

Love-Fate.

Two hands that trembled at each other's touch;
Two hearts that leapt when came the other near;
Love-speaking eyes, two stammering tongues above;
Two souls that sought each other's presence much;
To whom each day of absence seemed a year—
And that was Love.

Two souls that sought thro' weary years in vain
That sweet content that nevermore could come;
Two lives forever drear and desolate;
Two lives enshadowed by the pall of pain;
Two hearts that broke, yet were forever dumb—
And that was Fate.

RIDER HAGGARD'S NUNS.

Father Thurston's Letter Which Mr. Astor Refused Publication in His Paper.

The following letter of Father Thurston, S. J., has been submitted to and refused insertion by the *Pall Mall Gazette*. This act of the editor is eloquent as to the spirit in which he conducts his paper. Fortunately his efforts to cover Mr. Haggard's historical blunders are as vain as they are inconsistent with the spirit of honorable journalism:

Sir—I have only recently learned that you have allowed Mr. Rider Haggard to publish another communication in your columns upon the immuring of nuns. I ask you, as an act of justice, to permit me also to lay before your readers a brief statement of the information I have lately received from Mexico on the same subject. When the judgment of scientific antiquaries is plain and unhesitating, it is intolerable that the truth should be obscured by the gossip of some ignorant museum attendant or the insinuations of Mr. Ludlow's unnamed friends.

Senor Agreda, librarian, writing, as he is careful to state, with the authorization of the director, has formally and in detail contradicted Mr. Haggard's assertion as to the provenance of the body of the supposed nun. Signor Agreda's letter was published in a leading Mexican journal, March 6. It was copied by a number of other Mexican papers, and among the rest by a Protestant journal, the *Two Republics*, yet the statements made in it have not in any way been challenged in the public press of Mexico. Of this I am positively assured in a letter written from thence on May 21; and Mr. Ludlow's own epistle, dated April 16, incidentally bears witness to the same fact.

On the other hand, through the kindness of a friend, himself no mean authority on Mexican antiquities, several communications have reached me, affirming in the most explicit way the absolute trustworthiness of Senor Agreda's information. Among them are autograph letters from three of the most eminent literary men in Mexico, Senor Garcia Icazbalceta, president of the Mexican Academy; Senor Alfredo Chavero, president of the Chamber of Deputies and member of the Academy; and Senor J. M. Vigil, principal librarian of the Biblioteca Nacional. What gives especial force to the testimony of the two last named is the fact that they are both notoriously opposed to the clerical party in Mexico, and are the authors of the first and fifth volumes, respectively, of the great national history—"Mexico a Través de los Siglos," edited by General Riva Palacio. The general tone of that authoritative work may be ascertained by anyone who chooses to consult it at the British Museum.

It is impossible even to summarize the contents of the letter referred to, but I shall be very happy to submit the originals either to you, sir, or to Mr. Haggard, or to any other person who will give reasonable assurance of their safe custody. They all three declare that the authority of Senor Agreda is decisive in the matter, and speak in severe terms of the silly credulity which can still believe nuns were ever put to death by being bricked up in walls. "It is," writes Senor Chavero, "a vulgar error which has not a scrap of evidence in its favor." ("Es una vulgaridad que no tiene en su apoyo prueba alguna.")

On the other side what is the testimony to which Mr. Haggard appeals in defence of his assertions? There is nothing but hearsay evidence of the most unreliable kind, coming from men wholly unknown either as historians or antiquarians, strangers in the country and manifesting strong religious bias. It is evidence, moreover, which is in many respects self-contradictory, and which betrays gross ignorance of the facts of Mexican history. I can substantiate all these statements in detail, but here I will only say:

1. The one thing which is clear from Mr. Ludlow's letter is that he did not, as was previously alleged, find any of the remains now in the museum. He declares in fact that these did not come from Puebla at all, but from San Domingo, in the city of Mexico. Yet this is in absolute contradiction of the Butler story—reported by a rule-copied by Guinness—with which Mr. Haggard previously identified himself.

2. No one has ever denied that bodies are found in the walls of religious buildings in Mexico. They are, as stated by the eminent archaeologists above mentioned, the remains of persons, both religious and secular, who, by a common custom of the country, have been buried in that manner after their natural death. Indeed, a high medical authority has assured me from an inspection of the very photographs to which appeal has been made, that cadaveric rigidity must have set in while the bodies were in a horizontal position.

I might add much more, but I am content to leave the matter here. I have no wish to charge Mr. Haggard

with religious bigotry or with conscious perversion of the truth. But one thing is clear—that he has committed himself in print to a foolish historical blunder, and that, impatient of contradiction, he is willing to clutch at any straw rather than frankly and honorably to own his mistake.

Yours, etc.,
HERBERT THURSTON, S. J.
Wimbledon College,
Wimbledon, June 14.

CATHOLIC PROGRESS IN ENGLAND.

A New Anglican Movement Towards Rome.

Ecclesiastical information of a particularly interesting character has just been received by the *Daily Chronicle* from its Roman correspondent. He states that a large number of Anglican clergymen, dissatisfied with the position of the Church as a whole, and eager for union with the See of Rome, have addressed to the Vatican a communication asking for enlightenment on certain points, and making suggestions. The first of these is to the effect that a congregation of Cardinals should, with the approval of the Holy Father, take up the Anglican question and authoritatively deny the "branch theory," which keeps separated from the Roman Church many clergymen, who, were it not for misconceptions on this point, would be ready to be reconciled to the Holy See. A query as to the validity of Anglican orders is, we are told, put once more. It is maintained that although the Catholic Church considers the question of Parker's consecration merely historical, the promulgation of the fact that ordinations of Anglican clergymen *sub tacita conditione* is forbidden would clear up the matter. "In conclusion," says the correspondent, "the document supplicates by all and every means the founding of a Unit Anglican Church, into which crowds of doubting High Churchmen would enter." "The words in which this news is given are somewhat peculiar," comments the *Catholic Times*, of Liverpool, Eng., "but probably the statement is substantially correct. We ourselves," it continues, "have from time to time had ample evidence showing that there are within the bosom of the Established Church quite a number of zealous and earnest men who are hopeful that an understanding will sooner or later be arrived at between the religious community of which they are members and the Church of Rome. A union on such a basis—that is, a recognition by the Catholic Church of certain doctrines, practices, and ceremonies of the Anglican Establishment—is, no doubt, what is meant by 'the founding of a Unit Anglican Church.' That such an idea should prevail indicates how strange are the mistakes into which well-meaning men sometimes fall. If the 'Unit' scheme were to be adopted it would amount to this, that though the 'branch theory' might be repudiated in one sense, we should have it revived and realized in another, for the notion is, we suppose, that the existing Catholics of this country should belong to one branch, and the 'Unitists' to another holding essentially the same doctrine."

"To Catholics this view of reunion is simply incomprehensible, and they can only wonder how it can be entertained by men of intellectual ability and culture. They would certainly make any possible personal efforts or sacrifices to bring the members of the Church of England to recognize the authority of the Holy See, but to minimize or compromise the truth by one iota is out of the question. Indeed it seems, notwithstanding the appeal for the founding of a 'Unit' Anglican Church, that the authors of the document forwarded to Rome do not seek or expect any doctrinal change. They only request that the Catholic Church's doctrines respecting matters in which Anglicans are misled should be more strongly emphasized. In appears extraordinary to us that there could be any possible room for taking erroneous views as to the branch theory or the validity of Anglican Orders. The authorized teachers of the Catholic Church in these countries have so frequently, so fully, so clearly expounded the Catholic principles on these points that we can scarcely imagine any one who is anxious for light on the subject being led astray. If, however, the Anglicans, by whom the communication has been sent to the Vatican, and who ought to have better means than outsiders of knowing the state of feeling in the Church of England, are persuaded that a more thorough and authoritative insistence on the Catholic tenets will be of service, we are sure they may count upon it with confidence. Nothing could be more gratifying to Catholic teachers and preachers than to do all that lies within their power to dispel ignorance. But we should think that these gentlemen themselves, if they are, as it stated, convinced of the soundness of the Catholic position, can, by the performance of a few courageous acts, exercise among the members of the Church of England an influence that would tell most effectively in favor of the Catholic claims which they consider just and true. Evidently they should no longer occupy a place among the Anglican body. It is their duty to tender their allegiance to the Catholic Church, but let them, on joining it, address a joint manifesto to the Anglican clergy and laity protesting against the incorrect teaching respecting the branch theory and the validity of Anglican orders. We venture to think that the publication of

such a document would greatly tend to open the eyes of all who have been lulled into a false sense of security.

"The action of those Anglican clergymen who have laid this appeal before the Holy See is a decidedly significant sign of the times. Year by year the Anglican Church is being brought nearer to Catholicism, and those who have been promoting the Romeward movement have at the same time been infusing fresh spiritual life into the Establishment. According to *The Tourist's Church Guide*, which is published by the High Church party, the number of Anglican churches in England and Wales has almost doubled since 1882, being now 5,957. At 250, incense is used; at 406 there is a daily celebration of the Holy Eucharist; the 'eastward position' is adopted at no fewer than 5,037; 'Eucharistic vestments' are worn at 1,370, and altar lights are used 'during the sacrament' at 2,707. In fact in a large number of the Anglican churches the ceremonies are, with scarcely any perceptible difference, such as are to be witnessed in the Catholic churches. We are therefore at a loss to perceive why those who worship in these Anglican churches should refuse to profess that their faith is that of which Rome is the depository. In former times there used to be a real or affected dread of Roman sway. Now that the Holy Father is stripped of his temporal possessions and power, that plea can no longer be put forward as a pretext for refusing to acknowledge his spiritual authority as the Vicegerent of Christ."

The Rome correspondent of the *Chronicle* says that several important projects concerning the Catholic Church in England are now receiving the attention of the Pope. The results of the recent deliberations of the Bishops at Birmingham have reached Propaganda. These include the "terna," or three names sent up for the Bishopric of Liverpool, with other resolutions connected with diocesan and Catholic higher education. Here in Rome those best informed say, that if Liverpool be raised to the dignity of an Archdiocese, Bishop Bilsborough, Cardinal Vaughan's successor at Salford, would be the new Archbishop. The division of the diocese will be submitted to the Holy See, together with the contemplated erection of a Welsh See. The two new Bishops would be chosen from a list including Mgr. Carr, the present Vicar-General of Liverpool; Canon Whiteside, of Upholland; Mgr. Nugent and Canon Walmisley. The name of the Dean, R. S. Billington, of Thurnham, Lancaster, is also put forward. The choice, however, now remains with Propaganda and His Holiness, who reserves to himself a personal share in selecting occupants of Episcopal Seats.

A HIGH MASS SAID BY THE POPE.

The following beautiful description is by a Protestant gentleman, who describes the service as he witnessed it at St. Peter's, Rome: "High Mass was said by the Pope in person, and the responses were sung by the choir. He performed the service with an air and manner expressive of true devotion, and though I felt that there was a chasm between me and the rite which I witnessed, I followed his movements in the spirit of respect and not of criticism. But one impressive and overpowering moment will never be forgotten. When the sounding of the bell announced the elevation of the Host, the whole of the vast assemblage knelt or bowed their heads. The pavement was suddenly strewn with kneeling forms. A silence like that of death fell upon the church as if some celestial vision had passed before the living eyes and hushed into stillness every pulse of human feeling. After a pause of a few seconds, during which every man could have heard the beating of his own heart, a band of wind instruments near the entrance, of whose presence I had not been aware, poured forth a few sweet and solemn strains, which floated up the nave and overflowed the whole interior. The effect of this visible music was beyond anything I have ever heard, or ever expect to hear. The air seemed stirred with the trembling of angelic wings, or as if the gates of heaven had been opened, and a 'wandering breath' from the songs of seraphs had been borne to the earth. How fearfully and wonderfully are we made! A few sounds which, under ordinary circumstances, would have been merely a passing luxury to the ear, heard at this moment, and beneath this dome, were like a purifying wave which, for an instant, swept over the soul, bearing away with it all the soil and stains of earth and leaving it pure as in infancy. There was, it is true, a reflux tide; and the world, displaced by the solemn strain, came back with the echo; but though we 'cannot keep the heights we are competent to gain,' we are the better for the too brief exaltation." Certainly this eloquent Protestant writer has beautifully described his feelings, and he had the happiness of experiencing a pleasure which but few mortals enjoy, namely, being present at a Mass said by the Pope.

A Grand Feature.

Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now.

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HIGHER CRITICISM.

The literary cult termed higher criticism have succeeded in attracting to their work no small amount of attention. Germany is the home of this school, but some stray pupils are to be met with in England. The Rev. J. D. Breen, O. S. B., in a scholarly article published in the current number of the *New Ireland Review*, discusses the work of a higher critic whose production appeared recently in the *Contemporary Review*. It may be stated in general terms that the tendency of the so-called "higher criticism" is to cast doubt upon the authenticity of the Bible. It aims at doing in Scripture what those critics of profane literature attempted who sought to prove that there was no such person as Shakespeare, and that the works attributed to him were written by Bacon or by some other known or unknown writer. In his encyclical on the study of Sacred Scripture His Holiness very naturally displays no sympathy with the higher critics, and at this the *Contemporary Review* manifests his indignation. As Cardinal Newman points out in one of his lectures on University Subjects, one "who believes in Revelation with that absolute faith which is the prerogative of a Catholic, is not the nervous creature who starts at every sudden sound, and is flustered by every strange or frightful appearance which meets his eyes." When philosophers, geologists, or scientists of any class make discoveries that seem contrary to Catholic teaching or belief, the true Catholic is prepared to wait, believing that time will set aside all apparent contradictions, and justify the implicit trust which the gifted Cardinal refers to as the "prerogative of a Catholic."

A point of similarity between the critics of Shakespeare and those of the Scripture is that in both cases internal evidence is relied upon. Those who wish to prove that Shakespeare never wrote his plays prove the point by an examination of the plays, and so the inspiration of the Sacred Texts is attempted to be disproved by a study of the Bible alone. It has often been stated that anything may be proved from the Bible. But those to whom this conviction comes so readily go to the Bible prejudiced, and merely seek to justify themselves therefrom. Regarding the higher critics the Pope in his encyclical says:—"There has arisen to the great detriment of religion an inept method, dignified by the name of 'higher criticism,' which pretends to judge of the origin, integrity, and authority of each book from internal indications alone. It is clear, on the other hand, that in historical questions, such as the origin or handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value except as confirmation." Besides this important reservation Father Breen points out that no allowance is made by many of these writers for the errors of copyists in translating the Scriptures into the different languages of Christendom. Shaking themselves clear of the burdens that have to be borne by all genuine truth-seekers, the higher critics may go on for a time, but in the words of the writer we have been quoting the "old-fashioned belief in the Bible has not much to fear from their criticism."—Catholic Times.

MISREPRESENTATION OF CATHOLIC DOCTRINE.

In the debate in the House of Lords, on "The Deceased Wife's Sister Bill," the Archbishop of Canterbury is reported to have used these words, viz.:—"The theory is that the Pope is the Vicar of Christ, and that, therefore, he can dispense with things which may be forbidden in the Divine Law." That the Pope is the Vicar of Christ, of course all Catholics are aware. But it does not follow that the Papal Vicariate carries with it the power to dispense with the Divine Law. Every Vicar, or Viceroy, represents his principal, on whom he wholly depends for his delegated authority. This is so true and obvious a truism that it amazes one to find ignorant of it a man so highly placed as the Archbishop of Canterbury. It may be too much to expect of a Protestant Archbishop that he should recognize the infallibility conferred by Jesus Christ upon the chair of Peter, by which Divine gift we Catholics know for certain that the Popes are preserved, when teaching *ex cathedra*, from all risk of possible error, both in faith and morals. But although the Protestant Archbishop, being without the supernatural light of faith, may be excused for thinking the See of Rome liable to error, like the sees of his own communion; there is no conceivable reason why the Papacy should be accused of making such an absurd claim as to possess the power to over-ride, and to dispense with the Divine Law.

We should have enough, had we not proof to the contrary, that the logic, and even the common-sense of the Archbishop, would have sufficed to keep him safe from publicly uttering such preposterous assertions. Catholic theology is very clear on this subject. The Pope, as divinely appointed head of the Church of Christ, is the supreme judge in all matters of faith and morals. But a judge does not make laws; his office is to know and to interpret them. To the Popes, as successors of Peter, and Vicars of Christ, has been committed "the stewardship of the mysteries of God," by our Lord and divine Saviour. To Peter and his successors, for all time, was entrusted His whole law, by Christ Himself. This deposit of faith

the Popes are, by special divine assistance, enabled to preserve intact, and hand down, free from the least error or corruption, from generation to generation, until the end of time. To doubt this privilege of Peter, this infallibility, and immunity from error of the Apostolic See, necessarily implies to the mind of an unprejudiced person grave doubt of the Divinity of Our Lord Himself. For, how can we believe that God became man in order to teach us the way to heaven, and yet admit that He left on earth no certain, no infallible custodian of His Truth? But the Pope is the custodian and interpreter only of the law of Christ: He can no more add to or dispense from the Divine Law than he can dispense with the Decalogue, and give permission to rob and murder. Such a preposterous charge, made by so exalted a dignitary, should not only teach us Catholics how utterly we are often misunderstood, even in these more tolerant and enlightened days, but all truth-seeking outsiders should learn the invaluable lesson that persons who are not Catholics are always liable, whether through ignorance or through malice, to make the grossest mis-statements, when treating of Catholic doctrine.—London Catholic News

ST. AUGUSTINE.—AUGUST 28.

The most remarkable among the doctors of the Church, for the contrast of his early life and his after years of sanctity, was St. Augustine. The offspring of a union between a pagan youth and a pious Christian maiden, he inherited all the vices of the one, while the prayers and tears of the latter won for him at length the grace of being victorious over his passions and becoming a saint in the Church of God.

Augustine was a clever youth and applied himself with much diligence to his studies, but his mind became so puffed up with pride that his intellect soon became his God.

From one vice he went to another, until at last he gave himself up to the most abominable of all vices. This sin he fell into by reading immoral books, frequenting low theatres, by bad company and example, and, finally, by giving himself up to a life of sloth.

One friend Augustine had who, like himself, had fallen into the errors of the Manichees. This youth, becoming ill, asked for Catholic baptism. On his recovery Augustine laughed at his conversion. The converted youth assured Augustine that if he still desired his friendship he must not rail at the Catholic religion. This youth soon after died, and Augustine found no pleasure in the society of any one.

At length, in the thirty-second year of his age, Augustine was perfectly converted from his sinful habits, and henceforth he trod the road to sanctity. He was ordained priest a year or two later, and in 335 was consecrated Bishop of Hippo. He lived a life of great sanctity and zeal in his holy state. His writings are numerous, his "Confessions" being the best-known of his works. In these Confessions he points out the way in which he fell into the different disorders of his life, and warns other young men from imitating his example in these respects. His conversion he attributes to the prayers and tears of his mother, St. Monica, who persevered in her entreaties for his soul until God was pleased to reward her.

Happy are those young men who, like St. Augustine, have a pious mother whose prayers in their behalf ascend to the throne of God! Even should they sometimes fall into evil, there is a powerful bond uniting them to the heart of her whose tears and petitions cannot fail to be heard and answered.

WORDS OF THE SAINT.
"To late have I loved Thee, O Beauty, ever ancient and ever new, too late have I loved Thee!" "Teach me, O Lord, to know Thee and to know myself!" "Here cut, here burn, O Lord, but spare me for eternity!"

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