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LITTLE MADELINE; OR, A HEART'S SECRET.

CHAPTER XXXII.

In a strange bewildered state of mind I left Redruth House, but instead of going straight back to the cottage, I took a turn across the moor; I knew if I returned to the cottage in my present state of agitation I should betray myself. I thought matters over and came to some definite decision as to my movements in the future. There was no time to be lost; in two days the wedding was to take place—therefore my course must be mapped out. The tone which Redruth had chosen for never for one moment did I take into consideration the fact that he might deny all knowledge of my cousin; yet now I saw that he was doing his utmost to gain considerable advantage. He had called upon me to prove the truth of my statement; how could I do so? For myself, I had been willing enough to accept Annie's version of the story as the true one, but it seemed that I could not obtain them. For proofs—how could I obtain them? Johnson, the prime mover in the affair, was dead; the man who performed the marriage ceremony, Annie had no knowledge whatever; and even had it been otherwise, it would have taken time to discover him, and I had no time, since the marriage was to take place in two days. Yes; it was clear that my story must rely for its acceptance upon the word of my cousin; and if she chose to proceed and dispute that word, it would be all clear it could not be substantiated. The next thing to be considered was my next move—what that ought to be. I could not determine the fact that I must keep all knowledge of my uncle bound me hand and foot. I denounced Redruth publicly, and the truth would be revealed to my uncle, and I positively trembled at the thought of what he might be tempted to do. I walked thus pondering for hours; finally, feeling somewhat calmer, but having arrived at no definite conclusion, I returned to the cottage. My uncle, aunt, and Annie were all there; moreover, there was honest John Rudd partaking of my aunt's tea and hot baked scones. "It is like a bird's nest," said Meester Hugh among us again, "said he, as I took my seat at the board; 'reckon you'll be stayin' now, till after the wedding.'" I replied that since it was to take place so soon, I most certainly should. "Ah, then, you'll ha' some of the fun," he continued; "there'll be rare gawin' on, I reckon. They tell me there'll be a tent put up in the fields, and a dinner given to all the miners. Be that true, Mr. Pendargon?" "Maxst likely," returned my uncle, placing himself in the shadow, she tried to read my face in vain. When she spoke of the wedding, her eyes filled with tears, and her hands trembled violently. I tried to avoid being alone with her that night, but she would not let her what had taken place; but she was overanxious, and would not let the night pass. When the house was quiet, all of us having gone to our rooms, there came a gentle tap at my bedroom door. The door opened, very quietly and stealthily; and Annie herself appeared. "Hugh," she whispered, "are you in bed?" I answered "No," and she

planted her. Madeline turned to me. "Mr. Trelawney," she said, "I wish to speak to you privately. Can I?" I replied in the affirmative, and asked my aunt and cousin to leave us, which they accordingly did. Left alone with Madeline, I felt my whole body tremble like a tree bending before the breath of the tempest. But I took courage to look at her, and thus I became somewhat reassured. Her whole demeanor was calm and cold; she made no attempt to approach me; but she walked over, turning only occasionally to glance at me while the interview lasted. "Mr. Trelawney," she said, "when you paid your visit to Redruth House last night I was listening. I was in a room and shared a part of the drawing-room when you entered; I remained there during the scene which followed. What I witnessed was too stormy to be lucid. I want you to make things clear to me now." "What do you wish me to do?" "I wish you to tell me, if you will, the whole of your cousin's unfortunate story." "Until she was driven to desperation by the announcement of his approaching marriage. Sick and heart-broken, she came to me and told me the story. Horrified beyond measure, I thought of you; and I decided to do all in my power to prevent you from being married to such a woman. I came here determined to face him, and, if possible, to prevent the marriage. I went to him in all good faith—you best know how I was received." "Do you believe that his marriage with your cousin is legal?" "No; I honestly believe it to be false." "Then you mean to expose him?" "No; I have done all that I can do. To humiliate him now would be to humiliate you—moreover, it would lead to his certain death." "His death? What do you mean?" "This man has done all that I can do. He has betrayed you out of his uncle would assuredly kill him." "Don't fear for him," I said; "he is safe from me. There has been trouble enough here already; God forbid that I should be the means of bringing more!" There was a long pause. Madeline still stood at the window gazing out with sad, wistful eyes. Then she turned and came toward me. "Mr. Trelawney," she said, "I think you are right when you say that you will make no public scandal. Let this matter rest, and perhaps in time all may come well. You think that your cousin still loves Mr. Redruth?" "God help her! Yes." "Then let us pray that her love, and all her patient suffering, will some day be rewarded." "I do not understand," I said. "No; then you think more badly of me than I deserve, though Heaven knows I have not deserved that you should think of me as a betrayer. I told you once that I was marrying my cousin because he was poor and I was rich. What I told you, I told him; I knew I could never love him, but I wished to help him, and I should have done so. I should have married him, and once his wife, I think I am sure—I should have been able to do my duty. But when I gave that promise to him I believed him to be a good and honorable man. Now, all is changed, and I have no word of your story. Mr. Trelawney, believing it, I know I can never believe to him!" She paused for a moment; but I could not speak. Presently she continued. "Mr. Trelawney, I want you to give me your hand for a moment in token of your forgiveness. Heaven knows, I am not being merciful to either of us, and I think it would be better for us both if we had never met. I shall leave this place tomorrow; but I shall never forget it, and I shall never forget you. God bless you!" She pressed a hand warmly in both of hers, and the next moment she was gone. What followed seemed to me a wild dream. I remained for a time stupefied—drunk with the grasp of my darling's hand; feeling and hearing still the sound of her loving voice. Then I knew that my aunt and Annie had returned, and were questioning me as to Madeline's visit; but their questions were soon drowned in a strange murmur which reached us from without, and the next moment a wild group surged up and surrounded the kitchen door. (To be continued.)

THE SERVANT QUESTION An Appeal to Housekeepers and Heads of Families Everywhere

(Quoted according to Act of the Parliament of Canada, in the year One Thousand Nine hundred and Three, by Wm. Bailly, of Toronto, at the Department of Agriculture, Ottawa.)

A despatch from Chicago says:—Rev. Frank De Witt Talmage preaching from the following text: Psalm cxxiii, "As the eyes of a servant look to the hand of his mistress, so let our eyes be unto the Lord our God." That the housekeeper as well as the servant can be negligent in her duty there is no doubt. The psalmist looks to the eyes of the household as a spiritual diagnostician of the heart's weakness asserts it. He figuratively seems to place the mistress as a prototype before her domestics. Then, as a young artist of the old masters and sets day in and day out copying a Raphael's "Sixtine Madonna" or a Paul Veronese's "Last Supper" or a Rubens' "David and Goliath" or a Michael Angelo's "The Fall of Man" on a pedestal as a model for the servants. Day in and day out the picture of the parlor are being duplicated in the kitchen. Adam Clark, the great commentator, interprets these words of his text in the following way: "As servants look to their masters and mistresses to see how they do their work, they may do it in the same way." So may we correct some of the evils found in the kitchen by exposing the virtues practiced in the parlor. All the faults of the household are broadened and deepened in the kitchen. All feminine unfaithfulness and injustice do not warm themselves near a kitchen stove or center in a stupid and stolid head of a waitress, but in the self-satisfied fish face of the girl who wears a nurse's apron, pushes the baby's carriage along the avenue. If the head of the house wishes her servants to be faithful and true to her, then she must first set an example of faithfulness. She must be true and kind and loving and Christian-like to her servants and to all the people with whom she comes in contact in her domestic walk of daily life.

INCULCATE HONESTY BY PRECEPT.

The housekeeper is her servant's model. That implies that the mistress must be honest if she wants her servants to be honest. Plato, the philosopher, once tried to control the tendency of an evil man's deeds could be concealed at least for a time. He illustrated this thought by the story of the fabled Gyges' ring, which could make the wearer invisible to the naked eye. "Thus," said Plato the Greek, "the truly honest man is the one who would be honest at all times when he could be dishonest. But his honesty never fails him in time when a certain contingency possible? Who can ever be sure that his dishonesty is safely hidden? The eyes of rivals, of superiors, of employees, are keen and see more than they are apt to imagine, too, both the good and the bad, so that one wrongdoer may cause deterioration of the whole circles of his social relations. In the case of dishonesty, the example of dishonesty has always the tendency to recoil on the wrongdoer. The merchant who cheats his customers must not be surprised if the clerks cheat him in their own interest. If a farmer knowingly sends false weights to market, and when he is packing a barrel of apples places a few rotten apples upon the top of the barrel, and a lower grade of fruit beneath, that farmer is teaching his farm hands to be deceitful in their relations to men when they are gathering the fruit. He is teaching his men to lie as he has lied and is dishonest as he was dishonest. If the bank officials criminally misplace the institution's trust funds, there is likely to be some dishonesty among those bank employees who default, and in the emptied safe of that bank the sins of that financial institution will like the proverbial chickens come home to roost. A step further! If a housewife will bid her waiting maid answer the front door bell and tell the world she is a servant, she is teaching her servant to be a liar in all things as well as in part. If a wife is false in her dealings with her grocer and butcher and washerwoman and false in her financial dealings with her servants, she need not be surprised if the laundress steals the stray handkerchiefs and collars and the cook sinfully wastes the butter and fishes the cupboard, and perhaps goes so far as to steal the potatoes and the eggs. If a housewife, to protect herself, is unjust to her servants, and turns them off at a moment's notice when she is leaving for the country vacation, then she should not grumble if her servants treat her in the same way.

HONORABLE EMPLOYMENT.

As it is a disgrace, as many women seem to think it is, for a mother to be seen wheeling her baby carriage along the street with her own flesh and blood, it is a disgrace for a woman to part with her child for the support of a wife and mother is a far more honorable one than for such a woman to be seen carrying around a pet dog on a leash. The French people by her side. You may draw, but I say unto you, oh, wives and mothers, that you can never get your servants to appreciate the nobility of a domestic calling until you yourself fully realize that the greatest work and the most honorable work you can have is that which is to be found within the four walls of a consecrated home. The housekeeper is her servant's model. Then she must give to them her love, her sympathy, her sympathy. "Oh, no," some housewives say, "I could not love my servants. I could sympathize with them in their troubles, but I could not love them. Why, if I loved them I should have to receive them into the 'holy of holies' of my heart, to show in some sense have to make them part of my own family. I cannot place my servants side by side with my children. Yes, my sister, you can love as well as sympathize with your domestics. You can give them your heart as well as your hand. You can make them part of your household. You can look upon your domestic help in the same way that King Solomon looked upon his. He was verbally pointing the ideal condition of his home when he wrote, 'And had servants born in my home.' That means, as I take it, that the servants were part of himself. If any troubles should come to those servants, would you cling to him and love him on account of the love with which he loved them. You can learn to love servants just the same as your superiors can work for you from a high or motive than that of getting money. They can learn to love you.

CORDS OF AFFECTION.

Housewives, if you will only learn to love your servants and make their interests your interests, that love would be returned to you in a thousand blessings. We can prove this by the silver cords of affection which bound some of the southern planters to their black slaves. Did not those slaves return their masters' love by a noble devotion? There was many and many a woman in the South who, after her husband had been shot in the civil war, and she had starved to death had not the strong limbed negroes who worked for her as 'slaves of the law' continued on their own free will, to work for her as 'slaves of love.' There was many a woman, a confederate soldier who would have died had not his body servant, who easily could have escaped into the northern lines, gladly and willingly and prayerfully nursed him back to health and strength. There is many a woman working to-day as a hired in some home who if she was loved by her mistress would return a wealth of affection and devotion such as she herself does not believe herself capable of giving. The true perpetuation of love means simply this: If you love your servants, you will take

them into your life and make their interests your interests. And by your loving them they will let you creep into their hearts and make your interests their interests.

THE SERVANT OF ALL.

Oh, mistresses! Oh, housewives and housekeepers, in your dealings with your servants, may you reveal a gentle Christian life to your household. In your prayers, in your conversation, in your family affairs, in the purity of your life, may you always help your household servants to look beyond the grave and to look up. Then, when your domestics, through your Christian example, walk hand in hand with Jesus Christ, they will be no servant question. Why? They shall be no unfaithful and slothful domestics. Housewives and housekeepers, heed well the importance of consecrating your lives to Christ, not only for your own sake, but also for the sake of your servants. Remember that it is far easier for you to commit a sin against those whom you suppose to be lower than you than it is against those whom you suppose are above you. It is easier for a parent to sin against a child, for a parent to sin against a parent. It is easier for a king to do an open wrong to a subject than for a subject to flagrantly sin against a king. And remember further, that God judges our actions as much by how we treat our cattle as our masters, our underlings as our employers, our servants as our husbands and wives. May the Spirit inspire every woman to live such a holy life that her servants can well take her as a spiritual model and can see in her face a reflection of the loving smile of Jesus Christ, who willingly became the servant of all.

MAKING A FIREMAN.

How It is Done in the Great City of London.

A candidate for a fireman's position in London, after having given certificates, muscular, mental and moral, of his fitness for duty, is assigned to a bed in the "probationer's dormitory" at Southwark, and as a probationer, undergoes a three months' course of instruction. The London Graphic describes this course as follows:

Instruction is partly indoors, and of a theoretical kind, but chiefly out-of-doors and severely practical. In-doors the probationer learns the working and parts of the engine, which is taken to pieces for his instruction, so that he learns to know the parts as intimately as a chauffeur knows his motor. He is also thoroughly taught the handling of hydrants, siphons, hose, and all the working appliances. He is instructed in the topography of London, and in the relative situation of the fire stations, and he learns the number, strength and class of staff and appliances available at each point.

Out-of-doors there are the practice drills, many and varied. The "jumping sheet" is a strenuous test of strength, pluck and neatness. Each man takes it in turn to leap from the window into the sheet which is held by his companions as low. The next set of exercises are those with ropes. In the case of the London Fire Brigade the rope and the small scaling ladder fulfil the purpose effected by the devices known under the name of hook-ladder.

There are many additional exercises taught to "make the fireman." who must, however, be a natural fireman by force of the requisite attributes of loyalty, courage and constitution.

BUSINESS AT MONTREAL.

Montreal, Aug. 18.—The local markets continue fairly active, with prices steady; there was nothing marked in the grain market to-day, but prices remained steady. Grain—Peas, 63c high freight, 72c; Oats—Higher for white; strong for mixed, No. 2 white, 58c; No. 2 mixed, 52c; No. 3 mixed, 48c; No. 4 mixed, 45c; No. 5 mixed, 42c; No. 6 mixed, 38c; No. 7 mixed, 35c; No. 8 mixed, 32c; No. 9 mixed, 28c; No. 10 mixed, 25c; No. 11 mixed, 22c; No. 12 mixed, 18c; No. 13 mixed, 15c; No. 14 mixed, 12c; No. 15 mixed, 8c; No. 16 mixed, 5c; No. 17 mixed, 2c; No. 18 mixed, 0c; No. 19 mixed, 0c; No. 20 mixed, 0c; No. 21 mixed, 0c; No. 22 mixed, 0c; No. 23 mixed, 0c; No. 24 mixed, 0c; No. 25 mixed, 0c; No. 26 mixed, 0c; No. 27 mixed, 0c; No. 28 mixed, 0c; No. 29 mixed, 0c; No. 30 mixed, 0c; No. 31 mixed, 0c; No. 32 mixed, 0c; No. 33 mixed, 0c; No. 34 mixed, 0c; No. 35 mixed, 0c; No. 36 mixed, 0c; No. 37 mixed, 0c; No. 38 mixed, 0c; No. 39 mixed, 0c; No. 40 mixed, 0c; No. 41 mixed, 0c; No. 42 mixed, 0c; No. 43 mixed, 0c; No. 44 mixed, 0c; No. 45 mixed, 0c; No. 46 mixed, 0c; No. 47 mixed, 0c; No. 48 mixed, 0c; No. 49 mixed, 0c; No. 50 mixed, 0c; No. 51 mixed, 0c; No. 52 mixed, 0c; 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