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"I dare say you know where the locket is, Morris," said Lady Mona; "bring it to me."
"Indeed, my lady, I'm not sure," replied Morris frightened. "Suppose they should suspect me, and your ladyship knows I only picked it up, and then, as was natural in a child, your ladyship wanted to keep it a little while, and so—"

"You shall not be implicated; only find it."
"I'm thinking that your ladyship carried it away when you left for London, and I'm not responsible for that period of your ladyship's jewelry."

Lady Mona was herself uncertain on this point. "We will search for it, then, Morris," she said. "We have the castle to ourselves; and if we find it, Daisy and her friends will believe that it has turned up in some of the earl's hiding-places. I hope Sir George Walpole will return soon, for I should die if I were to remain here long alone; and the earl requests that no one but he shall be admitted."

It was not long before Sir George did return, but Lady Mona found no consolation in him.

"The fact is, Lady Mona," he said, sympathetically, but firmly, "There is a secret between the earl and me which is so important that if I have to keep it long I shall go crazed. His lordship will not let me tell it until you are returned to your husband. Do you like this place, Lady Mona?"

"I hate it, and shouldn't care if I never saw it again. If you see Miss Manent, will you wish her good-bye for me; and Daisy Pennant. By the way, you will do me a favour, Sir George?"
"Anything in my power," replied that gentleman.

Lady Mona left the room, but soon returned.

"Will you kindly undertake to place this in the hands of Daisy Pennant yourself?" said her ladyship, giving Sir George a small, neatly-folded, well-sealed packet. "Tell her it was found the other day, and I remembered that she lost it here." She flushed as she spoke.

"You may depend on me, Lady Mona," said Sir George; but I am told that beautiful girl is not a Pennant."

"No. I believe she was saved from some wreck, years ago, by Dr. Pennant and his Newfoundland dog. My mother always said she belonged to superior people, because she spoke such good English. She came to see us occasionally, which accounts for her manners."

"The Pennants are in all very well-mannered," replied Sir George, bluntly. "Besides, my old friend Adam Perceval helped to educate her."

"Ah, poor Penruddock used to say that Mr. Ap Adam was a gentleman," said Lady Mona, carelessly, and turned the conversation.

Lady Mona left Craigavon very differently from the earl. Imperials and boxes were piled on the carriage, and no available space was unfilled. She told Sir George, frankly, that she was taking with her such of her possessions as she had left behind when she went to London.

"I will write and tell you all," said Sir George, who was singularly embarrassed when taking leave.

"I dare say I shall soon be back again with the earl, and, I hope, Captain Everard," she replied.

All the servants stood about the court, some prepared to accompany her ladyship, others packing the carriage, a few idle. Morris was in travelling trim, having resumed her old position as maid. There had been no regrets when the earl took his silent departure; there were none when Lady Mona made her more magnificent exodus. As she bowed graciously to one and another, and shook hands with Sir George, her manner was rather cold and haughty than depressed or anxious. Still, as the carriage and four drove off, she looked at the grand and gloomy pile she was leaving with a pride that such ancestral residences usually inspire, and the words, "I hope we shall soon return."

As she passed under the great arched portcullis, and drove swiftly up the castle road, the November winds and the sea waves made moan together, while the discoloured trees and browning hills looked sorrowfully down, as they had done when the earl departed. As she passed a gate leading to Brynhafod, she saw Daisy standing near it. She uttered an imperative "Stop!" and beckoned to her.

"Good-bye, Daisy. Were you watching for me?" she said.

"Yes, my lady. Good-bye, and God bless you," replied Daisy.

They shook hands warmly.

"Drive on," cried Lady Mona as she strained out of the carriage to see the last of Daisy, who stood watching at the farm gate.

(To be continued.)

THE BISHOP OF CARLISLE ON CHURCH PARTIES.

Speaking at his Visitation at Whitehaven on Tuesday, the 17th ult., the Bishop of Carlisle said:

"I do not suppose that it is possible that there should be an absolute unity of opinion in religious matters amongst those who call themselves Christians, any more than there is likely to be a uniformity of height or strength or complexion amongst those who call themselves Englishmen. Nevertheless, as Englishmen are in a very true sense one so, there may be a true union amongst all those who call themselves by the name of Christ, and a still closer union amongst those who not only call themselves by this name, but also have felt themselves called by the Holy Ghost to undertake the ministry of the Gospel according to the principles and under the orders of the Church of England. Let me endeavour to remind you of the nature of this union, and to show that while party spirit is essentially evil, the existence of various phases of church feeling need not cause any real division, or give rise to any anxiety. If we should go to the root of the matter, it seems to me necessary that we should ask what it is that binds Churchmen together as one body, what differences distinguish ministers of the church of England from any other English ministry of the Gospel? I apprehend it may be said to be this—that Churchmen and Church-ministers have come to the conclusion that the work of Christ in this country can be best and most truly done through the agency of the Church of England. Now anyone who is a Churchman upon such a ground as this, would, I should think, be disposed, if the name had not a conventional and party sense, to call himself a *High Churchman*. It is a remarkable thing that in almost all connections except that of Churchmanship the epithet *high* is taken in good sense. We speak of a man of *high* honour, *high* reputation, endowed with *high* qualities; translation to heaven is 'going up on *high*.' On the other hand, we speak of a *low* fellow, a *low* sense of honor, *low* language, and so forth. It is almost exclusively in the case of Churchmanship that the epithet *low* is tolerated, as expressing a quality which in the minds of many is a commendation and not the contrary. Of course there is nothing essentially wrong in using epithets with regard to one subject matter in one sense and with regard to another subject matter in another, if we only know what we mean; but it is certainly inconvenient with regard to an institution such as the national branch of the Church of Christ, that an epithet, which in almost or quite all analogous cases is one of honor should, in this case, be susceptible of and not unfrequently associated with a meaning of reproach. The fact is, that when High Churchmanship is spoken of reproachfully, it is tacitly implied that a man has introduced into his Churchmanship something which ought not to be there; and it is equally implied by the epithet *low*, when so applied to Churchmanship, that something has been left out which ought not to have been. And, of course, both of these errors are possible; and one man will be more liable to one, and another man to another, according to his taste and temperament and education. But it should be borne in mind that without the introduction of anything which can fairly be called error at all, there is a road of very considerable width in which loyal members of the Church of England may walk without jostling each other. It must necessarily be so in all societies of intelligent beings. It is easy to show that even the Church of Rome does practically recognize, or at all events embraces within her communion, divergences of opinion of no inconsiderable magnitude. Few things have, I think, been more mischievous than the tendency

to label every minister, or even every member of the Church of England, with some epithet whereby to describe his Churchmanship. As for that unfortunate tripartite division which one sometimes hears quoted as if it had at least the authority of a General Council—*High, Low* and *Broad*—nothing can be less logical, or more unsatisfactory. If *High* and *Low* express, as they would seem to do, two extremes of opinion, the *Medium* or *Moderate*, or some such term, would seem necessary to describe that portion of us who dislike extremes in whatever direction they may run. And as to consigning all members of the Church who dislike to be called either *High* or *Low* into the indefinite and unsatisfactory category of *Broad*, nothing can be more unmeaning or more unjust. I do not intend to assert there may not be those amongst us, for whom, so far as geometry can express theological opinion, the epithet *Broad* may not be very suitable; but I do utterly protest, on behalf of the Church of England, against the notion that her children must belong to any one of these schools, and that if *High* or *Low* will not serve the turn, then *Broad* must be the adjective to be applied. For while it is perfectly true that the complexion of Churchmanship must to a great extent depend, as I have said, upon temperament, and education, and the accidents of birth, it is equally true that the more we endeavour to merge the qualifying circumstances of Churchmanship in the great fact of Churchmanship itself, the better will it be for the Church of England, and the better for ourselves. I consider, as I have already said, that the basis of genuine Churchmanship is the persuasion that the will of Christ in England can best be done through the instrumentality of the Church of England. Various people may have arrived at this conclusion in various ways; but when once a man has reached it, his course of practical action seems to be determined with sufficient accuracy for all good purposes. Let me take an example or two. The first example shall be that of the public services of the Church. We shall all, I suppose, agree that the directory of our public services is the Book of Common Prayer, and every priest and deacon is called upon to give his assent thereto. Now, I am far from maintaining that every jot and tittle of the forms and orders contained in the Book of Common Prayer must be exhibited in practice by every priest and in every parish. I think that in the very nature of things there must be some kind of latitude in the rule which enjoins the book as the only manual of public devotion; but I am sure also that it is the duty of every clergyman to study both the letter and spirit of the Book of Common Prayer, and to satisfy himself that he is acting completely up to the latter, and as much as practicable up to the former. The services of the parish church ought not to be so conducted as to permit the people to come to the conclusion that there is no difference between church and chapel, except that in one the minister prays from a printed book and in the other not, or that in one the minister wears a special vestment, and in the other not; the distinction between the two ought to be plainly marked, so that ignorant people may not be able to confound them. The spirit as well as the letter of the Book of Common Prayer implies a Christian year of fast and festival and teaching by seasons—Christmas, Lent, Easter, the Ascension, Pentecost, the Feasts of the Apostles, and the like constitute the very essence of the Church's system. He who would give the Church's system fair play is bound to endeavour to work it out; he has no right to declare his assent to the Book of Common Prayer, and then endeavour in practice to work out in his parish some other system of his own. Again, the principle of training the human soul for eternity, laid down by the book of Common Prayer is this—first, the child is brought to Christ in baptism and 'made a member of Christ, a child of God, and an heir of the Kingdom of Heaven.' Then the child is to be religiously and godly brought up; then catechised and confirmed; lastly, brought as a communicant to the Holy Table. Here we have a clear and consistent method. I trust that it commends itself to our minds, as a wise and good method. And it is that which the good Churchman and the consistent English priest should always