### BOLL

CONTINUED FROM PAGE THREE.

in your way is insurmountable, for you must admit that science is progressive, and the "results reached by the human mind" must go on a sort of sliding scale to keep up with the progress, and this progress will continue until the Angel of Eternity calls the muster roll of time. Therefore, at no given time can you say that any given re-sult is the last word of science on the subject. But you will ask: Is not the ernican system sufficiently estab-Copernican system summer Scriptures lished to test the truth of the Scriptures by it? I answer No, and for the following reasons: Science has not yet passed an ultimate judgment on it. It is true that the system accounts for all the astronomical phenomena ob-served up to the present time. But this fact does not demonstrate its truth, for the Ptolemaic system accounted for all the phenomena to the satisfaction of scientists up to the time of Copernicus, who excogitated what we believe to be a more perfect system, and ren dered incalculable service to science enabling it to account for all the phenomena observed in the new fields

AN AGNOSTIC FOR ONCE. Now as the Ptolemaic science would have erred in saying that science had said its last word in formulating that ancient system, so the scientist of today risks falling into the same error en he assert that the astronomica science has given its ultimate judgmen in the Copernican formula. justified in saying is that this formula is the latest, but not the last word science may have to say. But has it not been demonstrated? No, it has not! To demonstrate the truth of the Copernican system three things are necessary: First, that it accounts for all phenomena observed up to the pres-ent. This first is granted. Second, that it can account for all possible phenomena that greater experience, wider observation and more perfect in-struments may open up to human knowledge. No scientist of to day can say that it can do this, for proof of this is in the nature of things impossible, as a moment's reflection will make evident. And, third, that no other pos-sible system can account for the phenomena of the science, past, present and future. This requirement is equally unprovable. Therefore the truth of the Copernican system has not been demonstrated. But is it not true? Here I will for just once play the Agnostic and say I don't know. This is the only world I was ever in and I am some provincial, at least I think I am, but I also think I don't know for certain; that is to say, I think that I think that I think that I t-h-i-n-k t-h-a-t I but I'll not try to ride an Agnostic hobby again, it jolts worse than a wild mustang.

Of what value then is the system? Will you reject it in the face of the science and learning of the day? No, I look on the system as a miracle of human genius, as of immense value to mankind, and that the probability of its truth is as a million to one, but as long as that one remains the truth of the system is not demonstrated. This one probability must be eliminated, then the fact remains as a million to nothing. The presence of this one probability against the million, however, does not prevent the system from being useful for all the affairs of life in this world. Why then may we not compare its results with the Scripture? compare its results with the Scripture? position of Queen of Heaven!' It I will tell you. The uttered word of reminds him that "Judas Iscariot was the Supreme Being, the absolute Truth, must be necessarily true, for it is a contradiction in terms to say or think that the Perfect being could utter an untruth. Here, then, we have a necessary truth, a truth that cannot not-be. In the Copernican system we have a most probable truth, a million or ten million to one—that fatal one which makes the Copernican probable truth

one that can not-be.

TWO KINDS OF TRUTH.

astronomic probable truth i empirical, experimental, as all the results or conclusions of the physical sciences from their very nature must be. The difference then between these two truths is this. The former is a truth that cannot not-be, necessary truth The latter is a truth that can not be, acontingent truth. It is evident that the first isof a higher order than the

Now, with this explanation we can see how absurd it is to make a truth of a lower order the measure of a truth of a higher order, or to make a most pro-bable result of science the measure and touchstone of the veracity of the Supreme Being, if these two kinds of truth should appear to come in collision. I say, should appear to come in collision, for a real collision between the true results of science and the word of God is impossible since the Supreme Being is the origin both kinds of truth revealed and the natural-both kinds of existences, intelligences and matter, and He, the Absolute Truth, canno

contradict Himself. The conclusion from all this is that when there appears to be contradictions between the inspired word of God and the true results of science we must conclude they are only apparent, not real. And when a real contradiction exists, science must re-adjust its data. To illustrate this let us suppose that the Scripture in so many words clearly and capticity condemned the Copernican system as erroneous. What then? Why, I would immediately conclude that in the probabilities of ten million to one, the one had won, and that

18 19

TATHER LAMBERT AND INGER- science should direct its energy to working out the true system that would account for all phenomena past, pres-ent and to come. But, as a matter of ent and to come. But, as a matter of fact, the so-called contradictions harped on by the Agnostics are only men in buckram and Kendal-green.

THE BIBLE IS INSPIRED.

Now after this long and dry-as-dust, but necessary digression, let us go back to Mr. Ingersoll's argument, which was that it is impossible that the Church has been the friend of

Ingersoll - Let me show you how this is impossible. The Church accepts the Bible as inspired.

Lambert-Yes, I admit all that and that if the true meaning of the Bible contradicts a "result reached by the human mind," that result must be abardoned and the human mind should try again, for it knows it makes a many blunders and that latest result is one of them. Just here it strikes me that in the

long explanation above I left out one possible meaning which you may have attached to the phrase, "results reached by the human mind." You may have meant what Christian philosophers call the sensus communus, or common con-sent of mankind. If you meant this, opened up by the telescope and other it is equally useless to you, for the more perfect instruments used in astron common consent of mankind does not affirm the Copernican system. On the contrary, the great majority of mankind in the past as in the present knew nothing whatever about it, "the results reached by the human mind tells them nothing about it. It is only within the pale and influence of Christian civilization that the Copernican system is known and taught. act probably never occurred to you. But let us return to the point from which we have wandered - by the way, what a vagrant spirit takes possess of one when meditating on Agnostic philosophy. Your point was to prove that the Church plus Bible was an enemy of the sciences. But as we have been rambling somewhat, suppose you state it again that we may have another shot at it.

But our audience may be weary, and e will let them go, with the understanding that there are many interest ing matters to be discussed in our next onversation. L. A. LAMBERT.

TO BE CONTINUED.

#### CATHOLIC CONTROVERSY.

The Queen of Heaven and the Continuity of the English Church.

London Catholic News.

It is becoming fashionable for the Ritualistic sect of the Anglican heresy to assume in newspapers, letters and conversation that every expression about the Mother of God which it con siders extravagant is the outcome of nodern Roman Mariolatry. Every thing offensive can be traced to St Alphonsus and his Glories of Mary, and had no counterpart whatever in the ancient and perfectly ideal English Church, which had never heard of the Pope, and always kept St. Mary, place. We have been shown a letter Ritualist of this type to a sister who by the grace of God has embraced the Catholic faith. A considerable part of this letter is devoted to a passionate vindication of the Continuity theory, but in the very beginning the claims of the Catholic Church are summarily dismissed: this Continuer of the early English Church cannot "believe in the Divine presence in the Church which has elevated the Blessed Virgin to the

estate !" There are many answers a Catholic might give to such a person, including the obvious one that the Church has never dreamed of elevating God's Blessed Mother to any position: a Domino factum est istud, et mirabile est in oculis nostris, Ps. 117, v. 23. But one prefers to ask whether the early Engish Church, so dear to the hearts of the continuators, had the Divine presence; or whether, after all, they are coming round to the pious opinion of the Homi lies, that for eight hundred years and more before the blessed Reformation it was drowned in damnable idolatry; For certainly the title of Queen of Heaven was one which it delighted to give to the great Mother God. Here

are a few examples: Alcuin says: Thou art the Queen Heaven, the flower of the field, the lily of the world. (Alcuini Op. t. ii. p. p 223, Ed. Frob.)

A deed of Athelwulf, A. D. 944, calls her "Sancta Maria, Regina Gloriosa." An Anglo-Saxon hymn, probably of the 9th cent., says: "The highest in the heavens . . . . say and sing that thou Lady art. . . . of the

glory host." (Codex Exoniencis, translated by B. Thorp, pp. 17-19.)
Alnie (10 general) Alpic (10 century) says: "She is the Heavenly Queen." (Hom. v, ii., p. 23, ed. Thorpe.)

St. Anselm on the Assumption, says:

p. 253, ed. Gerberon.) St. Aeldred (12 cent.) says: "She, the Queen of Heaven, who carries God within her." (Serm. viii. in Mignie's

Patrol., exev.)

14 39) of the first half of 13th century,

Nou thou art in hevene quene. And what could be more beautiful than the old carol of the 15th century, published in Wright's Songs and Carols:

Now is born that Babe of Bliss. And Queen of Heaven His mother is, And therefore think me that she is Redemptoris Mater.

After to heaven He took His flight, And there He sits with His Father of Might, With Him is erowned that Lady bright, Redemptoris Mater.

Other and still more beautiful examples of early English devotion to great Queen of Heaven may called from Father Bridgett's charming little book, "Our Lady's Dowry, a work which should find a place of he book shelves of every lover of the early English Church, and which we earnestly recommend to such implicit believers in Dr. Littledale's untruthful rubbish as the writer of the letter mentioned above. They will learn from it a great deal about the "Elevaion of the Blessed Virgin to the posi tion of Queen of Heaven," and perhaps it will give the fact that "Judas Iscariot was once an Apostle, and fell from his high estate" a more obviou but less comfortable application.

#### FIVE-MINUTE SERMONS.

Passion Sunday.

The Blood of Jesus Christ His Son cleanseth us from all sin. (1 Ep. St. John i. 7) We all know, my dear brethren, that when a man is born into the world he is born unclean before God. He is then so unclean that he is not fit to associate with the sons of God and heirs of the kingdom of heaven. He is then so unclean that he can never be anything but an outcast from God until he is made clean.

Is there any way in which he can be Yes, for when he is baptized he is made a new creature; he is cleansed from the stain of original sin, made a child of God and heir of the kingdom of heaven. He is then so pure and holy that if he die immediately he will go, to a certainty, straight to heaven. For baptism straight to heaven. For baptism applies the Blood of Christ to his soul and he is become truly clean. But suppose he does not die immediately after baptism, how is it with him then If he keep his baptismal innocence, s far as never to commit a mortal sin, he still has a right to go to heaven. He can then demand of God permission enter heaven.

Can he, however, demand this per mission to enter heaven immediately after his death if he has committee only venial sin? That depends entirely upon his contrition at the moment of death. If he is not so sorry for all his sins that his contrition is perfect, then he can't enter heaven mmediately, but must go to purgatory to be made perfectly pure, so that h taken into heaven.

I have said that baptism applies the Blood of Christ to the soul and makes man pure and innocent. Now, bap tism is a sacrament. It is the first or and is necessary to salvation. With out it no man can enter heaven, no even purgatory, for the purgatorial state is the first and blessed and holy souls who must go the heaven in the end. But the blood of Christ is applied to the soul of man in other ways, although baptism must come in in the first place.

In what other ways is the Blood of Christ applied?

First, by the Sacrifice of the Mass For by the Mass we repair our sins get grace to keep from sin, and make our purgatory shorter in consequence He who hears Mass daily makes the best prayer that a man can make, and he is more certain to have his pray answered. He also helps the living and the dead, and brings down upon himself and his own special graces from God.

Secondly, the Blood of Christ is applied to our souls by the sacrament of Penance. Men defile their souls by sin, by mortal sin after baptism. He who receives the Sacrament of Penance worthily-that is, with true sorrow for all mortal sin, with a firm determination to lead a good life and repair the wrong he has done—that man receives again the grace of God that restores his soul to eternal life.

Thirdly, in Holy Communion we re ceive the Body and Blood of our Lord Jesus Christ in a hidden manner, but in deed and in truth. The consecrated Host is the eternal and ever-living God Himself. You know, my dear brethren, the strength of this divine How it gives new energy to the soul, destroys the power of concupis cence, banishes, or at least weakens, temptation, always giving us the grace to hold our own against the world, the flesh and the devil. And there are Catholics who refuse to make

this Communion once a year!
But there is one thing that ought to be said here. A Catholic ought never to consider as useless, or as almost use less, any one of the sacraments. This too many do as regards confession They underrate it. They think, "And now Mary is exalted above the choirs of Angels." (Hom. 9. Op. t. i., go to confession. Now this is a grave error. One is not obliged to go to Communion every time he goes to con-fession. Those who cannot go to Mass Archbishop Baldwin (12 cent.) says: nor Communion, on account of their business or employment or work keep-"She surpasses all, she the Queen of the world, the Mistress of Heaven." fession very often during the year the world, the Mistress of Heaven."
(Idem., cciv., p. 467.)

Peter of Blois, Archdeacon of Bath (12 cent.), on the Assumption says:
"Let then the Angels rejoice, and go to work again. If he but made an ar-

#### A PRETTY PORTRAIT.

Good Queen Bess" as a Scotsman Sees Her.

Reviewing a lately published life of Queen Elizabeth by Mr. Beesly, Mr. Andrew Lang says: If Elizabeth had no heart, in an

amatory sense, and if she encouraged Leicester, without even the excuse of passion, to dangle about her till his wife jumped down stairs and killed herself, we must, like Keats, feel con strained to use "the word Minx."

The Minxhood of Elizabeth, which was staring, detracts from her states-womanhood, which was successful, but eminently shabby. It is not historians who teach history; it is poets, novelists, anecdotists. Shakespeare's Elizabeth is so manifest as a loyal and poetical fallacy that she lives less than Rosa lind and Beatrix, is less real than these daughters of dreams. Scott has created the popular Elizabeth in "Kenil-" a portrait spirited and not unworth. favorable. But about most minds, not professedly historical, hangs the opinion of childhood, that Elizabeth was a spiteful, plain, painted woman who abused her Royal opportunities to flirt, to jilt, and to cut off Queen Mary's head out of jealously of her beauty and the passions which she inspired. Even on the second page of Mr. Beesly's book, Elizabeth begins flirting. Aged only thirteen, she paid a visit to the Queen Dowager, who was " not out " when Henry VIII., died. This worthy widow, letting no grass grow unde er feet, married her old lover, Thomas Seymour, a few weeks after the demis of the English Chaks, the bluff monarch who offed with everybody's head. Elizabeth instantly began to firt with the husband of her stepmother, to romp," Mr. Beesly says, but this omping "was of such a nature" that Katharine "sent her away somewhat abruptly." Katharine died and then the Admiral thought of marrying hi old love, Elizabeth, aged about four teen. However, they offed with his head, and this tender idyll came to an

says, never really spoke, and her tem perament, if she had one, was unde perfect control. So "she never ha een nor will be regarded with enthusiasm by either man or woman," except the late Canon Kingsley, who was enthusiastic about the East Wind. Statesmanship in those old days wa simple but difficult. It consisted in keeping your own head on, cutting your relations' heads off, marrying them when convenient, and, when possible, divorcing them afterwards. Thus the Lord Admiral wants to marry

uncomfortable close. Elizabeth seems to have been more than usual calm." When she heard that the Admiral's head was off his epoles (as the other

Prince spells it), she said: "This day

dies a man with much wit and very

at fifteen. Her heart, her biographer

little judgment.

his widow's step daughter. "Here's to the maiden of blushing fifteen," he cries; immediately after. here's to the widow of fifty." Mary wants to cut her sister's head off, with no prejudice against burning her, but Elizabeth had "conformed" to the Catholic verity, while it was, if we may say so, "on the job." Afterwards "that bright accidental star, Queen Elizabeth" as the translators of Afterthe Bible put it, was a Protestant Princess-Protestant, but not too Protest-

It is really difficult to be serious with these people. "Elizabeth was so habitually regardless of truth that her statements can be allowed little weight when they are improbable." "Excuse an early friend, says the Chevalier Strong to his patron, "but I believe you would rather lie than not." The Queen brought in Protestantism, but told the Spanish Ambassador that she was a Catholic, and coerced. "Who was there to coerce her?" asks Mr. Beesly. Who indeed?

For the rest, the statesmanship o Elizabeth was mainly confined to obey ing the diplomatic suggestion: "Can't you do nothing?" She saw that the European Powers were in relations se delicate that she could always trim the balance, and she trimmed it. Nobody was ever less of a "Jingo" than this Maiden Queen. Her love affairs are egregious. She jilted everybody, all her lovers, and all her lovers were laughing at her. Her behavior in getting Mary executed, while throw ing the blame on subordinates, wa of a perfidy so feline and ferocious that the frank assassins of the must have blushed for her. Beesly is fair to Mary, granting his opinion of her guilt. Mary was huopinion of her guilt. Mary was hu-man. Elizabeth was inhuman. But she had courage, and she had humor; if she loved any one she loved sweet Jack Falstaff. Moreover, there is no denying that she was successful, and her success was due, not to luck but to worldly wisdom. In her last days she dared not go to bed, for there saw her body exceeding lean and fear-ful in a light of fire."

A Fashionable Drink. Menier Caocolate is a fashionable drink. Die you ever try it? Send postal card for sample and directions to C. Alfred Chouillou, Montreal and directions to C. Alfred Chouillou, Montreal.
Rev. J. B. Huff, Florence, writes: "I have
great pleasure in testifying to the good
effects which I have experienced from the
use of Northrop and Lyman's Vegetable Discovery for Dyspensia. For several years
nearly all kinds of foods fermented on my
stomach, so that after eating I had very distressing sensations, but from the time I commenced the use of the Vegetable Discovery I
obtained relief."

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#### Bigots Rebuked.

Rev. Lyman Abbott, D. D., the late Henry Ward Beecher's successor in Plymouth Church, administered a stinging rebuke to the bigots and cranks who proclaim to the world their purpose to destroy the Catholic Church. 'I cannot understand," he said, "the folly of men who would Roman Catholic Church in this country." John Jay, Dr. Miner, the Committee of One Hundred and the unsav ory Fulton are the conspicuous person who are guilty of this folly. head of the Catholic body in this coun

try the Plymouth pastor said "Thank God for Cardinal Gibbons Long may he wear his red cloak and his red cap, and if there should be an election now, and you and I could vote, I would vote to make him the His word, flung out with cour age and strong significance, has don more than any other word in this country, by politician or by preacher, to make the leaders of the Louisiana abomination call a halt and at least pretend a retreat. God give us coun age to turn it into a rout." What a contrast between this broad Christian spirit and the narrow, sectarian view of the Knowing-Nothing cabal that ingraced and degarded "escapes exponents of anti-Catholic doctrines !-Boston Republic.

#### Blessed His Mother First.

A touching incident marked the consecration of Bishop Horstmann, in Philadelphia, the other day. At the close of his sermon, Archbishop Ryan addressed a few words personally to the Bishop-elect. "May you be ever, as you have been in the past, the sentinal of the sanctuary," he said: "You are soon to give us all your blessing, but first of all, let the first blessing of your episcopacy be bestowed upon your mother, who is present here to-day and is justly proud of her son." Every member of the vast congregation gazed expectantly at Bishop Horstmann, when, after the mitre had been placed upon his head, he passed down from the altar and paused in the centre aisle before the first pew. A tall, gray haired woman, her eyes beaming with such a proud love as shines only in a mother's eyes, arose to receive his first blessing. The blessing done, she threw her arms impulsively about his neck and kissed him. All were affected by the touching scene, and many a hand kerchief was raised to tearful eyes throughout the immense cathedral. New York Tribune.

#### MEDICAL HINTS. Cure for Dyspepsia.

As is well known, this troublesome complaint arises from over-eating, the use of too much rich tood, neglected constipation, lack of exercise, bad air, etc. The food should be thoroughly chewed and never bolted or swallowed in haste, stimulants must be avoided and exercise taken if possible. A remedy which has rarely failed to give prompt relief and effect permanent cures, even in the most obstinate cases, is Burdock Blood Bitters. It acts by regulating and toning the digestive organs, removing costiveness and increasing the appetite and restoring health and vigor to the system. As a case in point we quote from a letter written by Miss L. A. Kuhn, of Hamilton, Ont.:—"Two years ago life seemed a burden. I could not eat the simplest food without being in dreadful misery in my stomach, under my shoulders and across the back of my neck. Medical advice failed to procure relief and seeing B. B. B. advertised, I took two bottles of it, and have been entirely free from any symptoms of my complaint since."

This gives very conclusive proof of the efficiency of this wonderful remedy.

efficiency of this wonderful remedy.

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C., writes: "Dr. Thomas' Eclectric Oil is the
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medicine without getting any benefit, until I
used Dr. Thomas' Eclectric Oil. It has
worked wonders for me, and I want another
sunnly for my friends, &c."

supply for my friends, &c

# "August Flower"

Mr. Lorenzo F. Sleeper is very well known to the citizens of Appleton, Me., and neighborhood. He says: "Eight years ago I was taken "sick, and suffered as no one but a dyspeptic can. I then began tak-ing August Flower. At that time I was a great sufferer. Every-thing I ate distressed me so that I "had to throw it up. Then in a "few moments that horrid distress ' would come on and I would have to eat and suffer "again. I took a

"little of your med-

'icine, and felt much

"better, and after

"taking a little more

Horrid Stomach Feeling.

"August Flower my "Dyspepsia disap-peared, and since that time I have never had the first sign of it. I can eat anything without the least fear of distress. I wish all that are afflicted with that terrible disease or the troubles caused by 'it would try August Flower, as I 'am satisfied there is no medicine 'equal to it."

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THE COOK'S BEST FRIEND

APRIL 2, 1892.

OUR BOYS AND God Sees Everywl

Written for the CATHOLIC Written for the same seen a row of little heads were seen to eager listening style. The tear smiling seemed to god loves you all the white of the same seemed to god loves you all the white You've grown beyond His common seemed to go you must know, my little That fod sees everywhere."

The purity hearts were gay
The purity hearts were gay
The teacher thought twas tin
If morals won the day. bin
Whose chirping aweet and s
Those sink aspectant faces b
With wondering joy did fill. Von each must find a secret Where God does never go, where angel's eye can never Ner you will kill your little The come in haste to me, And one will tell the dark yor That God can never see."

The teacher waits; the mome In walk his charges five. And of them all, but one did I list the bird alive. Some old of he igos, dark wir Another found a cave where light of day did never Nor angry winds did rave.

Then turns the teacher to the Ablue-eyed boy of seven, Whose cherub face and precoming the condition of the Detroit, March 21, 1892.

CRONIN'S G.

It was a still, clear, col heat of the Maine woods. drew her frayed shawl cl and and shoulders as door softly and stepped She was very day's work had been har valid mother had need than usual. The dishes had been wa

table reset for breakfast been filled at the ice-er on the mountain road; gruel had been made ; he up ; and Mary had sung another, as she held wasted hand, till sleep aufferer. The girl stood moti

doorstone, and looked the works. Through th doors of the casting-room open this December gleam shone from the re ning through the mou then came a sharp exp superb play of firewor mouth of the furnace. The violent, orange,

son stars did not attraction. It was an old st her heart was too heavy see any beauty in it above the casting roo brick chimney to the which was perched o staging just at the Her father was there

night on-and he had when he came home to tunately her mother v had been spared cruel ar heart stood still as her unch can, without hi the "Good night Mo happy every night. I over the rag mat, and under his breath. He unless he had been dr Poor John Cronin!

liquor and his weak him to drift from or another, from city to State to State, carryi wife and only child quarters of St. Lo Newark, and other centres are woefully a not been for her mother—the little girl—woul world pave narrow, dirty streets sooty sky above, cros

Her mother came ! mountains region, an volted at the wretched called home. The s fertile fields, and cro grandmother's flowerroad, the mountains f vale, the peace the bility-Mary knew her mother's words

A great resolve ha oild's heart to try an peaceful life. "To be stay in one place" wa for. If only her i There came a day t

the began to see her letter arrived from a her father had worke iage, in a Penobsco He wrote of an openi the Katahdin Iron W were ready. When John Cronin all his old love for the to him. He could fe

the gun-barrel, and th in his hand. Before was got together w family from Boston from there to the W Six months had brought new beaut Now and then the ch with its black uns long row of charcos purple-tinted slag, ron, and acres of de

sulphur fumes, and River, leaping from another, and gather