

GUILTY OR NOT GUILTY.

By T. W. POOLE, M. D., LINDSAY, ONT. CHAPTER VII.

"McCoy is unsettled in his opinions," McCoy is going to turn Papist," McCoy is going out of his mind!"

Such were the phrases which passed current from mouth to mouth in the social circles of Mertonville. Not only among the female gossips, but from the men in the workshops and among the loungers at the corner grocery, ominous whispers were heard; and ejaculations of pity and regret began to be mingled with others of disgust and scorn.

Even the boys in the gutters caught the echo of the prevailing sentiment among their elders, and learned to leer at him as he passed.

It was not necessary for Miss Dundee to learn from the village gossips that if what was said of McCoy were even partially true, he was no fitting mate for a minister's daughter.

"What is so bad?" asked Jennett, with a swelling in her throat and a vain attempt to smile.

"Oh, the way Mr. McCoy goes on, you know," said the lady. "It does look as if he were going to turn Papist himself. Says I to Mrs. Henry, it would never do for such a thing to happen in the minister's family you know."

"Well, he may be only joking, or it may be merely a passing whim or notion," she replied, with an attempt at indifference.

Mrs. Townley shook her head, and began a narration of what she herself had heard in his own house, only a few evenings before.

"Poor thing!" said Mrs. Townley, an hour later, as she detailed the conversation to Mrs. Henry. Poor thing! She looks delicate enough with her color coming and going, just like her mother, you know, and she did not last long when she was taken down."

case of her evident estrangement. Their eyes met, and her's filled with tears; she felt that her fortitude was ebbing away, just at the time she needed all her strength for a trying emergency.

"Oh, Mr. McCoy! do you know what they are saying about you? Do you know that I—my father—that we are all—"

"Don't agitate yourself, Jennett: I did not know you were ill."

"Nothing has come over me, and I am not going out of my mind," he said, quietly.

"Then is it true that you are going to become a Papist?" she asked, fixing on him a scrutinizing glance, and holding her breath, as though her very life depended upon his reply.

"What is so dreadful a thing if I were?" he asked.

"Oh, it would! it would," she cried, and buried her face in her handkerchief, while she sobbed convulsively.

"You won my affections as a Presbyterian, and an Elder of my father's church, and as such I engaged to marry you. But now—now—that can never be—"

"My dear, do not agitate yourself about what may never happen, he said, soothingly. "I have only been examining the subject at issue between the churches. I have not made up my mind—"

shock. It cleared up several other little anomalies which during the past few weeks had passed before him as in a dream. He saw it all now. He was a suspect of the worst kind, and it all most seemed as if his presence in the community was tolerated upon sufferance.

His thought of all this soon came to be mixed with some feelings of indignation. Was this the boasted "freedom of thought" which had been so much vaunted among his Protestant friends? After all, what had he done, he asked himself, that he should be shunned and hated? Thank God! it was for no crime committed.

He had thought over Miss Dundee's last words to him, and how worn and weak she had looked.

Accordingly, later in the evening, he presented himself at the door of the manse, and enquired for Miss Dundee.

"Dear Sir—I have learned from my daughter, that in consequence of the changed character of your religious views, she has intimated to you that you may regard her engagement with you as at an end."

Notwithstanding the peremptory character of this message, he called at the manse again, within a few days, hoping to obtain a reversal of the sentence, but found both father and daughter absent from home, having gone, as the servant said, for change of air, for an indefinite time.

THE DANGER TO FAITH AND MORALS arising from the inroads of an aggressive secularism has not assumed the importance of a vital issue; but, from time to time, unexpected meteors have flashed across the political horizon, in portentous rumblings, portentous of a storm, have reminded from the distant hills, and the horizon of events, unmistakably foreboding that the thunder cloud, charged with destruction, which sits brooding over England to-day, may shift its magnetic centre and settle on Ireland to-morrow.

THE ANNUAL MEETING OF THE CATHOLIC TRUTH SOCIETY OF IRELAND, held last week in the Round Room of the Rotunda, there was a very large attendance, the platform, the body of the room, and the gallery being occupied by representatives of the Hierarchy, the clergy and the laity.

THE SECOND GREAT FACTOR IN THE EDUCATION OF THE CHILD IS THE PARENT.

the name without religion; and from the facts of history the laws of human nature can easily be inferred."

When we contemplate the framework of society, and the providence of God in relation to it, we recognize these great factors in the work of education, THE HOME, THE STATE AND THE CHURCH.

or, to be more particular, the parent, the school and the minister of religion. But these factors, instead of being bound, in their operations, within so many water-tight compartments, each exclusive of the others, must blend and harmonise and co-operate in the work of education.

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favourably the spiritual welfare of her children. The personnel of the teaching staff, the books read, the sciences studied, the manner of imparting knowledge, even on subjects that have only an indirect bearing on Theology—all form a legitimate object of her supervision; and she, on her part, is bound to take cognisance of them all.

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Of many of the physical sciences the same observation is true. Histology, geology, even chemistry, reveals some profound mysteries which can be explained satisfactorily only by the aid of divine faith.

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