"Thou, as thou older growest, art ever richer

roses for that blue-eyed young lady who arrived a few hours ago at the castle; and if monsieur le chevalier is not paying his court to her, I am much mistaken. Madecourt to her, I am much mistaken. Made-leine is in the third heaven; she will get something handsome for her flowers. Look, they are going into the church. He is showing her all about the place. We shall see them, I hope, on the green next Sunday evening. M. le Baron likes to see the boys and girls at play after ves-ness."

"Aye, and Mademoiselle Isaure is to give a marriage portion to the best be-haved girl of the village. A little bird has whispered to me that your Jane's eldest daughter is to be the Rosiere."

The old woman wagged her head, and

laughed at her gossip's shrewd guess. The supper bell was ringing when the young people returned to the castle. It was served in a hall, where, at a long table, sat all in a hall, where, at a long table, sat all the baron's household, as well as his family; grey-headed serving men and won en, with babies on their knees; and boys and girls with bright sunny faces, looking both good and happy. Mina sat between Bertha and Isaure, and Raoul on the sun of the parapet which formed a sort of terrace overhanging the moat. There they sat on the bench, and made Mina describe the new world where she had lived so long— and Bertha and Rooul listened with flushed cheeks and eager eyes, and I source cried at the tales she told them of the revolt and the destruction of the Natches. And they all wished they could see Ontara, and would have liked to live at St. Agathe if France had not been their native land and the most beautiful country in the world. Mina fired up a little at this, and then Raoul, to appease her, said that he had certainly never seen North America, but one day. And then she would not be outdone in civility, and admitted that, although she hated l'aris, the country in France, and particularly the Forez, was very charming. Then Isaure said she must visit the old Abbey of Ste. Odile, and the Roche qui pleure, and the Shrine of our Lady of the Wood. And Bertha said she liked the Roche qui vire better and the Roche qui pleure; and the Shrine of our Lady of the Wood. And Bertha said she liked the Roche qui vire better than the Roche qui pleure; and a dance on the village green better than anything else in the world, except a ball at Montbrison, the only one she had ever been to. And then she and Raoul laughed with Isaure about the ball, and explained to Mina wher if she would davee with him a minutet. And she said she did not know how, and her if she would davee with him a minutet. working at the open window by the side of Madame de la Croix, and Madame Armand played on the spinnet over and over again the baron's favorite tunes, whilst he dozed in his great arm-chair, The stars had risen one by one in the darkening sky and the great clock of the castle struck nine. Then the laughter was hushed, and the spinnet shut up, and after night prayers had been said, every soul in the house withdrew to rest.

Mina sat a while on her mother's lap,

great tall girl as she was, and rested her head on her shoulder, before the shutters were closed in their bed chamber. The perfume of the jessamine which covered the mullioned windows was filling it with fragrance. The moon was shining on the red brick floor, and throwing changeful lights on the tapestried wails

Don't you think this a very nice charm ing place, mamma? and our friends, don't e them very much ?" Ah!" said her mother, stroking her cheek, "my Mina has found out at last, she, that white people can be pleas-

"Yes, they are very pleasant, and so kind to me. Isaure told me a beautiful story about the fair-haired Ermengarde and her daughter, who was called, like her, Isaure—and then M. Raoul said there w s another Isaure, who wrote verses, and was crowned at Toulouse some hundred years ago. He laughed about ladies vriting verses. I did not tell him, and that I write verses sometimes

"But as you will never sing them be-fore great crowds, or be crowned like Cle-mence Issure," answered her mother, laughing, "there is no harm in it." "No, but I had rather M. I aoul did not know."

ow."
Don't be afraid; I will not tell him." "Mamma, to-morrow I am to ride the dun pony, and to see so many interesting things. I hope it will be fine. And in the afternoon we are to fish in that pretty little stream that runs through the most. Have you been to the church, mother? Oh, it is such a beautiful, grand old church, with banners in it and shield, and Have you been to the church, mother? Oh, it is such a beautiful, grand old church, with banners in it and shield, and the tomb of a crusader, of a Baron de la Croix, who went to the Holy Land with Godfrey de Bouillon. M. Raoul says he took leave of his wife at the church door after they had said a prayer together before a law Manner when he want to the holless and any my ish their courses."

"I don't the rid of a fear or some though the pictures and cornfields, and I should like a law that would prevent people from buying and selling other men. I like people who do some good."

"The knights-errant used to defend all a mistake."

"I don't the rid of a fear or some thought of a law that would prevent people from buying and selling other men. I like a law that would prevent people from buying and selling other men. I like selfs. We can be pictures and cornfields, and I should like a law that would prevent people from buying and selling other men. I like selfs. We can buying and selling other men. I like a law that would prevent people from buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. I like selfs. We can buying and selling other men. after they had said a prayer together before the altar. Mamma, when he said that, he asked me if I would kneel down by his sid, at the same place, and sa a prayer that what he wished mappen.

"The Ringhts-errant used to defend the helpless, and punish their oppressors."

"Then I should like them."

"And you would like Raoul," whispered betthat in arma's eat; "he is so good to see I'

Life and Falsehood.

I bowed myself in grief, and leaned on the breast of earth.

"O deathless mother!" I cried, "why bringest thou ever to birth.

Beauty of bough and bird, white flower and innocent leaf, "That we have seen my false there—he died before I was born." That we then the only time. Seaty of long and the sun our hearts of meaner worth?

Here where I grieve receive me back, and bury my grief!

fore I was born. That was the only time he spoke gravely, for he does nothing but laugh, and say such funny things that he makes me laugh too. Will you look at the crusader's toub to morrow? and please That was the only time the crusader's tomb to-morrow? and please thou older growest, art ever richer th:
call me early, dearest mamma, for we are to ride before it gets hot, Bertha says, and

Bring to us, too, Oh bring again our boyhood's struth!

Still dost thou shine or sadden, taught by the open sky!

So, by the heavens, should men measure their joy or ruth.

Teach us to perish by truth, not live by a lie! "Gronge Parsons Lathrop.

FOO STRANGE

NOT TO BE TRUE

By Lady Georgiana Fullerron.

By Lady Georgiana Fullerron.

Well, I saw him gathering Madeleine's roses for that blue-eyed young lady who arrived a few hours ago at the castle; and or ide before it gets hot, Bertha asys, and to ride before it gets hot, Bertha asys, and to ride before it gets hot, Bertha says, and to ride before it gets hot, Bertha says, and the grass."

Madame d'Auban tenderly pressed her lips on her daughter's cheek. Mina went its obd, and was soon fast a sleep. But Madame d'Auban lav awake, thinking of German castles and haunted chambers and of palaces, enclosing, even as in living graves, warm and loving hearts. And she mused on he child's destiny—her lovely, gifted child, dooned to share her p-rents' strange and unsettled existence. It was long before she closed her eyes. But in the morning she was sleeping heavily, when him abounded the steps leading to one of the entrances of the parish church, which stood between the court of the castle and the entrances of the parish church, which stood between the court of the castle and the village.

The ride proved a delightful one to the new friends. The dun pony had carried Bertha and Isaure for many years. It was long to marry. He is going on his travels first."

The evening of that day proved very wet. The morning, according to Wordsworth's lines, "had gone forth deceiffully, and in reading." The hours all disposed to retract what I have said."

The sitting in the library led to more talking than reading. The hours sin; I hope M. le Cure will not give you also loved the grass."

The sutting in the library estimation for a twelvemonth."

That is very possible, borther, for I may not at all disposed to retract what I have said."

The sitting in the library estimation for a twel

The rinde proved a delightful one to the new friends. The dun pony had carried Bertha and Isaure for many years. It was as gentle a palfry as lady ever rode. Raoul, mounted on his fiery gray, headed the cavalcade, which went winding down the hill, and across the fields into the was in the highest spirits, in wards. He was in the highest spirits, in with thunder and lightening. The woods. He was in the highest spirits, in spite of the baron having insisted on an old piqueur escorting the party, in case of accidents—a precaution which he had deemed a reflection on his own prudence. But his good-humored resentment, and his outbreaks of indignation at Jacque Ferrand's remonstrances on one or two occasions, when the roads were getting bad, and M. le Chevalier was pushing on too fast for the ladies and the horses-- "only too fast for M. Jacque's own comfort," Raoul whispered to sina—only heightened the excitement and enjoyment which at that ag derives its source from the over-flowing joyousness of youthful he rts. They rode through shady nooks, soft green looking both good and happy. Mina sat between Bertha and Isaure, and Raoul on the opposite side. He seldom took his mounted to explore the ruins of the abbey eyes off her; and when the meal was over he went with her and his sisters to grimage throughout the neighborhood.
They drank of the water of la Roche qui
pleure, and breakfasted on milk and
bread and strawberries from a neighboring farm. The sun was getting high up n the horizon as they returned, skirting the wood just within the shade, alongside fields of waving corn, just ripening for the sickle, and edged by the fringe of scarlet, blue and purple flowers which modern improvements are gradually banishing

Mina noticed the healthy, happy looks of the French peasantry, so different from the aspect of the Indians and the slaves of the western hemispheres. Raoul asked her, as they were drawing near home, if she would not like always to live in France. "No," she said, "not always," and then looked a little thoughtful, and would not say where she wished to live. There was now, even as there always had been, a singular mixture in Mina of what And she said she did not know how, and he offered to teach her. And she said she was too stupid to learn—that Mademoiselle d'Orgeville's dancing-master had said so.

d'Orgeville's dancing-master had said so.

one could have read the thoughts which play a rondo, and yo drive the ghosts away.

She did so, and Mina what subjects were often occupying her what subjects were often occupying her the rest, and the color to mishment that one so young should be cheeks, and she sang the could have read the thoughts which play a rondo, and you drive the ghosts away. d'Orgerille's dancing-master had said so. And Raoul made a disrespectful speech about the dancing-master, and Mina laughed, and the sound of that laugh was like music in her mother's ears as she sat like music in her mother's ears as she sat and of intercourse with her new friends, wonderfully improved her health. Her of her step and brightness of her coun-tenance. Every body in the castle was de-lighted with the little creole; and as to the chavelier, if he had fallen in love with her at first sight, every hour seemed to add to the intensity of his boyish passion. Finding out that she was fond of books he proposed one wet morning to his sisters to take their work into the library. Isaure gladly consented. Rogers's speech about Clemence had awakened a literary

enthusiasm which had not yet subsided.

The library contained as many cases of stuffed birds and collections of insects as and the gay "savoir," and some volumns of tales of chivalry, which Raoul had read over and over again during his boyhood. He proposed to amuse the ladies, whilst they worked, with the history of Amadis e Gaule, and Mina listened with the eepest attention to the knight-errant's adventures. Raonl was satisfied with her ention, but not with her admiration.
Mademoiselle Mina, would you not have liked to lived in those days?" he

"But I don't think there ever were such days," she answered. This was a view of the subject he was not prepared

to admit. 'You don't think there were knightserrant and tournaments, and ladies in whose honor the knights broke lances and

"Oh, yes, but not enchanters and interest and entering prodigies of valour?"

"Oh, yes, but not enchanters and interest an

"Not so much as real ones, like that

of Joan of Arc, for instance."
"Ah! that is one of the few amusing bits of history. Battles are always good un. I got a prize for writing verses on he battle of Fontenoy. But real, downing this forces are very stupid. Do not ou hate everything about laws, commerce, it, and agriculture?"

what made you turn so pale in the middle of Raoul's ridiculous stor."

"Mamma, it is better not to speak of foolish fancies. I am sure it was all imagination."

art, and agriculture ?

a penance, when I had transgressed any of its rules, it is said that whispering in company i forbidden."

"I was telling Mina bad things of you."

"Mademoiselle, sland ring is a great sin; I hope M. le Cure will not give you

rain, with thunder and lightening. The ladies drew round a table in the centre of

"This is just an evening for ghost stories," said Bertha, who was always the first to propose this kind of amu-ement, though s she hastened to declare it made her blood run cold, and her hair stand on end, when her grandpapa told of the man at Moulins who had spent a night in the churchyard, and had seen three different spectres, the one more awful than the other. This sort of conversation, when once set going, is easily carried on. They were long-standing stories of apparitions which the baron related with great effect. and Madame de la Croix had known lady who had seen a ghost with her own e.es. And Raoul had heard at college a quired. strange tale of three men travelling in a diligence, who were joined by three others, that looked ike their own spectres, and did everything that they did, excep that they never eat at the inns; but they always slipped into their beds before they aways supped into their beds before they could get in themselves, only when one of the travellers had the courage to lie down as if there was nobody beside him, he found the ghost did not take up any room, and he slept very comfortably. But the next day the three spectres were in the gent harm, and in the coach again, and. . . . "Good heavens, how pale you look, my

dear, you are as white as a sheet," exclaimed Madame Armand, who was sitting opposite Hush, Raoul, she is frightened with

these dreadful stories."

All eyes were turned on Mina. Her face was quite colorless, and she seemed ready to f int.

"It is nothing, only such an odd fancy, mamma," she said to Madame d'Auban, who had taken her hand and found it cold and trembling.
"You used not to be frightened at

"You used not to be frightened at these sort of tales when you were a very little girl, Mina, darling, but I suppose—"
"It was not the stories, mamma, only such an odd fancy."
"Did you think you saw anything?"

now and then she glanced timidly towards the windows.
"For my part," said Madame de la Croix, in reply to some observation of her sband's, "I am not half as much afraid

of ghosts as of robbers. I had much

rather hear of a spectre in the neighbor-hood, than of Mandrin and his band." 'My dear," said the baron, "you need not entertain the slightest apprehension on that subject. Since I have been appointed Provost of the Forez, I have taken effectual measures on the subject, and have twice reviewed the rural force. You need not pretend to be an esprit fort. I am sure you would die of terror at the

sight of a ghost." sight of a ghost."

"How gracefully Mina dances," said
Madame Armand to Madame d'Auban. books; but there was a curious set of old "She is as light as a farry. Oh, now, she romanuts of the days of the troubadours and Raoul are going to practice the Minute de la Cour, dear madame. Well, I think you and I may, without foolish vanity, just between ourselves, agree that prettier partners were never seen than my black-eyed chevalier and your blue-eyed daugh-

ter."

They did look to great advantage during that dancing lesson. Mina was taking pains to learn the graceful steps of the minuet, and smiled so prettily as half-way across the room she stopped to curt-sey to her partner, that Raoul forgot to make his own obeisance, and clapped his hands. She stopped short, and laughing, exclaimed, "that is not fair." Then both

excianmed, "inat is not fair." Then both his sisters scolded him, and Madame Armand played the rondo again, and they danced till they were tired.

"Are you sure, my child, that you are not ill?" Madame d'Auban asked her daughter when she and herself had withdrawn to their bedchamber.

"I am onite well degrest manying."

"I am quite well, dearest mamma."
"Then were you frightened with the

No: I did not mind them." "No; I did not mind them."

"But then, Mina, love, I want to know what made you turn so pale in the middle of Banyle villedons et at."

"Creator and Redeemer of the world—to

agination."
"I don't think it is the best way to get We can often drive away trouble-

some thoughts by telling them."
"Mamma, I assure you I don't believe in ghosts and apparitions. But I suppose people see things sometimes, and that it is

all a mistake."

Madaine d'Aubrn felt uneasy. She had
a lurking belief in apparitions.

"For heaven's sake, Mina, what did you

mother, apparently relieved. "Oh, my darling, I have no doubt then, it was an ocular delusion. I have often felt as if I s w about my bed some of these terrible dark Natches' faces. They quite haunted

me at one time.' "I have never thought so little about America as since we have been staying here. I was listening to M. Raoul, and wondering about his travellers and their ghosts. Then all at once I saw what I thought was Osseo's face; but it was such brief glimpse of anything a flash of lightening gives,"
"You did not hear anything about that

Osseo before leaving Paris?"
"No, mamma, Ontara did not know where he was. He ran away, you remember, the day they landed at Mar-Your mind has dwelt so much upon

Indians, my Mina, that it is not won-derful you should see them in imagina-"Yes, I suppose it was a mistake," Mina repeated, and nothing more passed between her mother and herself on that

subject.

The next morning, when the family were assembled at breakfast, the baron announced with exultation that he had received excellent news of the success of received excellent news of the success of the fural gendarmerie, in an encounter with a troup of Mandrin's gang in the Forest of Ludres. Several of them had been taken prisoners, and safely lodged in the prison at Moulins. Mandrin himself had narrowly escaped being arrested. It was supposed he must be concealed in

"Have they caught, sir," Raoul asked, "that incarnate devil, they call Lohie?"
ina and her mother started, and ex-

some cave or pit in the same neighbor-

changed glances.
"Is he an Indian?" the latter in-

"By that nom de guerre, I should think so," answered the baron; "for I suppose it is a nom de guerre, it sounds like it. A man of color he certainly is, unless he paints his face to keep up a sort of prestige. He is, next to Mandrin himself, the most desperate of the gang. They call him

his lieutenant."
"Choiset tells me--he is our game-keeper, ladies," Raoul said; "that his eyes glare like a tiger-cat's. He knows a man saw him some weeks ago, and who he says relates wonderful things of him. He is supposed to bear a charmed life, to earry about him some mysterious talisman has taken the lead of late in Madrin's most desperate exploits, and always escapes the gendarmes' clutches. They are convinced he is a devil."

"Aye, and if they catch him," said the ron, "He runs a good chance of being baron, "He runs a good chance of being hung like a dog to a tree, without trial or

TO BE CONTINUED.

A WONDERFUL CURE.

CROOKEDHOLM, NEAR KILMARNOCK AYRSHIRE, SCOTLAND, Aug. 30, 1880. DEAR REV. ARCHDEACON CAVANAGH-

In reply to your earnest inquiries about me, I take the greatest pleasure in writing to you the following facts: I am a young man about twenty-five years of age. I sits place for so many centuries in human life.—N. Y. Sun. met with a serious accident in a coal pit on September 3d, 1879. A piece of coal weighing about two and a half or thr drive the ghosts away."

She did so, and Mina joined hands with the rest, and the color returned to her cheeks, and she sang the Ritournelle with the others; but her mather observed that the others; but her mather observed that wounds very carefully, he had no hope of my recovery. My good and pious pries came immediately after, and he anointed me with the last rites of the Church, as h thought it was impossible for me to get better: but, with the blessing of God, I managed to do so. When I came to my managed to do so. When I came to my senses I found that I could neither see nor hear. My hearing and my sight had both left me. But a little time wore on, and, with the aid of my doctor, my hearing came back to me, but my sight did not So, after walking about seven months lamenting the loss of my sight, I resolved to go on a pilgrmage to the Church of Knock. I arrived at the most holy place on Lady Day, 25th of arch, 1880. was there Good Friday, Holy Saturda Easter Sunday and the following week. spent my time in continued devotion to most Blessed Mother, Sts. Joseph and my most Blessed Mother, Sts. Joseph and John, also the whole court of heaven. The day before I left, you may still remember me asking you through your charity to offer up a Mass for the proper restoration of my evesight, as I intended going home, and was then no better. On the following day, after heaving Mass. I the following day, after hearing Mass, I started on my journey homeward, still persevering in my devotion, hoping that the Mother of God would do something for me before I got home. Well, then, dear father, being fatigued. I fell asleep on the boat between Ireland and Scotland, and, to the best of my knowledge. I slept about three hours. When I awoke I thought the men in charge of the ship had been lighting lamps. I went up stairs to the deck, and, although it was about midnight, I could see all on board perfectly well. It was then, father, that I was fully satisfied that a miracle had been wrought upon me during my short sleep. I went the following day, after hearing Mass, I upon me during my short sleep. I wen down stairs again, and I could see the bot tom step just as plainly as the one at th top. I cannot express the feeling of joy left at that moment, to think that, through restore me to the former use of my sight I arrived safe home at Kilmarnock, to th great joy of my parents and the wonde of all friends and neighbors, with my eye sight as good and as clear as it was the day before I met with the accident. I have been working every day in Glasgow since my return from the most holy shrine Dear father, yours sincerely,
EDWARD M'ILROY.

If you love each other you need not spend your time in saying so, for your life will tell the truth, even when your lips

sermon was a discourse on faith as illus-trated in the words of Christ to the dis-ciples when he declared to them that if ciples when he declared to them that if the had faith, even as a grain of mustard seed, they might say unto that mountain, Remove, and it shall remove. "The mountain," said the preacher, "represents the impossible; but the mustard seed represents capacity of development. The mighty deeds of faith are done by faith in this world as mercies are secured by it in the world to come. It is this faith in part this world as mercies are secured by it in the world to come. It is this faith in part which at Lourdes in France and at Knock n Ireland has been honored of God. The scene of the shrine at Lourdes is beautiful its pastoral simplicity and its freedom from all influences of commercial life. Though I have threaded other valleys, I have not seen such a country as Southern France. The town is full of legends—it was so from the first settlements of the take the place of newspapers. The form fancies, instead of having their fancies formed for them. They have a simple

and profound religious faith.

The preacher said: "Never, even in dreamland, have I read such a tale as that of the little French peasant girl iternadette, 14 years old, who saw the form of a strange person in white, in the entrance to a grotto. Time and again the girl saw it, and told of it, but no one else saw it, and the priest did not credit her story. The people believed though. The priest wanted to test the visions are former to the result of the r the vision to see if it was real, and lo, a stream of water burst from the grotto, and now it has been running as large as a Saratoga spring for twenty-two years. The httlegirl was sincere and simple, and died a happy death. In accordance with the vision in the grotto a church was ailt there; it is the finest outside of the walls of Paris. A Carmelite monastery and a Benedictine convent have been built, each as large as one of our city blocks, and of beautiful architecture -- all the result of faith. You may call it the illustration of a half truth, or of a whole truth, or of truth covered with error, I care not. There are piles of crutches and multitudes of conveyances cast aside by the cured at Lourdes, and the Church at Rome has endorsed the appearance and the cures as miracles. This faith at Lourdes, whether well-founded and reasonable are not, flames into an enthusiasor which shames our niggardly Protestantism. The poor have poured out of their poverty to honor the shrine. No one dares to attempt to deny that multitudes of cures took place there. The lame leaped, the deaf heard, the blind saw. It will never do in this

Finally, the Rev. Dr. Tyng said that al-I do not find it in my heart to impugn I am striving to attain to the same results. In this age of rationalism men make merry over miracles; let us congratulate ourselves that God has left us some impenetrable mysteries. So long as there are facts that cannot be explained by present philosophy or present science so long will there be little opportunity of the people being perverted from the faith that has

generation to deny these well-authenticated

LORD SALISBURY ON CHRISTIAN

EDUCATION. We have frequently referred to the fact that opposition to the purely secular school system is by no means restricted to the Pope and to Catholics. Evidence multiplies every day of the desire on the part of Christian men to make education Christians, and not merely colorless, even where it is not absolutely anti-Christian. One of the most notable contributions to the subject is a recent speech of the Marquis of Salisbury, Lord Beaconsfield's Secretary for Foreign Affairs. The speech was delivered at Tauntan, England, and the occasion was a very interesting one. It was the opening of a public school, the sixth of its kind, by Canon Woodward, a minister of the Church of England. It is a middle-class school. Canon Woodward explained to the distinguished guests assembled the primary object of the school. It was intended to give the benefits of the public school system to those who had not yet enjoyed them, taking care that the principles of the Church of England and its religion should be adequately taught. In other words, the pupils were to receive careful religious instruction, as religion is taught and meuleated in the Church of England, while they should be adequate in other respects to the public schools that make no special provision of this na-

To the toast of the health of the trus To the roas of the head of the trus-tees, Lord Salisbury responded. Lord Salisbury can speak on no subject with-out throwing weight into what he says. He is a man of culture at once wide and of character, cannot speak to Englishmen on a subject on which all men are equally interested without commanding their close attention. What then, had Lord Salisbury to say on the subject of education?

If the speech had been, as in its principle

Burdock Blood Bitters cures Scrofula and all humors of the Blood, Liver, Kil-

should have had the Tyngs and Newmans, who set their politics above their religion, carefully misquoting it to show that Cathlies insist on gaining control over the public schools. This eminent statesman of Protestant England regarded Canon Woodward's experiment as one of the most remarkable movements ever initiated in the country, and chiefly remarkable for the country and chiefly remarkable movements ever initiated in the country and chiefly remarkable movements ever initiated in the country and chiefly remarkable movements ever initiated in the country and chiefly remarkable movements ever initiated in the country makes the country and chiefly remarkable movements are considered to control of the country and chiefly remarkable movements are considered to control of the country and chiefly remarkable movements are considered to control of the country and chiefly remarkable movements are considered to control of the country and chiefly remarkable movements are considered to control of the country and chiefly remarkable movements are considered to control of the country and chiefly remarkable movements. It was intended to fill a much-needed all dealers in medicine

the poor and to little children, even though he laughs if anybody says so, or takes notice of it."

"No secrets, Mdlle. Bertha," cried her brother. "In mamma's b ok on Politeness, which I had to read a chapter of, as a penance, when I had transgressed any of its rules, it is said that whispering in company i forbidden."

"Well, mamma, I was looking straight at the windows of the parlor—the one which opens onto the parapet—when there came a flash of lightening, and I saw, as distinctly as possible it seemed to me, a face looking into the room, and it was at that moment at least, I felt sure it was osseo's face."

"The Rev. Dr. Stephen H. Tyng, Jr., preached last evening in the Church of the Holy Trinity on the miracles at the shrine of Notre Dame de Lourdes. H If of the sermen was a discourse on faith as illustration of the education of the upper and professional classes, he pointed out, was provided for "by the benificence of past classes, he pointed out, was provided for "by the benificence of pour benificance of the middle classes.

The Rev. Dr. Stephen H. Tyng, Jr., preached last evening in the Church of the Holy Trinity on the miracles at the shrine of Notre Dame de Lourdes. H If of the sermen was a discourse on faith as illustration of the supper and professional classes, he pointed out, was provided for "by the benificence of past classes, he pointed out, was provided for "by the benificence of pour boys, and Lead own from Catholic days, intended chiefly the sermen was a discourse on faith as illustration of the middle classes. for the education of poor boys; and Lord Salisbury truly reminded his hearers that distinctly drawn, this was a misfortune.

Lord Salisbury is against State interference. "A State," he says, "consists of conflicting denominations of rival religions, and a government can never be anything else in the matter of religious education than as an arbitrator among the contending parties between whom it has to judge." The State, therefore, can only be The State, therefore, can only be neutral in matters where the question of religion enters, To effect the purpose, therefore, of securing a Christian education to the children of the middle classes, Lord Salisbury could only look to private action, or a "spirit of munificence, such as that which from century to century moved their forefathers." If some such agency does not take up the work then he can see nothing for it than that the State, "this inferior for it than that the State, "this inferior unsatisfactory agency, which really can supply nothing but secular education, and whose efforts, therefore, must derogate from the supreme importance of religion, must step in—upon it must devolve the work which in other times was done by earnest Christians." The times and the Christians referred to were both Cathelia

olic.

The speaker went on to point out the special advantages of Canon Woodward's scheme. One special characteristic of them was that "they are intended for the purpos of teaching a definite religion." He referred to the religious contentions of the age and to the fact that many pesons finding it hopeless to bring the sects to agree ing it hopeless to bring the sects to agree thought it better to ignore religion alto-gether for peace sake. Others try to ac-commodate matters by forming what Lord Salisbury called "a coalition religion," where all controverted matters were to be treated as "open questions." This he dis-believed in altogether, as it was simply an attempt to sacrifice the distinctive features of the religion that a man professed. "The undenominational system has not been a success" is the judgment of this most competent critic. He says with undeniable petent critic. He says with undeniable force that "the doctrines which most move men's minds and most affect their con-sciences and their actions are precisely those on which their differences are most likely to arise. Then where is the remedy to be found for the evil which he deplores of the undenominational system? "I would say to the Roman Catholics or the though he had been called an ecclesiastical bigot by the newspapers, it was far from being true. "The Roman C tholic Church is wise above all other socities of b lievets."

Take these the Roman C tholic Salisbury, "Take these children and educate them in your own belief rather than accept the colyour own belief rather than accept the col-orless, anmeaning, powerless teaching which has gone under the name of secular education. That is precisely the Cath-olic principle which this statesman has seized and which he has the conscientiousness so powerfully to advocate.—Catholic Review.

THE MEDIATION OF INTERCESSION.

A very common error underlies all Protestant writings against the invocation of the Saints. They forget to notice that there is a double mediation between God and man-the mediation of redemption and the medication of intercession. The mediation of the Saints is confined to that of intercession, like the prayerful media favors are asked through the merits of the redemption. Grace originates from God alone, and its price is the blood of Christ: it is given to the worthy, and is promised to prayer. The union of Mary's prayer to own is the basis of the confidence that St. Alphonsus and every other Catholic re-poses in her. The illimited effect that our divine Saviour promised to worthy prayer, furnishes some reason for calling it, as it were, omnipotent, and for saying of it (Jos. x 14), that the Lord obeyed the voice of man.—Dr. D. J. O'Connell.

BOGUS CERTIFICATES.

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THERE is no secret or patent in the production of "Myrtle Navy" tobacco. It could be produced by any manufacturer but no manufacturer could make it pay at He is a man of culture at once wide and deep. His ability is conspicuous even in the innermost circle of able men. He is one of the most powerful orators in the English Parliament, and one of England's leading statesmen, second in his own parts leading statesmen, second in his own parts long to Lord Beaconfield. A man of affairs, a statesman who has had the conduct and control of vast and important induct and control of vast and important interests, a man of learning and great force duct and control of vast and important in-terests, a man of learning and great force of character, cannot speak to Englishmen on a subject on which all men are equally interested without commanding their close attention. What then, had Lord Salis-teresting the subject of subject of subject on the subject on the subject of subj

it might have been, a papal encyclical, we should have had the Tyngs and Newmans, who set their politics above their religion,

the tenacity with which, "in an age of agitated and fluctuating opinion," the conductors of the movement adhered to the simple line of loyalty to their Church.

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