### MARCH 7, 1885

# SONER ON PAROLE.

Mitchel, the Patriot. nian trees are almost all of of the gum species, lofty and umbrageous, for the foliage nd but ill clothes the huge nd but ill clothes the huge me of the valleys, however, richness of foliage; and along nk, the gum trees are chiefly lled black gum, which makes v head, almost as massive as a beech or sycamore. On the e of the hills are great thickets called by the colonists the a most graceful evergreen a most graceful evergreen ripped at this season of its l-hued blossoms. The air is the fragrance of these gum ated by the flight of parrots wing and radiant plumage, ing through the arches of the inged game. I grow stronger And whether it be the elastic of these mountain wood. r of these mountain woods he tide of life coursing someer through my veins-or onverse of an old friend, the personal identity I had or the mere treading once he firm, flowery surface of our other earth, after two years e barren briny ocean \_\_\_\_\_mother ing vital fragrance forever, ging the censer of her per-a thousand flowers; forever ternal melodies in whispering d murmuring, tingling, bub s-certain it is, I feel a kind vain I try to torment myself f chronic, savage indignation ; here. In vain I reflect that Mr. Gibbon says) how that ll, in a real cell, hulk or dunit these ancient mountains, id shadows flying over their g woodlands, are but Cartha-a walls-that the bright birds, rainbow wings here before "ticket of leave" birds, and "comparative liberty"-in is in every soul of man a at will not let it sink to utter ell said the Lady Leonoraeart is throbbing sorest sam in the forest; am in the forest for its pain, dy Leonora."

ife long I have delighted in tes, rills, fierce torrents tear-ocky beds, gliding dimpled ng a daisied marge. The nurmur, or deep resounding ig roar of running water is of my ears ever hear now the r. Nothing else in this land ands like home. The birds ign tongue; the very trees to the wind, whisper in acthe wind, whisper in ac-wint to me; for your gum tree l hard, horny, polished as the des they have neither upper de, but are set on with the nem vertical; wherefore they ever, let breeze pipe or zephyr t will, never can they whisper, or sing, as do the beeches and of old Rostrevor. Yes, all sounds of nature are alien and -suggestive of the tropic of and the Antarctic Circle the sparkle and the music of Well I know the voice of Well I know the voice of at river; it talks to me, and ods and rocks, in the same dialect wherein the Roe dis me, a child; in its crystaline art and brain are bathed; and its plaintive chime, all the ices of history, of prophecy from the beginning. Not saher was the Thracian Hebrus; vere Abana and Pharpar; not ent and venerable is Father ore the quiet flow of the ver was yet disturbed by the ver was yet disturbed by the e priests of Miroe-before the s yet bred that quaffed the e of Choaspes, the drink of ngs-ere its lordly namesake in of the streams, reflected yet som a Pillar Tower, or heard from its Seven Churches, this

# MARC H 7, 1885.

Londonderry Bells. How sweetly rang the bells when we chased ibe honey bee. And joudly sang the lark to you, love, and to me. When winds of sunny April whispered woo-ingly: Sing, merry! When childhood heard the bells of Lon-donderry. How softly rang the bells when we clomb the misty hill. When we reached the pebbled cradle of the foamy mountain-fill. And pledged our love at noontide when every bird was still: Sing, merry! So clearly rang the bells of Lon-every bird was still: Sing, merry! So clearly rang the bells merry! And sprightly was the dancing henceth the And so the price bells when we clomb the misty hill. Mand pledged our love at noontide when every bird was still: Sing, merry! So clearly rang the bells hence the the misty have bells when we clomb the misty hill. Sing, merry! So clearly rang the bells of Londonderry. And sprightly was the dancing henceth the

So clearly rang the bells of Londonderry.
And sorightly was the dancing beneath the flowered thorn.
And sorightly was the dancing beneath the flowered thorn.
When the little eastern moonlight, like Pietry's goden horn.
But owr way from stile to stile through the fields of whispering corn.
But now the mountain flowers have lost their rich perfume.
So gaily rang the bells of Londonderry.
Bat now the mountain flowers have lost their rich perfume.
And the intervent of their rich perfume.
And the mountain flowers have lost their rich perfume.
Since they took you from the ocean to lay you in the tomb. Never merry shall sound for me sweet bells of London derry.
Bat merrily they'll sound when my heart has passed away.
To the faster near his nets, and the hilimen mowing hay.
To mouthers at their doorsteps, and lovers in the May, Making merry.
Shall chime the silver bells of London.
JOHN KANE, in Irish Monthly.

the May, Making merry, Shall chime the silver bells of London derry. JOHN KANE, in Irish Monthly.

Shall chime the sliver bells of London-derry. JOHN KANE, in Irish Monthly. WHY DOES GOD PERMIT EVIL: WHY DOES GOD PERMIT EVIL: WHY DOES GOD PERMIT EVIL: SERMON BY FATHER ROBINSON. London Universe, Jan. 31. There was a numerous attendance at the evening service at the Pro-Cathedral, Kensington, on Sunday, when the Rev. Father Robinson preached on "The Mys-tery of Iniquity." Selecting for his text the 7th verse of the 13th chapter of St. John, "What I do thou knowest not now; but thou shall know hereatrer," the rev. preacher proceeded to say, What is this John, "What I do thou knowest not now; but thou shall know hereafter," the rev. preacher proceeded to say, What is this great mystery of iniquity? Why does God permit iniquity? I do not know, and no one can tell fully; but God in His infinite knowledge eaw that it would be better to permit evil than not to do so, and we must take refuge in the words of my text. But can we give a partial answer to this question i—can human reason, assisted by divine grace, see any light in the darkness? Yes; and, wonder-ful to say, I am going to attempt to show the angels and men ? No, for there is the and the supernatural order? God has done in the supernatural order? God has done in the supernatural order? God has done in the supernatural order? God has done our redemption. Shall i tell you the most magnificent exhibition of God's power? There it is on the cross, and I will illus-trate my subject from the cross. Round that cross is the extreme of everything— ceive anything more awful? Can the angels or the accumulated intelligence of the angels and men ? No, for there is the and no one can tell fully; but God in His infinite knowledge saw that it would be better to permit evil than not to do so, and we must take refuge in the words of my text. Bat can we give a partial answer to this question *i*—can human reason, assisted by divine grace, see a partial answer to this question *i*—can human reason, assisted by divine grace, see any carbon ful to say, I am going to attempt to show the reasonableness of the permission of ful to say, I am going to attempt to show the reasonableness of the permission of ful to say, I am going to attempt to show the reasonableness of the permission of ful to say. I am going to attempt to show the reasonableness of the permission of ful to say. I am going to attempt to show the reasonableness of the permission of ful to say. I am going to attempt to show the reasonableness of the permission of difficulty about it in one sense. We talk about the presence, the power, and the malice of evil. Every one of these ex-pressions is inaccurate, because by using the terms we make evil something sub-stantial, which it is not. Suppose the sun was shining and I walk along the street, my shadow will go after me. What is that shadow? It is nothing but a deprivation of light; something inactive, thing, but it is not. We talk about the pangs of hunger, but there is no such thing. Hunger, is merely the defect of

not positive. Hunger seems a definite thing, but it is not. We talk about the pangs of hunger, but there is no such thing. Hunger is merely the defect of food. In the same way there is nothing positive or substantial nevil. Evil is merely the defect of good. Therefore people are wrong in INQUERING WHO IS THE AUTHOR OF EVIL, because there can be no author of that which is not a substantial thing. Some one will say God knows the evil that is going to happen, and because He allows it He is the cause of it. Suppose a father allows a riotous son to do a certain thing, happens, not because God knows it will happen. Will anybody deny that I can move my hand in which direction I the matter? I am free, and I tell you I do not know which way I am going to move this hand, but God does. You will say God might prevent it. Why does He not do it? How is All to prevent it? You may say He is all-powerfal. What do you mean by preventing evil ? If God prevents man from doing that which He

# THE CATHOLIC RECORD.

## made us knows we cannot bear it all at FATHER LAMBERT CHALLENGED. columns will prove a refreshing novelty.

Buffalo Union.

Buffalo Union. For upward of two years, Father Lam-bert's sathing review of Ingersol's blas-phemies has been piercing the very marrow of the little Infidel and his applauding gang; and they have since been sullenly vowing vengeance. But how to wreak that vengeance—hoc opus hic labor. To refute the "Notes" they are not able; to remain longer silent they are ashamed. Something, therefore, must be done to keep the "orator of laughter and applause" on his to ttering legs a little longer; and on his tottering legs a little longer; and to lay Lambert's chost that so cruelly haunts the mercenary vendor of infidel persiflage, whithersoever he goeth. Hence hey have scoured the country for a loud. lunged Goliath whose vox et preterea nihil would make the galleries howl and down

the Waterloo Priest with argument / The following challenge from the editor of *The Truth Secker*—an Ingersoll organ which we have often chastised in these columns—seems to indicate that they have found the desired champion at last :

New York, Feb. 6, 1885.

REV. L. A. LAMBERT : At the close of your "Notes on Ingersoll" there is expressed an intimation (rather coarsely worded, however), that you are ready to uphold your faith against

all comers. Now, will you debate orally for three or four nights with Charles Watts ? Place, Buffalo, if arrangements can be

his smirched character. For the statements and conclusions in that book I held myself responsible. I do so still. The conclusions I refer to were as fol-

lows : "We have said enough to convince our

readers that Mr. Ingersoll is profligate of statement ; that he is not to be trusted ; that he is unscrupulous ; that as a logician and metaphysician he is beneath contempt ; that he is a mere galvanizer of old objec-tions long ago refuted ; that he is ignorant and superficial—full of gas and gush ; in a word, that he is a philosophical charlatan of the first water, who mistakes curious listeners for disciples, and applause for approval." (Note on Inservol) new 202 approval." (Notes on Ingersoll, page 202, 7th ed)

These were the conclusions to which I challenged a reply, and to which, so far as I know, none has as yet been made. You will therefore see that you are entirely mistaken in imagining that I made an egotistical and vainglorious challenge to all comers and wished to pose as a cham-pion of Christianity. I am certainly ready to answer for my convictions, but I object to your inference that I stand before the public with a theological chip on my shoulder, daring some one to tip it off.

The question raised by me was not as to the merits of Christianity, but as to the demerits of its loud, pretentious, unscrupulous enemy-Ingersoll-his want of candor, his disposition to misrepresent, his utter unreliability in stating fact and principles, his sophistry and shallow philosophy.

True, I used strong, truth-bearing words, but when your champion calls words, but when your champion calls ninisters of religion "hypocities" he should not complain when he himself is properly labeled. Those who forget the social amenities must not expect to receive them. Infidels of the kind must not be shocked when Christians, annoyed by their insufferable blasphemies, present not the "other cheek" but the other boot. If I mistake not, this misunderstood doctrine of the other cheek, by which the hands and feet of Christians are supposed to be tied, has encouraged a good deal of infidel f bravado, because it leads to the belief that Christians can be insulted with impunity. Christians can be insulted with impunity. I have met some of this noisy kind occa sionally on the trains. They rarely fail to make it known that they are abroad and rampant. They advertise themselves by their loud conduct and noisy, coarse talk; they swell with conceit at their imaginary superior wisdom, and as a rule monopolize the car, shocking the quiet, unobtrusive passengers by their garrulous chattering passengers by their garrinous chattering and blasphemies—the latter being their strong card. When they buy a ticket they forthwith imagine they have hired the car and that the passengers are legiti-mate victims who have no longer the right not to be annoyed. They are too assinine to understand that their most saying which only genius could form, "A THOUSAND DIFFICULTIES DO NOT popular performance in the car is their exit from it. They mistake Christian patience and forbearance for cowardice or MAKE ONE DOUBT. I shall never cease to thank the Cardinal pusillanimity and act accordingly. When in return they receive a little truthful, plain English, they are terribly shocked at its coarseness—the hypocrites. for that saying. It seems a simple thing, but it is the work of genius, I may say of almost unparalleled genius. "A thousand difficulties do not make one doubt," and I You and Mr. Watts no doubt condemn You and Mr. Watts no doubt condemn the disgraceful and vulgar conduct of these impudent and ignorant fellows, but they are, in their little sphere, what Inger-soll is in a broader sphere, namely, the spirit of modern infidelity incarnated and individualized. They are Ingersolls seen through the little end of the telescope. It is well known that Ingersoll, notwith-standing his grashing professions of love ite. Therefore I expect difficulties, and standing his gushing professions of love for his fellow-man, delights in insulting standing, and in the midst of them all a sweet pillow for my weary head shall be the words of our Lord to His apostles, and wounding the most sacred Christian feelings by his shocking blasphemies and "What I do thou knowest not now, but coarse jokes about everything deemed The spirit that results in such conduct cannot be the spirit of truth—nor can such conduct be inspired by the love of truth. Now as to your proposition. I object to an oral discussion for the reason that it thou shalt know hereafter." THE reason why "Myrtle Navy" tobacco has taken so strong a hold upon the smok-ing community is because it is the genuine article. No man has a desire to smoke anything else than tobacco. Even opium gives too much room for loose, indefinite, profitless, and, if with an infidel, blasphe is not smoked for the pleasure of smoking it but for its soporific effects. The desire mous declamation, to which I cannot confor tobacco is, of course, best satisfied by getting the pure article, and when to this sent to be even an occasional cause or party, directly or indirectly. Besides, it smacks too much of gate money and Maris added the finest quality the satisfaction is complete. These two things are com-bined in the "Myrtle Navy." quis of Queensbury rules. If Mr. Watts will write what he has to say and publish it in your paper I will re-ply in the same way. He will thus have Compelled to Yield. ply in the same way. He will thus have the advantage of an audience already in sympathy with him. A little Christian truth souttered here and there in your greatest confidence. Obstinate skin diseases, humors of the blood, eruptions and old sores are cured treme pain never lasts very long together, by Bardock Blood Bitters, which purify it is intermittent. The dear Lord who and regulate all the secretions.

Columns will prove a refreshing novelty. Yours etc., L. A. LAMBERT. Doubtless, the editor of the Truth Secker, and the other Ingersollites, will regard this trenchant letter as adding insult to injury. It is surely not calculated to assuage their wounded feelings. And yet what are they going to do about it *i* One thing they won't do, we venture to pre-dict, and that is to accept Father Lam-bert's offer. They have had quite enough of his terrible pen already.

LADY GEORGIANA FULLERTON LAID TO REST.

None who had the privilege of being present at the faneral of Lady Georgiana Fullerton are ever likely to forget it. Her body was brought from Bournemouth to the convent of the Sacred Heart, Roehampton, on Thursday, 22ad of January, and placed in the centre of the beautiful Convent chapel. A loving watch was kept beside it by nuns until 10 a. m. the next day, when the chapel began to fill with mourners. By 11 it was crowded, and the Mass commenced, the celebrant being a Jesuit. The music was beautifully rendered by the Jesuit novices, who filled the

At the close of the Mass, Father Gall-wey, S. J., preached. He spoke of the large family of Lady Georgiana gathered round her to mourn that day,—that fam-ily, not of flash and blood, but who clung to her as a mother friend and helper made. Time, sometime the last of March or first of April. Time, sometime the last of March or first is text was, "Return, return, that we may behold thee!" (Canticles.) He gave of April. Subjects and arrangement of proposition to be hereafter made. Very truly yours, E. M. McDONALD. To this note, Father Lambert has sent the following characteristic reply : May behold thee !" (Canticles.) He gave us a faint sketch of what her life was, adding that volumes might be written of her virtues, her good deeds, the marvel-lous secrets of her life. He told how by her means the Sisters of St. Vincent de Paul had heen brought into England ; by Waterloo, Feb. 11, 1885. EDITOR TRUTH SEEKER: DEAR SIR-In the closing paragraphs of "Notes on Ingersoll," I called upon his disciples and admirers and all the little whiffets of his shallow school to rehabilitate his smirched character. For the atatematic statematic statemat "passion of giving pleasure to others" which possessed her. The spirit of pov-erty, the docile obedience, the strict mor-tification which were seen in her, and the tears of those who heard him, bore witness

to the truth of his words. Only a few wreaths and crosses of white flowers lay on the coffin; and, seeing the crowds of friends, any one would have expected to behold it hidden under a mass expected to behold it hidden under a mass of fragrance. The Father explained this to us. "Ask my friends," said Lady Georgiana on her death-bed, "not to spend money on flowers for my coffin, but to give it to the poor instead. Let me be buried like a poor woman." And, so far as it was possible, her wishes were respected. None of the pomp of great funerals was around her. Only those who loved her bore her to her grave; and, having loved poverty so much as to have having loved poverty so much as to have been permitted even in her high position in life to bind herself by vow to its prac-tice, it was meet and fitting indeed that she should be laid beside those who had

she should be laid beside those who had forsaken all things for Christ's sake. The sermon over, and the absolutions given, the procession set forth for the nuns' cemetery. First, the long train of nuns: Poor Servants of the Mother of God, Sisters of Charity, religious of the Sacred Heart,—all bearing lighted wax candles. Then representatives of religious orders of men : the black-cloaked Domin-ican and the white-booded Carmelite side by side ; the sons of St. Alphonsus, of St. Philip Neri, of St. Paul of the Cross : dis-Philip Neri, of St. Paul of the Cross; dis-tinguished members of the secular clergy; the Fathers of the Society of Jesus, the Order she loved and venerated above all others. Then came the coffin; the pall

## A HOME DRUGGIST Poyal Canadian Insurance Co TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

## Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer : ---

RHEUMATISM. had an attack Rheumatism, so s Rheumatism, so se-vere that I could not move from the bed, or dress, without help. I tried several reme-dies without much if any relief, until I took AVEP'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSA-PARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARDES." Public. E. F. HARRIS.' River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, was for over twenty vers before this redwell was for over twenty vers before his redwell to Lovell afflicted with salt Rheum in its worst form. Its ulcerations actually covered imore than halt the surface of his body and limbs. Ho was entirely cured by Aven's Almanae for 1883. PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists; \$1, six bottles for \$5. YOUNG LADIES' ACADEMY, YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE BACRED HEART LONDON, ONT. Locality unrivalled for healthiness offer-ing peculiar advantages to pupils even of definitions, all braches, water afford every field wome. Extensive grounds afford every field wome, Extensive grounds afford every full to be advantage to a statistic targe unsurpassed. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary remions are held monthly, Vocal and Instrumental Music form a pro-minent feature. Musical Solvest take place works. Literary remions are held monthly. Vocal and Instrumental Music form a pro-minent feature. Musical Solvest take place works. Literary menions are held monthly. The tait to ground the solvest stake place works in the information of the solvest and ensuring esti-possession. Strict atten-tion is paid to promote physical and intel-lectual development, habits of neatness and sconomy, with refinement of manner. TERNS to solve the solvest of the times, without impairing the select character of the institution. For further particulars apply to the Super-or, or any Priest of the Diocese.

or, or any Priest of the Diocese. CONVENT OF OUR LADY OF Lake Huron, Sarnia, Ont.-This insti-tution offers every advantage to young ladies who wish to receive a solid, useful and re-fined education. Particular attention is paid to vocal and instrumental music. Stud-les will be resumed on Monday, Sept. 1st. Board and tuition per annum, \$100. For further particulars apply to MorHER SU-PERIOR, Box 303.

ST. MARY'S ACADEMY, WINDSOR, ST. MARY'S ACADEMY, WINDSOR, OCATARIO.-This Institution is pleasant.y located in the town of Windsor, opposite De-troit, and combines in its system of educa-tion, great facilities for acquiring the French language, with thoroughness in the rudimen. Lai as well as the higher English branches-Terms (payable per session in advance) in Grandian currency: Board and tuition in French and English, per annum, \$100; Ger-man free of charge; Music and use of Piano. \$40; Drawing and painting, \$15; Bed and bed-ding, \$10; Washing, \$20; Private room, \$20. For further particulars address:-Moritke SUPERIOR. 43.ly

BUPERIOR. 43.19 A 19 BUPERIOR. 44.19 A 19 A 1

A SSUMPTION COLLEGE, SAND-Gawicz, ONT.-The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum. For full particu-lars apply to REV. DENIS O'CONNOR, Presi-dent.

Mcetings.



R. ECKERMANN & WILL

of BURDOCK BLOOD BITTERS.

Exhibited at ALL the important WORLD'S IN DUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organ ave, after most right examinatio en ALWAYS FOUND BES OHEST MONOGEFOUND BES ORCANS The Mason & UPRIGHT PIA PIANOS The MASON & HAMLIN CO ives that every plano of their mak that VERY HIGHEST EXCELLENC

FIRE AND MARINE.

J. BURNETT, AGENT.

Taylor's Bank, Richmond Street. MONEY TO LOAN

AT 6 PER CENT.

J. BURNETT & CO Taylor's Bank, Londe

CONSUMPTION.

MASON & HAMLIN

3

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGD, 149 Wabash Ave. NEW YORK, 46 East 14th St. (Union Square.)

MRGINA FARMS& MILLS For Nate & Exchange. It. B. CHAFFIN & CO., Richmond, Va.

EVANS BROS. **Orchestral Scale** PIANO

Appeals to the highest musical taste. Its tone equals that of a grand, possesses power methods tharshness, and purity without metallic effect. The treble is wonderfully prilliant, and the touch delicate. Will keep in tune four times the ordinary period. Finest workmanship and mechanicism. Each instrument guaranteed. Deal with the manufacturer. Lowest prices. Send for catalogue.

LONDON PIANO FACTORY

73 Dundas St. West.



11 the clog ntocks Bowels, Kidneys and Liver, carrying off gradually without weakening the system, ill the impurities and foul humors of the all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bili-ousness, Dyspepsia. Headaches, Diz-ziness. Heartburn. Constipation. Dryness of the Skin. Dropsv. Dim-ness of Vision. Jaundice. Salt Rheum, Erysipelas, Scrofula. Fluttering of the Heart. Nervousness and General Debilitz; all these and many other simi-

Debilit 7; all

\_\_\_\_\_

shing through its lonely glen hern sea, was singing its mys hese primeval woods.

## and Canadian Bishops.

Boston Republic.

bishops will have a conference fter the Easter holidays with als of the Congregation of the , at which Bishops Moore, and Dwenger of America are attend. This conference will the preparatory sessions held rican bishops at the palace of ganda, over which Cardinal presided, prior to the Baltimore lively correspondence was uring the sessions of the Balti-cil between the Irish and the ishops. It was the desire of ishops to become thoroughly th the modus operandi of the ouncil, with a view of adopting a rule in their future dealings lestions that may be at the plenary council which this year in Ireland.

ormed," continued an Ameri-"that the Canadian bishops red to hold a plenary counci The principal object of their timore last fall was the desire a thorough knowledge of the at horough knowledge of the nd rules guiding the delibera-council. This Canadian coun-soon to be held, will be the Catholic plenary council ever Deuminion of Charde." Dominion of Canada."

g. A resurrection of nature set is taking place. Like the nd you, renew your complexrate your powers, cleanse the life. Ayer' Sarsaparilla is the e for this purpose.

MULSION OF PURE COD LIVER IYPOPHOSPHITES is Excellent des. Dr. ENOCH CALLOWAY, Geo., says: "I have used alsion with wonderful success troubles, also find it has no Summer Diarrhœa of chil-

nothing equal to Mother rm Exterminator for destroy-No article of its kind has atisfaction.

You may say he is an interventing evil ? If God do you mean by preventing evil ? If God prevents man from doing that which He chooses, He takes from man that which He gave him, the gift of free will. God has made one creature far above all the the say and evil the say of the say and yet all the time they are doing the will of God. What a wonderful thing is the power and What as wonderful thing is the power and ing. In the Wisdom of Solomon there is a remarkable passage where the inspired writer says, "Thou dost reverence the creature of Thy hands." What has God done to reverence man? He has given bim the most wonderful gift He could have bestowed on him, and that is a free will. This is His reverence He has made. Will you say that because that

of his abuse of that magnificant gift man is not to have it? Free will means that God allows us to do good, but evil if we choose it. That free will is the grandest choose it. wift of God to man, and yet some men try to make it out an evil.

THIS IS A WORLD OF SORROW,

but people make a great mistake about it. We talk of the "amount of human would add, for my own part, that a thou-sand difficulties make it the easier to besorrow," "the surging tide of human mis-ery." Are not these common expressions? lieve, they are positively the nourishment of faith. God is beyond us; if we could understand everything about him we should understand God, and thus we There never was a greater mistake. Suppose in the middle of this church there was a mighty tank, and a hundred vessels should make Him finite and He is infin of water at its sides. Empty them all into the tank, and you have a mighty their presence makes one believe. Diffi-culties must come to our limited undertotal. Can we empty out the misery of one total. Can we emply out the misery of one soul into something and get all the souls in this world to empty their sorrow into the same thing and pile up that sorrow, and then say it is a mighty aggregate of the sorrow of humanity? It is all false from

beginning to end; human sorrow is the human individual misery of one soul; you cannot talk about the sum total in such a matter. If you do you are wrong in your philosophy, you are wrong in your arithmetic, you are wrong in everything. We are so much in love with ourselves. We write to our friends and say, when we are in trouble or in grief, "Oh, you have no conception of how sad I am. I thought heart would break." Oh no, it wont : my heart would break." On no, it wont : take care of letter writing, it is often a monstrous deception of ourselves. We desire to make ourselves heroes in trouble; and therefore we make these exaggerated statements. Human misery, then, is not so great as we would make it out. Exdevoted servants; for she, a kind and loving mistress, was rewarded by faithful and vigilant service. All her household loved her. Nearly all her domestics had been many years in her service ; some had passed a lifetime with her. When we issued from the cloister we

found that a white frosty mist pervaded everything; but when, after the quarter of a mile's journey through the grounds was over, we all stood round her grave, the sun came out with an extraordinary effect. The earth was indeed a land of mists and shadows; the bare trees, with white mists clinging to them, looked ghostly and weird; and then above in the heavens was the sun, a round golden orb shining down on us-fit token of the love that enlightens, warms, and strengthens us as we pass through this vale of tears ; bidas we pass through this vale of tears; but-ding us remember that we were laying only her poor earthly tabernacle in the grave; that she had passed into eternal light; that she was waiting for us on the eternal shore.

And so, with many a chant and prayer, we laid her to her rest, and slowly turned away, knowing that never should we look upon her like again ; and with one prayer in our hearts-that we might so fashion our lives on the pattern she has left us that we may meet her again in everlasting bliss. A FRIEND.

It is no Wonder

that so many people sink into untimely graves when we consider how they neggraves when we consider how they neg-lect their health. They have a disordered Liver, deranged Bowels, Constipation, Piles or diseased Kidneys, but they let it go and think they "will get over it." It grows worse, other and more serious com-plications follow and soon it is too late to save them. If such people would take Kidney-Wort it would preserve their Kidney-Wort it would preserve their lives. It acts upon the most important organs, purifying the blood and cleansing the system, removes and prevents these disorders and promotes health.

A. Maybee, Merchant, Warkworth, writes: I have sold some hundreds of bot-tles of Dr. Thomas' Eclectric Oil, and it is pronounced by the public "one of the best

Albion Block, Richmond St. Members are requested to attend punctually. ALEX. WILSON, Pres., C. HEVEY, Rec. Sec. professional.

ELECTROPATHIC INSTITUTE **WAX BLEACHERS & REFINERS** 232) Dundas street, London, Ontario, for the treatment of Nervous and Chronic Dis-eases, J. G. WILSON, Electropathic and Hygienic Physician. CHURCH CANDLES.

M'DONALD & DAVIS, SURGEON M Dentists, Office: - Dundas Street, 3 doorseast of Richmond street, London, Ont. DR. WOODRUFF, OFFICE-Dqueen's Avenue, a few doors east of Post Office. 38.1y J. BLAKE, BARRISTER, SO-

licitor, etc. Office-Carling's Block, London. B. C. McCANN, SOLICITOR, Etc., on real estate.

RUPTURE st and best with a spiral nvented. Never tips or ild, and eigh

Pat'd U.S. June Pat'd Canada De Office, 23 Adelaide street East, Toronto, Ont. Plea this paper.



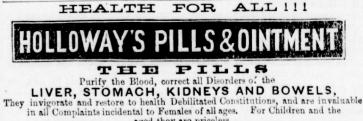
R. ECKERMANN & WILL.

Syracuse, N. Y. For sale by D. & J. SADLIER & Co., Mont-real, P. Q; THOS. COFFEY, London, Ont.

.

N.

the second



aged they are priceless. THE OINTMEN. Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcere. It is famons for Gout and Rheumatism. For disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manutactured only at Professor HOLLOWAY'S Establishment, **78.** NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON. and are sold at 1s. 14d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each Box or Pot, and may be had of all Medicine Vendors throughout the World. **57.** Furchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street London, they are spurious.