

the sixth century: "Mary was buried near Jerusalem, and over her tomb Helena, wife of Constantine, built a fine church." In the sermons of Andrew of Crete, Archbishop of Jerusalem, we find this allusion to the subject: "O Zion, receive the new Queen! prepare for her a tomb, and enrich it with spices." Gueric of Tournay, in his second discourse on the Assumption, says: "No one doubts that the Holy Virgin was buried in the Valley of Jehosaphat, where her tomb is venerated." Urban II., at the Council of Clermont, A. D. 1095, says: "St. Mary the Virgin died at Jerusalem, and was there buried." The ancient Greek monology thus speaks of the death and Assumption of Mary: "It pleased God to call Mary, His Mother, to Himself: He sent her an angel to announce to her her death. The news filled her with joy. She ascended to the Mount of Olives and there prayed, after which she returned to her house and prepared for her end. Her Son appeared to her. Afterwards a rumbling sound like thunder was heard, and all the Apostles were gathered together, having been brought to her bedside by angels. Having blessed them, Mary expired. They then buried her, and three days afterwards God raised her body, and took her to Himself." Another monology states that "the Apostles saw her rise up into heaven," and that "her tomb was filled with roses." The day of the death of Our Lady is believed to have been August 15th, the day on which the Church commemorates her glorious Assumption. The origin of the feast dates back as far as the fourth century.

LEARN A TRADE.

I never look at my old steel composing rule that I do not bless myself that, while my strength lasts, I am not at the mercy of the world. If my pen is not wanted I can go back to the type case and be sure to find work; for I learned the printer's trade thoroughly—news-paper work, job work, book work and press work. I am glad I have a good trade. It is as a rock upon which the possessor can stand firmly. There is health and vigor for both body and mind in an honest trade. It is the strongest and surest part of the self-made man. Go from the academy to the printing-office or the artisan's bench; or, if you please, to the farm—for, to be sure, true farming is a trade, and a grand one at that. Lay thus a sure foundation, and after that branch off into whatever profession you please.

You have heard, perhaps, of the clerk who had faithfully served Stephen Girard from boyhood to manhood. On the twenty-first anniversary of his birthday, he went to his master and told him his time was up, and he certainly expected important promotion in the merchant's service. But Stephen Girard said to him:—

"Very well. Now go and learn a trade."

"What trade, sir?"

"Good barrels and butts must be in demand while you live. Go and learn the cooper's trade; and when you have made a perfect barrel, bring it to me."

The young man went away and learned the trade, and in time brought to his old master a splendid barrel of his own make.

Girard examined it, and gave the maker two thousand dollars for it, and then said to him,—

"Now, sir, I want you in my counting-room; but henceforth you will not be dependent upon the whim of Stephen Girard. Let what will come, you have a good trade always in reserve."

And so may a man become truly independent.

TRUE POLITENESS.

As regards etiquette, independent thought is absolutely necessary to form the manners of a true gentleman or lady. Your would-be lady or gentleman is for ever anxious about small matters. Their teeth, their hands, their nails, their hair, their whole persons, are always in a condition to offend no one. Their boots, gloves, linen and dress, are faultlessly neat. Such persons have all the externals that ought to stand for an inward virtue. They betray themselves by sneering at shabby people, and showing that they are ashamed of their poor cousins. Not for worlds would they be seen on the street with Aunt Jemima in her rusty alpaca gown, patched boots, and mended gloves. They forget, or rather they have never learned, that true gentlemen and ladies are the most intensely but quietly independent of human beings. In truth, good breeding and politeness are unselfishness in small things and manifest themselves in small sacrifices and concessions, which contribute to the happiness of others. This motive renders the care of the person, attention to health, the modulation of the voice, the control of the muscles of the face, the positions of the body, the study of a bow, a smile, a glance of the eye, the minute attention to matters of taste in dress, and the nice observ-