds and flows Against his banks of blood-red slows-White banks made red with children's blood-

blood-Lift up thy head, be comforted; For, as thou didst on manna feed, When Russia roamed a bear in deed, And on her own foul essence fed, So shalt thou flourish as a tree When Rush and Cossack shall not be.

JUNE 23, 1882.

When Rush and Cossack shart not be: Then come where yellow harvests swell; Forsake the savage land of snows; Forget the brutal Russian's blows; And come where Kings of Conscience dwell. O come, Rebecca at the well! The volce of Rachel shall be sweet, The deleaner rest safe at the feet Of one who loves her; and the spell Of Peace that blesses Paradise Shall kits thy large and lonely eyes. New York CITY, May 20th, 1882.

NOTES ON INGERSOLL.

BY REV. L. A. LAMBERT, OF WATERLOO, N. Y.

CONTINUED.

is for you to prove that God destined this suffering before you attribute it to him. You should be just—even to God. Whence then the sufferings of this world ?

Crime is the rusult of human libertythough not a necessary result—and suffer-ing is the result of crime. Physical evil is the result of moral evil and moral evil is the result of a perverse use of liberty, which is good in itself. God made man a free agent, not that he might abuse his freedom, but that he might use it to assist him in his beneficent design, which is the happiness of his creatures. But man abused the gift of liberty, and in doing so produced discord in universal harmony. The free agent man proved untrue to his trust. He agent man proved untrue to his trust. He betrayed it, and thus became a victim of the disorder he himself produced. The agent is responsible to his principal, and a failure to perform the duties assigned him brings upon him punishment and disgrace. The pagan philosopher Plato understood this when he wrote: "He (the wrong-doer) is not able to see that evil (suffering) ever united to each act of urong, follows him in his insatiate cravings for what is unholy, and that he has to drag along with himself the long chain of his wrong-doings, both while he is moving along upon this earth and when he shall take, under the earth (in hell we may say) an endless journey of disbonor and frightful miseries."

Evils that are the results of man's per-version of liberty cannot be attributed to the design of God; and those who so atthe design of God; and those who so at-tribute them are as reasonless as the ship-tain for the sufferings which they brought upon themselves by their disobedience to his commands, or as the criminal who at-tributes his punshment to the judge or the jury when it is the result of his own guilt. While admitting the existence of exil.

his commands, or as the criminal who at-tributes his punishment to the judge or the jury when it is the result of his own guilt. While admitting the existence of evils and sufferings in the world, the Christian does not, and is not bound by his princi-ples, to admit that they are the result of the To those who see in man's nature and destiny nothing higher than that of the guilt. While admitting the existence of evils and sufferings in the world, the Christian does not, and is not bound by his princi-ples, to admit that they are the result of the design or plan of God in creating the uni-

CONTINUED. INGERSOLL. "It is somewhat difficult to discern the design of the benevolence in so making the world that billions of animals live only in the agonies of others." COMMENT. Until you prove that God so made the world that billions of animals live on the agonies of others, you are not called upon to discern design or benevo-lence in the agoning state of things. It does not follow because agony and suffer-ing exist that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined in the gand benevo-lence in the agonize of things. It does not follow because agony and suffer-ing exist that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God destined it to be so. It is for you to prove that God set in the sort of the sor

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wars to fe peristable body, but for the greater needs and wants of the imperishable between the mean so to describe the motives which should urge them in the construction of their church. He said: "The diverse which should urge them in the constructed he taberaacte for purposes of Ditte Eacharist, wherein he manifests his describe the work of art." SARNIA LETTER. Sarnia, June 12th, 1882. "Second the taberaacte for commons of Ditte means to enable him to accomplish his undertaking. So zealous were the Israelites for the work, and so enable him to accomplish his undertaking. So zealous were the Israelites for the work, and so enable him to accomplish his undertaking. So zealous were the Israelites for the work, and so grade and plous Father Merey preaching from Acts of the Aposles xv, chap. 30 verse. "And after some days the wave preached the word of the Lord, to stitver and brass, they offered it to the Lord. And the skilful women gave such things as they had spun. And the princes of the tore disconstructure in the share of the done which th Lord had commanded by the hand of Moses." <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> if that the work might be done which th ord had commanded by the hand of Moses.'

played by the Communicants must have cheered the hearts of the good Missioners, convincing them that their efforts were not

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