

EARLY ENGLAND.

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

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

In his first lecture Father Cross showed that the Church of the Anglo-Saxon 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 for the Church suffering.

The strongest argument of the whole Anglican case was considered in this lecture. This argument has to do with the action of Theodore, Archbishop of Canterbury, who in the year 678 divided into three sees and sent St. Wilfrid to Lindisfarne.

The inspiration that gives character to the collection of the Bible. As this is a fact that does not fall on our ears as only by means of authority. The only external impetus to testify to the of those books is the Church commissioned, enlightened by Him.

In the first place they mistook altogether the nature of Wilfrid's appeal. That appeal, as carried before the Court of Rome, went no further than asking that instead of strangers among Bishops to be chosen from among his own clergy might be validly appointed and consecrated for the new sees.

Mr. Files is equally independent in his orthography, nobly upholding what he calls, several times, the "principals" of the A. P. A. The Dirigo Patriot promises to reform several things, including the English language down in Maine, and no doubt it will be, and in fact already is, a wonder.—Boston Pilot.

Mischief in the Lodge. The May number of the North American Review contains a long and elaborate article on "Secret Societies," in the course of which the author says:—

But while these secret orders are a vast power for good in giving aid and comfort to the members, in caring for the sick and ministering to the distressed in mind, body and estate; while they give vast sums in benevolence and afford wide opportunity for developing the social side of their members yet they are not an unmixt blessing to the race.

And so it is with the 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 close attention of husband and father to the lodge-room. There is a strange and powerful attraction for some men in the mysticism of the ritual. There is a peculiar fascination in the unruly of the initiation, an allurements about fine "team" work, a charm of deep potency in the unrestrict, out of the world atmosphere which surrounds the scenes where men are knit together by the closest ties, bound by the most solemn obligations to maintain secrecy as to the events which transpire within their walls.

AN ENGLISH EVENT.

Celebration of the Thirteenth Century of St. Augustine.

An event of no little importance and interest to the Catholic world, particularly to the English portion of it, will be the celebration of the thirteenth century of the landing of St. Augustine on the Saxon shores, from which event is generally dated the conversion of England to that faith which her people preferred steadily until a libidinous monarch quarrelled with Rome, because of his refusal to sanction the religious brethren when he undertook his great mission, a Benedictine Bishop, Dr. Hedley of Newport and Nenevia, will sing the anniversary Mass, and about him, as he represents, will be grouped at least forty representatives of the illustrious order which gave England 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 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 death of the King, Augustine received the pallium from Rome, and he had the pleasure of welcoming to the island a number of other missionaries who were sent to aid him in his evangelic labors.

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