

Canadian Pavilion is intended simply to encourage emigration."

This way of stating the case is exactly what Canada wants, and as we understand that the Canadian exhibit in Cork will be in every respect creditable we have no doubt it will be a useful object lesson to intending emigrants from Ireland.

The Canadian exhibits were excellent in Chicago, Paris, Glasgow, Buffalo, Wolverhampton and elsewhere and we have every reason to believe they will not fall short in the coming Cork Exhibition.

ST. MARY'S MISSION.

St. Mary's Church, London, was taxed to its utmost capacity at the Grand Musical Vespers on last Sunday evening, the opening of the two weeks' Mission to be given by the Jesuit Fathers. The sermon was preached by Rev. Gregory O'Bryan, S. J., well known to Londoners, having on two previous occasions given Missions at the Cathedral here in conjunction with Rev. Father Doherty, S. J.

The different services will be held at the following hours: the first Mass will be celebrated at 5.30, and will be followed by a short instruction, the whole ending at about 6.15 a.m.; the second Mass will be at 8 o'clock, at which an instruction of somewhat greater length will be given; in the afternoon at 4, there will be the Way of the Cross for the success of the Mission; and in the evening, the recitation of the Most Holy Rosary, the Litany of the Blessed Virgin, the sermon, followed by Benediction of the Blessed Sacrament. This is the first Mission in St. Mary's—which has only recently been detached from the Cathedral parish—and it is consequently an event of more than ordinary importance to the newly-formed congregation as well as to the faithful generally.

As we go to press at the beginning of the Mission we earnestly request our readers to pray to Almighty God to bless and fortify the efforts of the zealous missionaries.

T. W. Russell, Protestant Unionist, is now a strong opponent of landlordism and advocates compulsory sales of Irish estates. In ascending to a conference between landlords and tenants Mr. Russell recently wrote as follows: "The choice is really between peace and civil war—between a real truce of God and another spell of that hateful rule which English statesmen have tried all through the nineteenth century, and which, however necessary to restrain in wrong doing, is no remedy for wrongs that have all but ruined the country." It is a good sign to see leaders of the Irish Protestants use such language. With a united country the settlement of the land question appears to be very hopeful, and cannot be much longer delayed.

THE IRREVERENT RUSH.

Painfully irritating at times is the conduct of some Catholics in the discharge of their religious duties. Nor is it a matter of surprise that pastors feel called upon to scold concerning them. The wonder is that they manage to contain themselves so admirably under the circumstances. For in many cases these individuals show less respect in the House of God than do visiting non-Catholics.

As an example of the class to which we refer might be cited those who sweep past the holy water font without deigning even to notice it. The one-legged prayer crowd in the rear who cling around the confessional boxes during Mass, but are rarely ever seen there at any other time throughout the year. The stiff knee and weak-back class who never genuflect and never kneel erect. The self-opinionated people, who, when seated, assume positions between a stage and a barroom lounge. Presumably they know the Mass by heart, for rosary or prayer book is never seen in their hands. It would not do, however, to question them.

Such persons, it is hoped, are never taken as devotional types of the real Catholic. To say the least of them in charity, they are a strange set. But, bad as they are, they are better than those who constitute the irreverent rush. These are the people, who in approaching the rail to receive Holy Communion, make one imagine they are pursued by fire. With swinging arms, they use and crowd and shuffle until the whole aisle is in commotion. There is nothing about them to indicate devotion or reverence. Their action is that of persons in public gatherings seeking advantage of ingress or exit.

Now, all this is most reprehensible. There is no act the Catholic laity can perform weighted with more solemnity than the reception of the Blessed Eucharist. They are receiving the Body and Blood of Our Lord and Saviour, Jesus Christ Himself, the same as was crucified on Calvary. This they believe, they profess. But how out of keeping with both are their actions. On the contrary, do not the latter indicate indifference, irreverence, and insult? This should not be. It would not if the guilty parties had a proper appreciation of the solemnity of the act they were about to perform. And until that is done there is little hope of having the offensive evil corrected.—Church Progress.

SPEAK FOR YOURSELF, BROTHER.

The Missionary Review.

Rev. W. G. Paddelfoot, Field Secretary of the American Home Missionary Society, recently put these pertinent and solemn questions: "You wonder that we spent \$700,000,000 last year for crime alone in our land. It is because of the waste places and the forgotten millions in our country."

We were formed for the purpose of teaching the Gospel to the destitute, to those who could never pay us back, to reach lost souls in every part of our land and yet so small in number that we can never make a self-supporting church out of them. Are we doing it? No. Are the Methodists doing it? No. Are the Presbyterians doing it? No. Is the Church of God anywhere doing it? No. she is not why we have probably sixty thousand lumbermen in our woods to-day. Who cares for their souls?"

Before commenting on the larger issues suggested by the sweeping indictment of the sects, by a member of one, it is pertinent to answer the specific instance of neglect alluded to—referring to the lumbermen in the woods. There is just to hand in last week's Catholic Union and Times, a statement made by Father Fleming, one of the Oblate priests, who during the past fifty years have been doing just such missionary work amidst the lumber camps of Northern and Western Canada. Our contemporary very justly dwells on the vast change which modern advance has wrought even in the region of the backwoods by the thrusting forward of branch lines of railway, so as to touch the trade, and the comparative ease with which missionaries nowadays can get into communication with their hardy denizens. In earlier days it was no child's picnic to face the wilderness and its perils in those remote territories; yet the Oblates did not shrink from the task; nor were they alone in this devoted labor, "priests of other orders of the true Church of God" gave their lives to it unhesitatingly, even though their work or their names were never put before the world by such men as the Rev. Mr. Paddelfoot. To a representative of the North Star (Perry Sound) Father Fleming gave some idea of the work and the methods he adopts to carry it on:

"It is tiresome, in some respects and fatiguing, but one gets accustomed to it. At first I felt anything but at home, but as the years roll by, I have come to like it. My custom is, after supper, when the tables are made ready for the morning, to give a general invitation to all the men to come to the cookery, where I talk for three-quarters of an hour, sometimes longer, upon some general subject. Then I announce confession, and whenever there is any one for Holy Communion, I am up with the lark to say Mass so as to have all over before the men take breakfast, viz., if they breakfast at 5, I begin at 4.30; if at 4.30, I begin at 4; if at 4, I begin at 3.30, and so on."

The sort of missionary to whom Mr. Paddelfoot addresses his lament is not usually addicted to such material simplicity and straightforwardness. "It will be seen that, in the course of years, the author was occasionally misled in his views, yet all the while a general advance was being made towards the Catholic Church, where he at last found rest. In noting the successive stages of the long journey, inquirers may find some encouragement to persevere. All seekers after Catholic truth, however, may rest assured, that the most painful and laborious effort will be both justified and recompensed by the final result. If only a single pilgrim is helped on the way, the time bestowed upon the preparation of this volume will not have been expended in vain."

This interesting work begins with Dr. De Costa's early life in New England, his student-days in Wilbraham, Mass., and Concord, N. H.; his quiet ministerial life until he became chaplain to Massachusetts forces in the Civil War, and here we meet with an incident which comes to us with peculiar force as we read it so soon after the death of the deeply revered Father Scully of Cambridgeport. Dr. De Costa writes:

"We next found ourselves before Yorktown, seeking to take the place by force. Easter Sunday dawned wet and dreary. Instead of Easter bells, it was the roar of great guns. Yet soon after the camp was fairly astir, I caught the notes of what appeared to be an anthem, solemn but joyous. Protestants were all unmindful of the fact that this was the Resurrection of the Lord. Yet Catholics were hailing the Risen Lord. In a little diary, under Sunday, April 29, appears this memorandum: 'Northeast storm. Morning, 8 o'clock, heard Mass, and an Easter address by Father Scully, Ninth Massachusetts Regiment.' Under a canvas awning, before an extemporized altar, stood Chaplain Scully in his robes, singing the High Mass. An amateur choir, led by violins, sang 'Kyrie Eleison,' 'Gloria in Excelsis,' and the 'Credo,' the different parts being emphasized by the booming of siege guns. Yet the notes of war did not break the force of 'Sursum Corda,' down the salutation, 'Dominus Vobiscum,' or the response, 'Et cum spiritu tuo.' All the while Protestants were in a sense of mortification. Protestantism had no power. It had lost control over conscience. The helplessness of the situation was realized, yet there was no proper reference of result to cause. It did not occur to me that my Episcopalian voice, though the voice of a 'Churchman,' was only one of a hundred and thirty-two voices, out of a Protestant house divided against itself one hundred and thirty-two times. I saw, however, as the war went on, that the Catholic voice was one voice. I wrote a glowing account of that Catholic service for a Boston Episcopal paper. The Christian Witness, distinctly expressing disgust for Protestant indifference, though no sufficient reason appeared to my mind for becoming a Catholic."

There are no "forgotten millions" in the Catholic Church—the Church of God—is concerned. There are those who cannot reach for want of men like Mr. Morgan and Mr. Hanna. She does not send out her missionary priests with funds sufficient to build a cathedral whenever a new parish is started. The priest is sent forth, without a dollar. "Silver and gold have I none," each may truly say as he begins the task imposed on him by his superior. Not so with the sects. Their ministers would consider such an idea un-American and unbusiness like. They must be furnished with funds sufficient at all events to make a substantial beginning. When we see men like Bishop Brent going into a Catholic country, without money, and

building cathedrals out of what the people of that country will voluntarily furnish for such a purpose, then we will say that the Rev. Mr. Paddelfoot ought not to be given ground for his threnody, for the sake of the hitherto undiscovered vitality that exists in the principle of a system divided against itself, from bottom to top.—Philadelphia Catholic Standard and Times.

THE SAINT OF ASSISI.

The English reviews have spoken very highly of Mr. Edward Hutton's "Studies in the Lives of the Saints." He writes from too great a distance: he has not the faith which understands the spirit of the saints. But he confesses his own limitations. "Look not too high on these figures," he says. "I have drawn them from the waist down, the shoulders and head were beyond my sight." He writes in quaint and sympathetic English, and if his vision is not of the heights, he draws out what he sees with loving truth. Of St. Francis, for instance, he writes:

"Ah he is a man so like to Christ that in himself he is a picture—an imitation of Him. He loved water and stones, the trees and the flowers, the birds sang him up to heaven and praised him to the angels and they have kept his memory green. He is so cheerful he could see Christ spoke with him from Heaven, as he says. He loved the sun that he knew fell on Christ's head too, and the rain that drenched and chilled Him. He, too, considered the lilies and found them passing fair, and remembered that the minds came from God's treasures. Ah, he was weary, too, at night, and slept with the tears dried upon his cheeks, and laughed and wept and sang over the Umbrian hills seven hundred years ago and loved his God and served Him well in the world."

FROM CANTERBURY TO ROME.

We welcome with pleasure from the highly esteemed and earnest convert, Dr. Benjamin F. De Costa, a volume of five hundred pages, entitled "From Canterbury to Rome," which contains notes of travel in Europe and the East, and shows the gradual formation of Catholic belief in the author's mind, and the steps taken by him in passing out of the Protestant communion into the Catholic Church. It is published by the Christian Press Association Publishing Company, New York. The preface tells us that its date "marks the close of two years of the most satisfactory and happy experience in the Catholic Church." The object held in view in the planning of the work was not, however, controversial; and the author wishes it to be distinctly understood that, whatever he may say about systems, he "entertains only the kindest feeling towards persons of different belief, and especially his former co-religionists, for whom he must ever cherish the most respectful regard." He hopes that his work may prove worthy of consideration by Catholics and Protestants both, and says with beautiful simplicity and straightforwardness:

"It will be seen that, in the course of years, the author was occasionally misled in his views, yet all the while a general advance was being made towards the Catholic Church, where he at last found rest. In noting the successive stages of the long journey, inquirers may find some encouragement to persevere. All seekers after Catholic truth, however, may rest assured, that the most painful and laborious effort will be both justified and recompensed by the final result. If only a single pilgrim is helped on the way, the time bestowed upon the preparation of this volume will not have been expended in vain."

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than ever interesting this history of a life that has rounded out its span of seventy years, and still flows on in blessing for us all. May its history bring to many readers the grace which the author has so thankfully received and which he would so gladly share!—Sacred Heart Review.

THE BOOKMAN.

AN AMERICAN IMPRESSION OF CARDINAL MANNING.

In "Contemporaries," an interesting book by that judicious critic and pleasant literary gossip, Thomas Wentworth Higginson, he entertainingly describes many of the celebrities he met in London in 1878. Speaking of English orators, he pays a noteworthy tribute to the late Cardinal Manning.

"Most remarkable of all," he says, "and surpassing in spontaneous oratory anything I ever heard in England, was the speech . . . of Cardinal Manning, a man whose whole bearing made him, as my friend Moncreux Conway said, 'the very evolution of an ecclesiastic.' Even the shape of his head showed the development of his function; he had the noble head and thin ascetic jaw, from which everything not belonging to the upper realms of thought and action seemed to have been visibly pared away; his mouth had singular mobility; his voice was in the last degree winning and persuasive; his tones had nothing in them specifically English, but might have been those of a highly cultivated American, or Frenchman, or Italian, or even German. I felt as if I had for the first time met a man of the world, in the highest sense, and even of all worlds. . . . His knowledge of the subject seemed greater than that of any other speaker; his convictions were wholly large and humane, and he urged them with a gentle and controlling courtesy that disarmed opposition. In reading his memoirs, long after, I recognized the limitations which came from such a temperament and breeding; but all his wonderful career of influence in England existed by implication in that one speech at the Prison Congress. If I were looking for reasons in favor of the Roman Catholic Church, its strongest argument, in my opinion, would be its power to develop and promote to high office one such man. The individual who stands next to him in my personal experience, and perhaps even as his superior, is a French priest I once met by chance in one of the great continental Cathedrals, and whose very name I do not know, but who impressed and charmed me so profoundly by his face, manner, and voice, it has seemed to me ever since that if I waked up to find myself betrayed into a great crime, I should wish to cross the ocean to confess it to him."

INTOLERANCE—ITS ORIGIN.

In the inertia or fixedness of belief and of religious and social habits of life, natural to large bodies of men, is to be found the real source of intolerance and persecution. It is a truth in the intellectual as well as in the physical dynamics, that large masses are put in motion slowly. Changes, at least in the religious and social world, are not per saltum, but by slow degrees; and usually—history being the witness—with the friction known as intolerance and persecution, which is the way opposition to sudden changes manifests itself. It makes no difference whether the change is for the better or for the worse; opposition to the sudden disturbance of the status quo will be the same.

Intolerance then is a natural impulse in man, a protest against disturbance of the status quo, whether that status be religious, social, or political. It is not a characteristic acquired by education or association, but is inborn and ineradicable. It may be mitigated, softened, or attenuated into a quasi tolerance, or hypnotized into a dormant state, but it still lies latent in our human nature, as force lies latent in gunpowder, awaiting the spark of opportunity to awake it into action.

It is useless to quarrel with this inborn propensity or fact of our nature, as clearly proved by the history of the race. We should accept it as a fact, and strive to keep it, like all our other passions, within legitimate bounds. We cannot change our nature or lift ourselves out of ourselves.

What, it may be asked, is intolerance legitimate in any degree or in any bounds? We answer yes; and in proof we need only refer to every prohibitive law ever enacted by man. Every such law is intolerance of that which it prohibits and for which it provides a punishment. Prohibitive laws are necessary to the very existence of society, and therefore intolerance is to the same extent necessary. Had the United States government not have been intolerant of secession this Republic would not now exist. Intolerance then is legitimate and commendable within certain limits.

But what are these limits? There's the rub. The people of every nation do, and from the nature of the case must, determine for themselves what they will tolerate and what they will not tolerate. In determining the question they are invariably governed by their conception of God, His nature and His will. No nation ever existed without this conception or without a sense of the obligations such conception implies. There never was and never will be a nation of atheists. The next thought that governs a people in making their laws is to provide for their continuous social life, peace, order and prosperity. Anything that they deem inimical or dangerous, to each or all of these they will prohibit by law—not tolerate. They may err in determining what is inimical or dangerous, but they will act on their convictions and take the consequences.

Should a stranger go among such a people vented in their religious belief, whatever it may be, and united in their approval of their social forms and political principles, and attempt to introduce doctrines, religious, social or political, antagonistic to those that are by thought and habit dear to them, he will find himself in a dangerous posi-

tion, and he may have to pay the forfeit for his rashness with his life. This is the experience of Christian missionaries in all times, as it has been the experience of scientists and political agitators. They have all, to a greater or less extent, suffered the fate of the disturber of the status quo.

We believe as thoroughly as we believe in the existence of the pencil with which we are now writing, that if the seventy or eighty millions of people in this country were Methodists, all of one mind in belief and in customs and habits springing from that religious belief, they would not tolerate a stranger teaching doctrines antagonistic to their belief. They would perhaps be forbearing enough to invite him to depart, but if he persisted and persisted they would in all due form hang him as a disturber of the status quo, a public enemy not to be tolerated. We do not say they would do this because they were Methodists, or Presbyterians, or Baptists, or Catholics, but because they were human beings with the inborn instincts and impulses of their nature.

If the Northwestern Christian Advocate will read what we have said above it will understand our view of Protestant missionaries, foreigners, going among the South American peoples, who are all of one mind in their Catholic belief, and to whom the foreigner with his antagonistic doctrines is a disturber of the status quo. Their delicate sense of hearing is intolerant of his discordant noise, but after awhile they may grow accustomed to it.—N. Y. Freeman's Journal.

"WORSHIP," "ADORE."

We find it necessary to be quite accurate in describing the devotion which Catholics pay to the Mother of God. Cardinal Manning says:

The devotion—or worship, as we say in our old English speech—to the Blessed Virgin which the Catholic Church teaches to her children, may be best defined in these words: "It is the love and veneration which was paid to her by Divine Son and His disciples and such as we would have borne to her. If we had been on earth with them; and it is also the love and veneration we shall bear to her, next after Her Divine Son, when through grace we see Him and His Kingdom."

In the old English speech "worship," which has the same derivation as "worthy" meant to "find worthy of honor." Now-a-days it has come to mean the paying of divine honors and is no longer applicable to the devotion to the Blessed Virgin. Adore—from adoro—"to pray to," has also come to mean (as defined in our dictionaries)—the paying of divine honors. Catholics pray to the Blessed Virgin; but it is inaccurate to say they adore her. We honor, venerate, respect and pay devotion to her, but we distinguish all this from the worship of God.

WHO IS DOWIE?

"John Alexander Dowie: The Prophet and His Profits" is the title of a paper by John Swain in the October Century which is described in a sub-title as "A study at first hand of a Modern Elijah." The character of Dowie's rule may be deduced from the following paragraph:

"Divested of his mantle and other accessories, Dowie is, in fact, a Scotchman, a former minister of the Congregational Church, a faith-healer, and the General Overseer of the Christian Catholic Church in Zion (John A. Dowie, owner and proprietor). Possessing all the usual characteristics of the first three of these, and being the only example we have yet had of the fourth, he is susceptible of ready analysis and examination. He has a long head for business, a cannyness that passes belief, and a bump of acquisitiveness that recalls at once the fate of Mark Twain's three Glasgow Jews, who could not get ear fare to escape from Scotland. He has a healthy, unquestioning faith in God, a tendency to believe that too large a share of this world's good things cannot come his own way, and another tendency toward finding the hand of God in all that pleases him and the unconquerable force of the Adversary in all that does not. He has a piety that is not cant, and a sincere goodness (when he is uncrossed) that wins the love of all who become intimate with him. As a faith-healer he has a power which, with the present slight understanding of such phenomena, approaches the marvelous, and which, by virtue of hypnotism, telepathy, or some subtle suggestion, actually does relieve great numbers from pain. As head of the Christian Catholic Church in Zion (it is as General Overseer that he is almost always referred to by his followers), he possesses the most autocratic power it is possible to wield in this Republic, having absolute spiritual and temporal sway over all who believe in him. In his city of Zion, which is the capital of the world to the 'Dowieites,' he is supreme. Wherever an adult male Dowieite is, there is a vote to be cast as Dowie directs. Wherever a dollar is in the pocket of a Dowieite, there is 10 cents that belongs by right to Dowie, and 90 cents more that he can have if he really needs it, as he often does. Wherever the cross and crown of Zion are found, there no alcoholic beverage or tobacco is used, no pork or oysters or drug is consumed, no card game played, no profanity is heard; for these things are under general oversight, as taboos. Moreover, he is plain John A. Dowie, citizen of Illinois, a very human man, and one well worth studying and knowing."—Boston Pilot.

It is an Old Story.

The Jewish World says: It is a somewhat remarkable fact that in Rome, the headquarters of the Catholic Church, Jews are received in society and have the same privileges in commerce, the same prominence in politics and the same freedom of conscience as other races, while in Protestant Germany they are not recognized as equals, in France and Australia they are persecuted, in Russia and Roumania they are subjected to impositions that are so often cruel as well as unjust."

A GLIMPSE OF PRE-REFORMATION ENGLAND.

Sacred Heart Review.

"The Act Book of the Ecclesiastical Court of Whalley," edited by Alice M. Cooke, M. A., and recently published in London by the Chetham Society, furnishes information curious and valuable as to the social condition and habits of northern England on the eve of the great upheaval misnamed the "Reformation." The unlighted popular Protestant opinion is that for many years preceding the Reformation the common people of England, and indeed of all Europe, either groined under the exactions of the Church or were entirely neglected spiritually. The religious orders are supposed to have been clothed with unlimited power and to have used it with unlimited cruelty. That this is contrary to fact every publication like the one above mentioned readily shows; for, as the Athenaeum which reviews this volume truly says: "It is only by the publication and accumulation of such documents as this that true historical judgments can be formed." The following extract from the Athenaeum's notice is well worth reproducing in view not only of the erroneous opinions entertained about the Monks in the Middle Ages, but also because of the ideas afloat concerning the "landlord friars" in the Philippines, and their alleged exactions, which have been bothering so many of our non-Catholic friends of late.

"The study of this record brings vividly home to the reader that there is nothing in our modern life in any way analogous to the position of a great Cistercian house, especially one of the commanding importance to which Whalley had attained in the county life of Lancashire. The abbey was not a mere home of cloistered monks, but, owing to its wide and generous hospitality to all sorts and conditions of men, it was a centre of general resort. Whitaker, the historian of Whalley, has been able to show, by careful and ingenious proof, that the house did not spend more than a fourth of its great revenue on its own requirements. The house was also a great landlord, and in its dealings with its country offered a happy contrast to the more exacting rule of secular lords."

This religious house of Whalley administered ecclesiastical law throughout a large section of country.

The Act Book is the register of an ordinary ecclesiastical court by a commissary appointed by the abbey. The court met as a rule in the parish church of Whalley. Various offences were considered and passed upon. Charges of absence from church, talking in church, work on Sundays and festivals, or even late on Saturday night, when the Sunday festival had begun, were among them. For instance:

"Alice Marcroft, of Rossendale, was presented in 1513 for making barley bread and winnowing grain on Whitsun Day, and her brother, Edward Marcroft, for making a shirt on All Saints' Day. The father, William Marcroft, was at the same time accused of taking ten shillings in usury. The jurors of Trawden gave evidence at the same court that certain prisoners had broken the Sabbath (violatum Sabbatum) by carrying corn on Michaelmas Day. In 1525 Christopher Crowslaw was presented for continuous talking in the chapel during divine service, to the disturbance of the faithful."

This hardly shows a condition of shameful negligence on the part of the Church to the religious interest and spiritual welfare of the people. Neither do the punishments imposed for these offences prove that the ecclesiastical court was unduly severe in its punishments, judged even from a twentieth-century standpoint. Miss Cooke, who edits the Act Book, considers that the procedure of the court "leaves the impression of a kindly, even a paternal jurisdiction, intimate and gossiping in its range and working, but orderly, beneficent, and wise in its quiescence as in its activity." In some respects, indeed, modern courts may have something to learn from these old-time ecclesiastical courts, particularly the one under present discussion. Society itself, at present constituted, might well take a hint from this sentence of the Athenaeum's reference to the court of Whalley: "In cases of immorality it is satisfactory to find that like measure (of punishment) was meted to men and women."

A Raunting Paper.

"These secret organizations of the Roman Catholic Church are nothing but hot-beds of political scheming and intrigue, and suppression is their just reward."

This sentence from last week's issue of the Episcopal Recorder refers to the various religious orders now being persecuted by the French and the Swiss Republics. It is a good specimen of the hashes of cant and mendacity which are weekly served up to the readers of such organs, whenever the religion they hate but cannot injure has to be referred to. There are no secret organizations in the Catholic Church; the eyes of the whole world are on them, and the vows they take are taken before God and man. And while this so-called Christian sheet thus boldly proclaims its lie against devoted men and women who consecrate their lives to the service of God's poor, it carefully keeps in the background the fact that it is a secret organization, ramifying over all the world, that has engineered the persecution under which they suffer. In all probability the person who wrote this lie is a member of that very organization—a Royal Arch or Thirty-third Degree man.—Philadelphia Catholic Standard and Time.

We have not advanced the price of our tobaccos. Amber smoking tobacco, the Bobs, Currency and Fair Play chewing tobaccos are the same size and price to the Consumer as formerly. We have also extended the time for the redemption of Snowshoe tags to January 1st, 1904.

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