

light we will be in London... how long before we return I cannot say.

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driver urged his horse to its utmost speed, and presently the broad green expanse and tall trees of Regent's Park came in view.

"The baronet paid the man's fare and dismissed him. He seized the bell and rang a peal that seemed to shake half a mile away.

"It was a gruesome, prison-like place enough at this forenoon hour. The stone walls were as high as his head, the view between the lofty iron gates was completely obstructed by trees.

"They waited nearly ten minutes here in the rain; then a footstep shambled down the path, and an old face peered out between the trellised iron work.

"It is I, Hooper. Sir Victor and I. For pity's sake don't keep us standing here in the rain."

"My lady! Praise be?" A key turned in the lock, the gate swung wide, and an aged, white-haired man stood bowing before Lady Helena.

"Are we in time?" was her first breathless question. "Is your master still?"

"Still alive, my lady—praise and thanks be! Just in time, and no more."

"The dim eyes of Hooper were fixed upon the young man's face.

"Like his father," the old lips said, and the old head shook ominously; "more's the pity—like his father."

Lady Helena took her nephew's arm and hurried him, under the dripping trees, up the avenue to the house. Five minutes brought them to it—a red brick villa, its shutters all closed.

"You are in time. In one moment you will see him. There is not a second to lose, and he knows it. He has begged you to be brought to him the moment you arrive."

"Reason has returned. Since yesterday he has been perfectly sane. His first words were that his son should be sent for, and the truth should be told."

"There was a half suppressed sob. Lady Helena covered her face with her both hands. Her nephew looked at her, then back to Miss Catherine.

"Wait a moment," she said; "I must tell him you are here."

"(To be continued.)"

CHOLERA INFANTUM. That terrible scourge among children may be speedily cured by Dr. Fowler's Extract of Wild Strawberry.

NEWS AND GOSSIP. Swells of the period at Saratoga wear pointed shoes, very tight trousers, cut-away coats, little low-crowned hats, and carry huge canes.

Encyclical Letter of our Holy Father Leo XIII.

To ALL THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN GRACIOUS AND COMMUNION WITH THE APOSTOLIC SEE.

Leo XIII, Pope. Venerable Brethren, Health and Apostolic Benediction.

That long and most mischievous warfare carried on against the Divine authority of the Church, has reached the point whither it tended, that is to say, it has put in danger all human society, and particularly civil government, whereon reposes principally the public weal.

These dangers in the general order of things cause us grave anxiety, when we behold the almost hourly peril in which the security of rulers and the peace of Governments, together with the welfare of the people, are placed.

Although man, spurred on by a sort of vain glory and wilfulness, has often sought to throw off the yoke of authority, never has he been able, however, to get to where he might obey no one.

It is important in this connection to consider that they who are to be set over the Republic, may, in certain cases, be chosen by the will and decision of the people, without any opposition or repugnance to Catholic doctrine.

But, touching political government, the Church rightly teaches that it proceeds from God, for she finds this clearly attested by the Holy Scriptures and the monuments of Christian antiquity, and besides, no doctrine can be conceived which is more agreeable to reason, or more conducive to the welfare of both rulers and people.

Indeed, the books of the Old Testament establish plainly in many places the fact that the source of human power is in God.

selves zealously to the profession and propagation of the same doctrine in which they had been trained. "Let us not attribute the power of conferring government and empire," says St. Augustine, to any one except the true God.

The very same testimony is given by St. Gregory the Great, who says: "We confess that power was given from Heaven to Emperors and Kings."

Nay, these holy doctors undertook to explain these same doctrines by the natural light of reason, in such a manner that they ought to appear quite correct and true even to those who follow reason alone as a guide.

In this way the different sorts of power possess admirable resemblances to one another, since whatever there is anywhere of government and authority is derived from God.

No truer or more useful doctrine can be found than this. For the authority of State rulers, if it is a sort of communication of the Divine power, immediately acquires a dignity greater than human for that reason.

And the celebrated passage of St. Peter, the Prince of the Apostles, on the same subject, is in harmony therewith.

The only case wherein men are not bound to obey, is if anything plainly repugnant to the natural or Divine laws should be demanded of them; for it is impious alike to command or perform anything that violates the law of nature or God's will.

And yet they cannot be charged with disobedience who act in this manner, for if the will of princes is in conflict with the will and laws of God, they exceed the measure of their power and violate justice.

shun the wrath of God. "For the most High will examine your works and search out your thoughts. Because, being ministers of His kingdom you have not judged rightly."

With these doctrines protecting the State, every cause or desire of sedition is taken away; the honor and security of rulers and the repose and well being of States will be assured.

The Church has always acted so that this Christian form of authority should not only be engraved in the minds of the people, but also manifested in their public life and manners.

Thus, Athenagoras boldly addressed Marcus Aurelius Antoninus, and Lucius Aetolus Commodus, his son:—"You let us, who do no wrong, say, who have been most justly towards God and your empire."

These enemies were wont to decrease. "You have fewer enemies now because of the multitude of Christians, having Christians in almost all the citizens of nearly all the States."

After States had Christian Princes, the Church was still more emphatic in proving and declaring how much holiness there was in the authority of those who ruled.

Wherefore, your work, venerable brethren, will be eminently useful and quite salutary, if you use with ourselves, the zeal and all the talents which, by God's gift are at your service, to ward off the perils and inconveniences of human society.

On the contrary, the teachings upon political power invented by modern persons, have already brought men great afflictions, and it is to be feared that they may entail extreme evils in the future.

pend on the caprice of the multitude in the first place, it is a false opinion; then it is to establish authority on too light and unstable a foundation.

What is most serious, is that rulers, in the midst of such dangers, have no sufficient remedies to restore public order and appease disturbed minds.

But, despite all these dangers, the Church has always acted so that this Christian form of authority should not only be engraved in the minds of the people, but also manifested in their public life and manners.

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Given at Rome, at St. Peter's, the 29th of June, A. D. 1881, the fourth year of our Pontificate. Leo XIII.