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LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXXI.

HOPE NEVER DIES.

"What is it thou knowest, sweet voice?" I cried. "A hidden hope," the voice replied.

A verdict of "manslaughter" was the ultimate decision of the jury respecting Katie Mackay, to which they appended a recommendation to mercy. The principal witness for the prosecution was Maggie, and Maggie, as Mabel foresaw, disappeared before the commencement of the trial.

Under the circumstances of mystery connected with the case, the jury unanimously refused to bring in a graver verdict than that of manslaughter, and the sentence awarded to Katie was a comparatively easy one - two years' imprisonment with hard labor.

She returned from Perth an altered being in more ways than one. The first time Mabel saw her she understood at a glance that Katie's sufferings must have been keen. Her dangerous beauty was very much impaired, and though there was still about her pale face something irresistibly winning, it had not the fascination likely to attract the admiration of her former associates.

By Mabel's wish Katie came to Carlton Terrace. Mabel confided to no one who it was she had chosen for her second servant (Mabel kept only two), and Katie therefore entered upon her new duties with every advantage, nor was she unconscious of how much depended upon the use she might make of this happy first start in life.

Katie, it must be here observed, had at least remained faithful to Cameron. She had fallen through love of him. He was the only one who had ever led her astray; which will explain the fact of her comparatively easily effected reformation. She never was what is emphatically termed a "bad girl."

It is a sultry July afternoon. Mabel and Mary - Mary Greame no longer, but Mrs. Macleod - are coming slowly along one of the shady lanes of Morningside. They have just emerged from St. Margaret's Convent, where Mabel has been spending a quiet hour in the chapel, whence Mary came to fetch her a few minutes ago. As they passed out through the convent gateway into the lane two butcher lads went by.

"Eh, Sandy," exclaimed the taller of the two, a yellow-haired, open-faced boy, after Mabel's own heart, "div ye see yon twa Jesuits comin' oot frae the Pope's nunnery?"

This speech upset Mabel's gravity, and made her laugh heartily, while her companion looked much aggrieved at the suspicion of Jesuitism thus cast upon her character.

"Silly boys; but they are not more ignorant than the rest of the country people. I beg your pardon, Mary, but it is so amusing to hear you called a Jesuit."

"Well, dear, I'm not heeding them. It's another subject to which I am wanting to call your attention, Mabel. Is it really true that you have refused good, honest, douce John Forbes, that so devoted to you, and willing to foregather with your own religion for by?"

"Mabel became suddenly grave. 'How often must I tell you, Mary, I have no love to give?' 'Hoots, Mabel! it would come soon enough.' 'Not to me, Mary. I cannot undo what is irrevocable! Nothing has come between Hugh and me that could steal our hearts from one another. We are only waiting.' 'Waiting! - and what for? Wasting your lives, you mean, both of you!' 'Not wasting, Mary - waiting,' answers Mabel, with a hopeful look in her eyes. 'Until God brings us together, either in this life or in the life to come, Mary.' 'A very unlikely hope, for which you are pinning away your existence.' 'No, Mary, not pining. I am con-

tented - don't waste your pity on me - I can hope still."

"Well, well, it's no use saying all I think about it, dear. As I was saying to Gordon this morning, it's just a mercy you never took it into your head to go and shut yourself up in one of those frightsome nunneries. You never will do that, will you?" says Mary, with an anxious glance, as though she suspects something more than Mabel chooses to tell her.

But Mabel only laughs in reply, and Mary's fears take a more decided form, so she spends all the time which the walk home affords her in detailing at full length many atrocities perpetrated, to her knowledge, within convent walls.

Mabel listens silently - in the first place, because she knows it is utterly useless to argue with Mary; in the second place, because, feeling disinclined to talk, she is glad of the excuse thus afforded to her for being silent. It is to be feared, however, that Mary's lecture is thrown away upon her, for Mabel's thoughts are wandering a good deal, and she takes in very little of what Mary is saying.

"What is the point of all this, Mary? I have no thoughts of being a nun. You're quite sure of that, dear? - can you promise me now you will never think of such a thing?"

"Indeed, Mary," replies Mabel, laughing, "I am not going to make any promises whatever to you; but, she adds, more seriously, 'once for all, set your mind at rest about me. People who go into convents do so with undivided hearts; and you were given long ago; I have no power, even had I never had the smallest vocation to be a nun - I do not suppose I shall ever have. Good-bye, dear; it's close upon six, and I shall be late for dinner, which will distress Mary.'"

"Will you come in this evening, Mabel? Geordie was saying this morning he had not seen you for an awful long while; but you are at my house, there's no getting at you." "I'll see - perhaps - if I can," answers Mabel. "I don't know what may be waiting for me at home."

No, Mabel, you little know what is waiting. Generally speaking, our fate comes pretty suddenly upon us. It turns round sharp corners, and meets us face to face just when we are least expecting it.

On reaching Carlton Terrace, Mabel does not ring the bell, but lets herself into the house with her latch key. There are some letters waiting for her. Mabel has been out all day; she went by an early train into the country, before post-time, or she would have had these letters in the morning. She looks at her watch - it wants still a quarter to six - she will have just time to read them before dinner. There is one with an Australian post-mark upon it - not in Hugh's handwriting, but in Mr. Vaughan's. Mabel's heart misgives her a little; she knew some of the foreign missions had been of the same quarter of the globe as Hugh, but she is surprised not to receive a letter from Hugh himself. Last time he wrote he said he had been ill, and he promised to write by the next mail.

"Mr. Vaughan has written," thinks Mabel, "so the mail must have come in. Why did Hugh not write? - was he ill? - worse, dying perhaps." Mabel has by this time reached her own room; she has thrown aside her bonnet, and is just about to read her letter before the dinner-bell rings, which will be in a few minutes, and Rawley must on no account be kept waiting. While she is in the act of breaking the seal there comes a knock at her door, and before she has time to say, "Come in," Katie enters, her face swollen with crying, and an open letter in her hand.

Mabel feels just a little inclined to sever away until after dinner. It is rather a bore to be interrupted just then; but on second thoughts she comes to another decision, so, quietly pocketing her own letter, she inquires - "What is the matter, Katie? - what new misfortune now?"

"Eh, Miss Mabel," responds Katie, bursting into a fresh flood of tears, he's dead! - he's dead!" "Who is dead, Katie? - what do you mean?" "It's Willie, Miss Mabel - it's just Willie, his ain sel'. I found the letter after ye war gaen oot 'the mornin'; read it - ye will see!" "Poor child!" said Mabel, sighing, as she takes the letter from Katie's hands. "Oh, I see - it's from the chaplain of the prison."

A curt, cold note it is, announcing merely that a male prisoner, by name William Cameron, died of consumption in the Ayr prison, whether he had been sent to work out his time of penal servitude, or on his death bed he had requested to see the chaplain, whom he had commissioned with a farewell message to Katie. The message was to the following effect, and written as if from dictation: Cameron asked Katie's forgiveness for the wrongs he had done her, adding that his punishment was no more than was due, and that, though his health had given way under it, he hoped that it had benefited his soul, for he had brought him to repentance at the last. He urged Katie to be comforted about him, and not to fret her life away for his sake, since he trusted he was going out of much misery to a better world. He charged her to ask Steenie's pardon, should she ever again come across him,

for all the injuries he, Cameron, felt himself to be guilty of in his regard. The letter concluded by earnest and good advice to Katie herself, thanking her for her fidelity, and telling her how he had purposed, if God had willed to spare his life, to make her every amends in his power by marrying her in real earnest.

"Katie, how did you get this letter?" asks Mabel, glancing at its date. "Do you know it was written a whole year ago? - And I see it is addressed to Mrs. Kerr - how did you get it?" "Eh, is it, Miss Mabel? It behude to have been Jeanie Kerr herself that fetched it here the morn'."

"Did you see her?" "Na, na, Miss Mabel, she wadna show her face until this morn'." I found the letter in the bit boxie, whaur ye put the letters, ye ken. Mistress Kerr behude to have kept it; it'll be another thing that'll gang to her account," says Katie, still crying, and speaking indignantly.

Mabel's feeling heart cannot but sympathize with the poor girl's sorrow, although she knows that Cameron's death is in truth a great blessing to Katie. Katie is not likely to see it in that light, at present; but the letter, so full of comfort, and Mabel makes the best of it and her quarter of an hour to console her.

The dinner-bell has rung twice before Mabel obeys its summons; there is no time even to glance at her letter. She accordingly leaves it until afterwards, intending, so soon as dinner shall be over, to steal a few minutes from Rawley's company, in order to enjoy it in the solitude of her own apartment. Scarcely has the dining-room door closed upon Mabel and Miss Rawley when the cook calls in a loud whisper from below - "Katherine, come hither - ye're wantin'."

"I canna come the neo - I's gotten my dinner to atten' til. What's askin' for me?" "It's a young woman - I dinna ken hoo they ca' her. Gin Miss Mabel impatiently. 'I'll no allow Miss Mabel to wait wantin' her dinner. Gin she wadna bid a wee, jist let her gang.' A few minutes later, descending to the lower regions, Katie, to her consternation, finds Jeanie Kerr seated in the kitchen waiting for her.

"The Lord preserve the Jeanie, whaur cam' ye frae?" ejaculated Katie, seizing Jeanie by the arm, and forcibly dragging her outside into the area. "That brought ye here? Ye had nae business to come intil the hoose." "Och, Katie," replies Jeanie, bitterly, "ye're a saucy, prood queen, an' ye ken fine hoo to haud yer heid abune yer auld friends, but ye'd hae done sairly wantin' them whyles, I'm thinkin'."

"Ye ken, Jeanie, ye micht gar me lose my situation. Gin Miss Mabel kent ye war here, she wad be sair vext, ye maun gang awa' the neo." "Ye gang, an' gin Maggie's aye, an' ye pair Maggie's linn at death's door wi' ye ever, ye wadna be fashed wi' my companion." "What ails Maggie?" inquires Katie, in a distrustful voice - "where does she bide?" "Ye'll no sen' the police gin I tell ye, will ye no, Katie?"

"Ow, ay, it's kinna late for that, Jeanie Kerr. Maggie'll hae her ain account to render ane o' these days. I'll no fash myself about her nae mair. What ails her, ye ken. I dinna believe ye sae muckle." "It's God's truth I'm tellin' ye, Katie; Maggie's doon wi' fever, and ca' in oot for ye, lassie."

"Hoot, ye tell me as muckle about my mither; ye hae often deceit me. I dinna credit ye, Jeanie Kerr. Awa' ye wad doo to fetch ane o' the Faithers; she maun hae a heap o' fausse sweerin' to 'fess til, ye ken." "Och, ye had-hairt lassic! I's that vext that I brought ye you letter frae the prison - feth, ye didna deserve it," says Jeanie indignantly. "What garred ye keep it sae lang? - it's mair nor a year auld," answers Katie crossly.

"It's no me that kept it. I found it the mornin' underneath Maggie's heid. Aweel, guidlicht til ye, Katie Mackay, and hope ye'll remember that the man that doesnae forgie an' forget canna hope to win mercy for theirsels," said Jeanie, sulkily, as she turned away.

Katie let her go a few steps, and then called her back, and carefully noted down Maggie's address; after which she bade Jeanie good night with better grace, and ran back into the hoose.

Coming out of the dining room after dinner, Mabel finds her evening's work ready cut out for her. For no consideration will she allow Katie to visit her sister alone, and yet Mabel knows that, if Jeanie's story be really true, left to die without the temporal and spiritual assistance which she must so sorely need; so, having listened to Katie's account of her interview with Jeanie Kerr, Mabel's decision is soon taken. Her Australian letter remains in her pocket, and, provided with a few comforts likely to be useful to a sick person, she sets out about 7:30 o'clock of that memorable July evening, accompanied by Katie to Maggie's dwelling-place in the Cowgate.

brood this evening with his silver wings. TO BE CONTINUED.

ARCHBISHOP TACHE ON THE MANITOBA QUESTION.

His Grace the Most Reverend Archbishop Tache of St. Boniface, Manitoba, has just issued a timely pastoral on the title, "A Page of the History of the Schools in Manitoba."

The history covers a period of seventy-five years, beginning with the year 1818, when the first school was established on the banks of the Red River, and ends with the present time.

In 1818 the jurisdiction of the Bishop of Quebec, Mgr. Plessis, extended over the whole of what is now the Dominion of Canada, and Fathers Provencher, Demoulin and Edge were sent as missionaries to the territory with full instructions for the fulfilment of their duty, including that of establishing schools for the instruction of the children in that remote and sparsely populated region.

The Governor-General, Sir John C. Sherbrooke, appreciated the efforts of these zealous priests, and, Scotchman and Presbyterian as he was, he gave every possible encouragement to them in their work.

Lord Selkirk was equally liberal in his views of government. As His Grace says: "The troubles which had taken place in the new colony caused him to understand the necessity of the salutary restraints imposed by religion and its teaching. He early and understood that it costs less to favor the construction of churches and schools, and even to help the missionaries than to levy and entertain a troop of constables. Lord Selkirk was a colonizer; he wanted immigrants; he knew that a sure way to keep those he had already, and to bring others, was to facilitate the education of the children without offending the religious scruples of their parents."

Under the Hudson's Bay Company, assistance was also given to Catholic education; but it is not to be supposed that it was extended to Catholics alone. Much more aid was given to the Protestants, and especially through the Bishop of Rupert's Land, and in the form of land grants; and though Catholics were at this time largely in the majority, no complaint of any kind appears to have been made. In May, 1851, the sum of £100 was ordered by the Council of Assiniboia to be divided between the Protestant Bishop of Rupert's Land and the Catholic Bishop of the North-West (St. Boniface), for educational purposes; and in the same year the Presbyterians petitioned for a grant.

Proportional to the £20 granted to the Church of England, without prejudice, however, to the recognized equality in the premises between the Protestants as a whole, and the Roman Catholics.

The petition was accepted, a grant of £15 being voted by the council unanimously. Fifteen pounds were also voted to the Bishop of St. Boniface, to preserve the equality, though the Bishop of Rupert's Land and two other councillors opposed the grant.

These facts are important as showing the "practices" existing in the colony, recognizing the existence of denominational schools. In 1859 there was a general mistrust of the intentions of Canada towards the North-West settlers, and the fear that in the event of union with Confederated Canada, the Canadians would deprive them of the liberty of education they had hitherto enjoyed, formed no small part of the cause of this feeling, leading to the troubles which occurred in that year. The fear, also, that the rights of the settlers in their territory would be disregarded was another factor in this mistrust, though Lord Granville voted to Sir John Young on the 10th of April in that year.

I am not sure that the old inhabitants of the country will be treated with such forethought and consideration as may preserve them from the danger of the approaching change, and satisfy them of the friendly interests, which their new governors feel in their welfare.

The Dominion surveys who were sent to survey the lands of the territory contributed to the general mistrust by their high-handed dealings with the settlers, and their operations were hindered. The difficulty culminated when the Hon. Wm. McDougall was appointed Governor, and it was then the Red River rebellion broke out.

Lord Granville himself, in a despatch dated 30th November, 1869, did not hesitate to rebuke the Canadian Government for its "operations in respect to lands," and for having precipitated the future Lieutenant-Governor to enter the country, and to hold the Government responsible for "having by this measure given occasion to an outbreak of violence in the territory." The Canadian Government also acknowledged that its appointees had acted "with folly and indiscretion." The troubles which arose out of those acts of indiscretion were finally settled when the Dominion Government showed a disposition to be just, and promised fair treatment.

in order to bind Canada to the terms of agreement. The Manitoba Act so much resembles the Bill of Rights that it is easy to see that its purpose was to put into legal form the agreement reached.

In regard to separate schools, the Bill of Rights has the following clause: "That the schools be separate, and the public monies for books be distributed among the different religious denominations in proportion to their respective population." The twenty-second clause of the Manitoba Act was based upon this agreement: "In and for the Province, the said Legislature of Manitoba, may exclusively make laws in relation to education, subject and according to the following provisions: (1) Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the Province, at the union."

Clauses are then added conferring on any minority, Protestant or Catholic, the right of appeal to the Governor-General in Council from any act or decision of the Legislature of the Province, or of any Provincial authority, affecting the rights and privileges of either minority mentioned. Also the Canadian Parliament was authorized to make remedial laws for the due execution of these provisions, if the Legislature omitted to do so.

There can be no doubt that the intention of Parliament was to carry out the provisions of the agreement with the Manitoba delegates. The Manitoba Act was so understood and accepted by both parties. On the 17th of May, the Hon. Mr. Black, the Protestant delegate of the North-West, wrote to the Rev. Father Richot, his co-delegate: "With regard to your suggestion that I should give some written accounts of our negotiations with the Government, I may say that the best report which I could possibly give is the Bill itself."

It was after this that Father Richot in making his report to the Manitoba Assembly handed over to it the Act in question. The Assembly then resolved unanimously in the name of the people, "That the Manitoba Act should be accepted as satisfactory, and that the country should enter the Dominion on the terms specified in the Manitoba and Confederation Acts."

The delegates informed their co-negotiators that there was no law concerning the schools of Assiniboia, but that there existed a "practice"; and they suggested that the rights or privileges given by such practice, should be protected as if conferred by law. Such is the reason why the word "practice" was put in the (1) sub-clause of clause 22; and it was perfectly well understood by both sides in the Parliament that such was the intention, as the Hon. Wm. McDougall, as well as members of the Government and Opposition alike, publicly declared.

The twenty-third clause of the Act, authorizing the use of either French or English in Legislative debates and in the courts, and ordering that the records and journals of the Legislature should be made in both languages, was also based upon the Bill of Rights.

It is evident from all this that the Manitoba school law, depriving Separate schools of any share in the Public school funds, was a gross violation of a most sacred obligation, which had the moral force of a treaty, notwithstanding the baldness indulged in by a hostile press to the effect that the delegates and the people of Manitoba whom they represented were rebels, and therefore not entitled to any respectful consideration. Hevels as they were, they rebelled, as the Privy Council admitted, not against the Queen, but against their transference to a new Government whose good intentions they they had some reason to suspect.

At all events had promise been made, though they had kept indirectly of the inherent right which parents possess to educate their children in accordance with their conscientious convictions. In April, 1871, a Bill was introduced into the Legislature by Mr. Norquay to give effect to the Manitoba Act as far as it related to education. By this time the Catholic and Protestant populations were nearly equal; and it was determined to acknowledge equal rights to all. The Protestants were content to have their schools under the general designation of Protestant schools; but if they had so desired, they would have been freely allowed to have distinct denominational schools; but by general consent a dual system of Catholic and Protestant schools was established on a perfect equality. So satisfactory was this law to the entire community that it was passed through the Legislature a few days, and assented to by the Lieutenant-Governor on the 3rd May.

The result of this mutual toleration on the part of Catholics and Protestants was described by Rev. Dr. Bryce, who is now one of the most active opponents of the Catholics of Manitoba in their present demand for justice. In 1882 Mr. Bryce wrote a book entitled "Manitoba: its Infancy, Growth, and Present Position." In this book (p. 351) he says: "Lord Selkirk's scheme of perfect religious equality and toleration is that still subsisting in Manitoba. It was the result of this friendly feeling subsisting between the different churches. Denominational rivalry is one of the first evils to progress in a new country. It is satisfactory that there is no trace of contention to disturb the prevailing harmony. No church is given any place of precedence, except what its own energy and usefulness to the community at large secure for it."

It is needless to say that this harmony prevailed until the Greenway School Acts were passed, which not only deprived the Catholic schools of their legal status, but even robbed the Catholics to their former position in the matter of education, and no stone should be left unturned until this condition of affairs be restored. The thanks of all fair-minded Canadians are due to His Grace, Archbishop Tache, for his timely presentation of the facts to the public.

In Reply to Oft Repeated Questions It may be well to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted tissues and restoring perfect health after wasting fever.

Manard's Linnæus sars Burns, &c. During the court which I was present made to disprove at and only one was lenged. I said the Whity, held in ecclesiastical supremacy. It was in England was formed. Dr. Baum asserted true, and I see by reiterated his statement and declared that any was not acknowledged for four hundred years. Now, here is an in fact. If my statement was unfounded, a g been accomplished position. I affirm the question to be by an appeal to history, even when lantern, is no proof this subject entering to be satisfied of the assertion come of the Council they are shown Columbia, or the Courts are, no do they are not dependent to be said in them. To ascertain the Council of W on that ancient as aid of a magic lantern stands rowed history. Now, it historian of whom edge bears out more of less exp Green is perhaps as we possess. "S he says: "The

ANGLICAN CLARIFICATION OF LIGHT OF H.

Ottawa Citizen. J. Mr. Joseph Pope To Editor Citizen -

Editor Citizen - Mr. say a few words in reply to your criticism of my lecture. I am sorry that any rate by your criticisms, are common leading to no results of strife and points raised by historical, but historical simply questions of fact great erudition for tion.

I have said (1) that reaching at any rate Saxon period; the acknowledged the Holy See; (2) that are at best, exceeding both cases I have submission by numerous aces to eminent Prot I have done this gaunge, boldly, over in the light of day. ing for those who a training Jesuitica hand," and "I have made no dispar anyone who has not hundred years. I avoided any referer her Bishops has call divergencies of doct tract the Establishment met? Firstly, a sen letters to the newspa who make all sorts of under cover of a p substance - one of that while the writ do it, he has a big A few days later, I from an anonymous s ets marked "compl Baum's lecture. I p cards were sent by so to do so, and consider only courteous in me vitation. According first lecture - the the Managing Cou these circumstances unity of saying a w was rudely and offe upon by the lecture vulgar allusions to appeared to divert I do not hold the St. hood responsible for of courtesy, which I them regretted non will, I trust, be a less bring a lecture on these circumstances, assess some acquaint amenities of civiliz treatment of an op itself to my Anglica eral, as being fra, cannot believe.

At this lecture I views, and heard a of extravagant asse tion of any proposi any of the reasons to two historians Froude - who, it app fortune to differ f ridiculed the idea of ligence accepting eity. Without dire conveyed, by one o to the professional pression that I had impropriety. Now Froude's name, and any was not ackno stone who had invol Whatever one may this use of him is According to this st Mr. Mucklestone, Macaulay, is a pe only when he says the Catholic Churc count when he m

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