re, and that glimpse had neath the light child-like woman endowed with a creed which makes the ure invulnerable against r tocope victoriously with st which mere natural rail and faithless. How e girl prayed! In the ne lamp above her Narka er lips moving rapidly. er being able to praylike was easy for Marguerite as easy for her to believe

e, and call Him Father, His will might be done. a father to her, and His always kind and loving. rong; He had not con-nope and turned it to de-s loss of faith in an e was perhaps the bitter. which the hard ways of inflicted on their help-Narka thought, as she happy young French girl

not been many minutes in when Father Christopher the sacristy, and after moment before the taber. nto the confessional. stood up, and whispered

there be time for me to to confession now?" Narka replied; "it is too ad better come to-morrow ou will find him before

assented, and they went home. BE CONTINUED.

The Bible. bot expressed a profound, erally overlooked, truth ecent address to the New gregationalist Conference, aking of the Bible:

hat the book is a growth and out of the Church of God. The ot founded on the Bible. The nded on the Church. There is bout that."

inspiration that gives aucharacter to the collection ed the Bible. As this ina fact that does not fall or all of the senses, it can wn to us only by means of hority. The only external empetent to testify to the of those books is the Church commissioned, enlightened d by Him. The Church inspiration of the books. is the Bible rests on the the Church on the Bible. is the first fact, the Bible . Hence to proceed in

r we must seek the Bible Church, not the Church Bible. then quote the Bible to Church? We do not. s are quoted not as Bible. writings, but as histories, ephus, Tacitus, Livy and ians are quoted to prove a ory recorded by them. The is the establishment of the o prove this fact we quote lark, Luke and John simrians, and with no reference of their inspiration, for as w not and cannot know that ing, by means of these his-rds, established the institu-Church and its characterugh Livy and Tacitus and pire-we follow Christ's adnd hear the Church. at certain of the records we

consulting are more than

istories, that their authors

ed by Almighty God. This n is what gives the books

rity among Christians.—N. n's Journal. inter Cough of Children aree of anxiety to parents, and for if neglected the seeds of conbronchitis may take rooticines are objectionable owtendency to upset the stomach impair the appetite, thus he nutritive power of the ding to the emaciation and interest the pulmonary irritation. It is to know that Maltine with Cod Hypophosphites is admirably se cases, not only because of its on, but none the less on account ability, for children soon grow the remedial action of the ollists starchy foods, which are reneated and thereby becomes fitted to bundance of nourishment which the essential medicine in these trish well and the cough will time, with Cod Liver Oil, for must construct the cough will come of the cough will come nter Cough of Children

More
wer is contained in Hood's Sarsain any similar preparation. It
porietor and manufacturer more,
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amer. More skill is required in
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yi thas a record of more cures
are more than those of any other.
Hood's Sarsaparilla is the best
my because it is an honest mediousands of testimonials prove that
ually and permanently cure

SETABLE PILLS, Dr. Parmelee to the world the fruits of long search in the whole realm of ence, combined with new and coveries never before known to Delicate and Debilitated Constinual doses, the effect is both a tonic lant mildly exciting the secretions giving tone and vigor.



EARLY ENGLAND.

Relation of the Ancient Anglo-Saxon Church to the Papacy.

Rev. Father Cross has been giving course of lectures at Liverpool on the Anglo Saxon church.

that all these beliefs and devotions and not a separated English Church, as the "Bishop" of Stepney, Dean Hook, and other modern historians falsely endeavored to maintain. For his third lecture Father Cross selected as his subject "The Holy See and

lecture. This argument has to do with the action of Theodore Archbishop of Canterbury, who in the year 678 divided the Archbishopric of Northumbria into three Sees and sent St. Wilfred to Lindisfarne. Father Cross' remarks on this matter may be summarized as follows: It was a part of Canon Law that a diocese could not be without the consent of the ruling prelate, and as Wilfred could not obtain redress he appealed to Rome, using the words "I appeal to the judgment of the Apostolic See, a proof that the Papal Supremacy was believed in and Supremacy was believed in and acknowledged at that time in England. This was the first appeal that had gone forth from the Anglo Saxon Church to the Supreme Authority, and it was consequently of the highest importance to knew the attitude of the Church in England towards Wilfred's action. In deducing the arguments of the independence of the Anglo-Saxon Church from this and from another famous appeal Anglican writers committed two grave errors. In the first place they mistook altogether the nature of Wilfred's appeal. That appeal, as carried before the Court of Rome, went no further than asking that instead of strangers three Bishops to be chosen from among his clergy might be validly appointed and consecrated for the new Sees. Secondly, Anglicans falsified plain historical facts by reading into them a meaning and suggesting motives of conduct which were absolutely unsupported by any document-The author of the lives of the Archbishops of Canterbury (and most recent writers or controversialists only re-echoed his statement) writes:

This (Wilfrid's appeal) was a direct

when Wilfred returned with the Papal

strength of it demanded to be restored

to his diocese the King convened

council of the nobility and clergy of

decision in his favor and on

mously determined that the appeal was vol. I. p. 159.) Father Cross said that when he first Father Cross said that when he first read that account some years ago he found it sufficiently startling, and he branded it as a gross perversion of fact and as an unpardonable violation of the historian's office. In the first place, Wilfred took counsel with his brother Bishops, who advised resistance; and secondly. Theodore acknowly the same was cannot find his latch key brother Bishops, who advised resist-ance; and secondly, Theodore acknowl-edged the Papal authority by himself sending a monk to represent him before the Pope in Council. Thus the whole of the Church in England by its representatives proved its adhesion to the principles of Roman plenary jurisdiction. Pope Agatho, with a council of fifty Bishops in the year 680, heard both sides of the case and gave a verdict in favor of Wilfred. What was the issue? Wilfred returned with the Pope's letters granting his appeal. How did Egfrid, the King, act? It was true that he refreed either to accent the true that he refused either to accept the letters or to reinstate Wilfred, but, asked the preacher, did he thereby deny the authority to the Pontiff? By no means. It was clear from his whole conduct that he believed in Papal supremacy. All his efforts were put forth, not to make Wilfred deny such supremacy. but to

Wilfred deny such supremacy, but to confess that he had either forged the Apostolic mandate, or at least had obtained it by means of fraud and confess that he had either forged the Apostolic mandate, or at least had obtained it by means of fraud and misrepresentation. The strongest evidence was in the sequel. The Archbishop sent for Wilfred, confessed his sin of disobedience, and fervently desired to repair the wrong he had done. He also wrote to Egfrid's successor (Alfrid) begging him "on account of the fear of the Lord and the precepts of the Prelates of the Apostolic See." So far, then, they had met with no shadow of denial of the Papal supremacy. Disobedience, born of chagrin or avarice or hatred, displayed by either Archbishop of their faith. In Wilfred's second appeal against the same King and Archbishop Berthwald he was again triumphant, win wind he was again triumphant, wind wild he was again triumphant, wind he was again triumphant, wind wild he was again triumphant, wind he was again triumphant

the Apostolic mandate at once, but Aldfrid for some time remained obdurate. But during an illness, which he put down as an infliction from God for his disobedience to the Pope, he repented and vowed to "God and St. Peter that if he should recover he would make good the desire Anglo Saxon church.

In his first lecture Father Cross showed that the Church of the Anglodecisions of the Apostolic Sec." In a

for the Church suffering. In support of his arguments Father Cross quoted extruth. The wild, groundless, and that all these beliefs and devotions sometimes malicious charges of Angliwere taught by the Anglo Saxon can writers and lecturers have event-church. In his second lecture he ually served to throw into the boldest demonstrated that the Church in relief and place in the clearest light Anglo Saxon times was not a national the unqualified belief of the Anglot: it was the Church in England, Saxon Church in the absolute unassailable supremacy of the Apostolic See of

GEMS FROM A NEW MINE.

his third lecture Fatner Cross selected as his subject "The Holy See and Saxon Canterbury."

The strongest argument of the whole Anglican case was considered in this Third Carries with the impressive names of Invited In Carries and Invited In Carries and Invited Volume I, Number 1, appeared on May The leading article is by Mr. Files-

on Parade. In the second paragraph it quotes an alleged remark by Dr. O A. Brownson "in the Catholic Review a short time ago." Dr. Brownson died in April,

Mr. Files is as strong on grammar as on history. Thus he says: "Every one who reads or hears statements made by Catholics themselves are well aware that Romanism is a political system, despotic in its organization," etc., etc.

Again he remarks (the italics are

"Pope Leo XIII. says on page of his encyclical letter dated January 10, 1890: "But if the laws of the State are openly at variance with the law of the Pope, if they inflict injury upon the Roman Catholic Church or sits at naught the authority of Jesus Christ, which is vested in the Supreme Pontiff Leo XIII., then indeed it becomes a duty to resist them, a sin to

render obedience.'"
We doubt it Pope Leo XIII. ever said that the laws "sits at naught" the elements of grammar. Nor do we believe that a Jesuit or ex Jesuit ever

"If differences arises between the government and the Pope, as the head of the Church, every official professing of to be a good Catholic must obey the

Pope alone."
The grammar is all Mr. Files' own

when he says :taught that there is a higher temporal power than the law of the laud and should be treated as dens of treason

and abolished." violation of the Church principles of the age, for the Patriarch of Rome his orthography, nobly upholding what he calls, several times, the principals" of the A. P. A. The the age, for the Patriarch of Rome had jurisdiction only where both parties agreed to refer the cause to him (i. e., appellate jurisdiction). To appeal from a national English Synod—from an English Metropolitan—was not to be tolerated by the free spirit which pervaded the land. And consequently when Wilfred returned with the Papal Dirigo Patriot promises to reform several things, including the English lauguage down in Maine, and no doubt it will be, and in fact already is, a wonder.-Beston Pilot.

Mischief in The Lodge.

The May number of the North American Review contains a long and elaborate article on "Secret Societies," his kingdom, and by the clergy and laity then assembled it was upani says:—

says:-"But while these secret orders are a a public offence and the Papal Letters and insult to the Crown and nation." vast power for good it. giving aid and comfort to their members, in caring for the sick and ministering to the distressed in mind, body and estate; the man who cannot find his latch key hole when he reaches home after the

lodge banquet.
"This is not the place to discuss the temperance question or to dwell upon the evils of inebriety, but one should note in a consideration of the vast influence of these fraternal organizations the inimical possibilities of con-

viviality. "Yet another danger must be considered in estimating the influence of secret societies. One does not trifle with truth in saying that no human gauge can measure the sorrow that comes to some families through the too

AN ENGLISH EVENT.

Celebration of the Thirteenth Centenary of St. Augustine.

ary of the landing of St. Augustine on the showed that the Church of the AngloSaxon period was "stamped with the hall marks of Popery," for the people then as now believed in the Holy Eucharist and Confession, and practised devotion to Our Lady and prayed corthe Church suffering. In support of the Apostolic Sec." In a saxon shores, from which event is generally dated the conversion of England to that faith which her people preferred steadfastly until a libidinous monarch quarrelled with Rome, because of its relievable to the forthe Church suffering. In support of dissemination of error often led to the set up the Anglican Establishment. The feast of St. Augustine, who is commonly designated as the Apostle of England, falls on May 28; and as this is the thirteenth centenary of his going to England, the Catholics of that country propose to have the event celebrated by Pontifical High Mass to be offered upon the very spot where Augustine first set foot on English soil. As the saint was himself a Benedictine, and was accompanied by two scores of his religious brethren when he undertook his great mission, a Benehe undertook his great mission, a Bene-diction Bishop, Dr. Hedley of Newport and Nenevia, will sing the anniversary Mass, and about him, as he does so, will be grouped at least forty representatives of the illustrious order which gave Eng-land her great apostle.

The exact date of Augustine's landing in England was in all probability in the fall of the year 596, and it was Ethelbert, King of Kent, to whom he first addressed himself. That ruler received the missionaries graciously, treated them kindly, and King of Kent, to whom he first addressed himself. That ruler received the missionaries graciously, treated them kindly, and in the following year he and his people, to the number of 10,000, embraced the Christian faith. The religion which was thus officially recognized by King Ethelbert, gained ground rapidly, and four years after the baptism of the King, Augustine received the pallium from Rome, and he had the pleasure of welcoming to the island a number of other missing the catholic churches, and the catholic churches, and the catholic churches, and the catholic churches are considered to the constant of the catholic churches and the catholic churches are constant of the catholic churches and the catholic churches are constant of the catholic churches and the catholic churches are constant of the catholic churches are constant of the catholic churches are constant of the catholic churches and the catholic churches are constant of the catholic churches are constant of the catholic churches are constant of the catholic churches and catholic churches are constant of the cathol

greater part of his after the included ing to create union between the British Bishops; but was unable to conquer their prejudices; and from this fact the modern Anglicans claim that the British Church was never dependent upon Rome—a context in which of course, is based unout the country is now 1,500,000. There has been country is now 1,500,000. They are the country is now 1,500,000. They are the country is now 1,500,000. They are the country is now 1,500,000. tention which, of course, is based upon insufficient and untenable grounds, and which has been refuted times without number. St. Augustine, before his death, which occurred in May, 604, consecrated St. Lawrence as his successor in the See of Canterbury, and at a council held at Cloveshoe, in Kent, in 747, Archbishop Cuthbert presiding, it was ordered that his festival should be kept as a holy day and that his name should be inserted in the Litany of Saints immediately after St. Gregory's. When was never dependent upon Rome—a contention which, of course, is based upon insufficient and untenable grounds, and when he says:—

"In the parochial school the child is taught that there is a higher temporal power than the law of the laud and any school that teaches that doctrine should be treated as dens of treason and abolished."

Mr. Files is equally independent in his orthography, nobly upholding what he calls, saveral times, the "Here rests Lord Augustine, first Archibithop of Canterbury, who being sent hither by the blessed Gregory, Bishop of Canterbury who thought that the restoration of the English hierarchy would prove the present incumbent. There were those terred beneath its porch, with this inscription marking the place of his burial: "Here rests Lord Augustine, first Archibithops of Canterbury, who being sent hither by the blessed Gregory, Bishop of the A. P. A. The Dirigo Patriot promises to reform Rome, and by God upheld by the working of miracles, brought King Ethelbert and his nation from idolatry to the faith of Christ, and having completed the days of his office in peace, died on the 7th day before the kalends of June, in the reign of the same King." "In the same porch," it is related in one of the Apostle's lives, "were interred also the six succeeding translations of the Apostle's lives, "were interred also the six succeeding translations." "were interred also the six succeeding Archbishops, Lawrence, Mellitus, Jussus, Honorius, Deusdedit and Theodorus. These in their epitaph are called the seven patriarchs of England. The porch being by that time full, and the custom beginning to allow persons of eminent dignity and sanctity to be

dignity and sanctity to be BURIED WITHIN CHURCHES, St. Brithwald, the eighth Archbishop, was interred in the church of this abbey in 731; and near him his successor, St.

Tatwin."

Albeit Pope Gregory, who sent Augustine to England, ordered that as soon as the land was entirely converted Archiepiscopal Sees should be erected at London and York, with twelve suffragan Sees for each St Augustine, as we have seen, copal sees should be erected at London and York, with twelve suffragan Sees for each, St. Augustine, as we have seen, fixed his See at Canterbury, and it was not until 625 that St. Justus, the fourth Archbishop, consecrated a metropolitan prelate for York. This metropolitan received his pallium from Rome—that fact alone sufficiently refutes those who claim that the early British Church was not united with the Holy See and subject to it—but it does not appear that he ever had any suffragans. York was for a long time vacant subsequently, until St. Chad was chosen its incumbent; and it is recorded that during the pontificate of Adrian I., Offa, King of the Mercians, obtained from Rome archiepiscopal rank for the See of Litchfield, with Worcester, Leicester, Sidnacester (now Hatfield) Hereford, Elman and Tbetford as suffragan Sees; but that this province ceased Hereford, Elman and Toetford as suffragan Sees; but that this province ceased
to exist seven years later and went back
to Canterbury. To Archbishop Theodore,
mentioned above as the seventh Archbishop of Canterbury, is given the credit
of having really established the English
hierarchy. He took possession of his See
in 669, having been consecrated at Rome
by Pope Vitalian the previous year. In
673 he held a synod at Hertford, at which
four Bishops were present, and under-

ried out, but the whole of the dioceses re- will again show herself the Catholic mained united in one ecclesiastical province until by a decree of Gregory III., 735, the bishoprics north of the Humber were formed into a separate province subject to the metropolitan of York, and Egbert, the Bishop of that See, was duly invested with the pallium from Rome." Thus constituted the Church which St. Augustine founded in England flourished and grew apace until the time of the screen and the control of the screen and the catholic country she became in consequence of the apostolical labors and preachings of the apostolical labors and preachings

Angustine founded in England floarished and grew apace until the time of the so-called Reformation, when its cathedrals, churches, abbeys, monasteries and all its property were seized by the Protestants; its prelates persecuted, driven into exile or killed, and its priests and people subjected to the same infamous treatment. The old faith never died out, however, the long transfer of the same infamous treatment. The old faith never died out, however, himself in some sort of a way an agent himself in some sort of a way an agent of the same carried to the same c

We presume this preacher considers and a messenger sent from Rome in 1635 reported upwards of 150,000 Catholics in the country, adding that many of the nobility who lived apparently Protestants between his congregation and Maker, else why do they pay him his keep? Then, according to his theory, avowed themselves Catholics when brought face to face with death. In 1623 Rome, recognizing that a Bishop was sorely needed in the land, sent Monsigner William Picker and the sent Monsigner will be sent a sent Monsigner with the nor William Bishop there as Vicar-Apos-tolic. He died the following year and was succeeded by Dr. Richard Smith, who, in 1629, was forced to flee to France, a price having been set between him and his Maker; in other

words, he asks his friend to bec Then until 1685 England had no resident hindrance to Christianity. Is that

UPON HIS HEAD.

Then until 1685 England had no resident prelate, but in that year, at the request of James IL, the Holy See appointed four Vicars-Apostolic, Monsignors Leyburn, who had been consecrated as Vicar-Apostolic of all England in 1622; Gifford, Smith and Ellis, for the London, mid-land porthern, and western districts reright? Our Lord said: "He that will not hear the Church let him be to Thee as a heathen and a publican." Here He placed an agency-His Church-between the worshiper and his God. Will the preacher say this divinely appointed intermediate agency be-tween the worshiper and his God is a hindrance to Christianity? This Bap-tist preacher must consider his Bible an agency between God and man, and therefore a hindrance to Christianity.
When he baptizes he is an agent Rome, and he had the pleasure of welcoming to the island a number of other missionaries who were sent to aid him in his sionaries who were sent to aid him in his sevangelical labors. He found at Canterbury an old Roman temple, which he enlarged and made his cathedral, dedicating it to SS. Peter and Paul; although his first instructions were that he should MAKE LONDON HIS EEE, erect another Archbishopric at York and consecrate Bishops for twelve suffragan sees. He converted Sebert, the King of the East Saxons, and Redwald King of the East Angles, and placed St. Mellitus over London as its Bishop, and St. Justus in the See of Rochester. He spent the greater part of his after life in endeavoring to create union between the British Bishes betwee Rod and the recipient of bap between God and the recipient of bap cap the load cever ween load conserved the went ween the between God and the recipient of bap cap the ween the between between God and the recipient of bap holds the Bible from the people, he again misrepresents. He is either too to be believed .- New York Freeman's Journal. The Examination of Conscience, In the examination of conscience

three things are to be considered: 1.
The transgressions that have been committed: 2. The occasions of those faults; and 3. The dispositions needed to reform by repentance and by the purpose to acquire the contrary virtues. For, in the warfare with evil, it is advisable not only to know our sins but also to ponder the way in which we were led to commit them, so as to stop up that passage or avoid this road the next time. And, then, we should study the motives that exist for contrition and the means that may be taken to fortify the soul against further relapses by the invigorating practice of the virtues op posed to the vices that have won victor ies over us.

An examination of conscience so conducted will be fruitful in sorrow and in land and are still constantly occurring. resolutions of amendment.-Catholic Columbian.

well calculated to increase the number of such returns to Rome, and that result is confidently expected from it by many English Catholics. The faith has made wonderful progress in the land within the past century, and even from Cardinal Wisemen's time the change in Protestant opinion toward the Church is very remarkable. The recent decision of the Holy See against Anglican orders, all the contrary protestations of Anglicans notwithstanding, has had an influence, that is still asserting itself and will do so for many a year yet, in deepening the convictions of sincere and thoughtful Protestants that the Anglican Church is only a schismatic body, after all, into whose doctrines and teachings and practices not a little error has crept; and the consequence is that more converts are going over to Rome. It may, and doubtless will, require a long period to bring all the English people back to their ancestral fold; but there are excellent reasons for hoping that that desirable result will in time be accomplished, and that England The Life of Dr. Chase.

SWEET CAPORAL ATHEE

ne be accomplished, and that England

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