cts are otherwise is too to hope to conceal the we desired to do so. we do not wish to do, n act of treason to our o lull them into a false critical moment when utting forth incredible urate an era of intoler.

I many proofs of this riods when the wave of through Ontario A+ the various synods. resbyteries, etc., which throughout this Provve not been wanting set themselves to stem d who have struggled s end, but their efforts unsuccessful, and the e down by the avalanche st them. Ability and usually arrayed on the on, but where numbers

onderance of argument. the multitude prevails are counted. ice of this condition of at a Methodist conven-England States held at s., on April 18. by the Rev. Dr. E. K ich it was said that l strongholds, and now

these qualities count

ng made towards massrces on these shores. been successful to such the statement is made ntry in the world is the y so strong as in Amerom Abraham Lincoln, Dr. and Reverend Dr. Mc-

atterances attributed to vere stated to have been ne was riding the high tant popularity." ed this point, Dr. Strathis wit, remarked "that was honest." then proceeded to state is ruled by Romanism,

ands of Romanists, the public offices in Washed by Romanists, and, in e committee, a crisis in s is coming rapidly. ment of New York city dly a large proportion it simply for the reason

form a majority of the New York, and by the intry the majority rule supposed that the Cathcise themselves. Never stants have their full overnment, and though how the full state of the e reason to believe as a t Protestants have more re, through the liberality majority. stom with politico relig

of the class which made consider every man with all resembling an Irish e to do so. Thus Mr. er, who is considered to man in controlling the stiny of New York city, is a Catholic simply s born in Ireland fifty. He came to America he has been all his life, , an American citizen. have nominated nine men to represent New York State Senate, and it is anted that his nominees ed. But Mr. Croker is so that, it appears, the Methodist ministers are tray in their statements. e no care for this. It is s, or they make it their make a charge against d they manipulate facts heory, or rather their in-

rns. ery nearly one-half Cath d throughout the New tes Catholics have so numbers that they are a nt factor of the populaot much to be wondered Catholics should exercise influence in political hese States, the more so are particularly numerities, as in Boston, Bur s River, Lowell, etc. odist ministers of New

altogether mistaken if that Catholics will be a the municipal governcities, or of the States, in nent of which by the ings the cities exercise influence. ough almost half Catholic.

d for two or three years atholic clique of one hun naged during that period the registration of isand women voters, to nment that ever managed airs ; and during the short such a clique to rule

was under the control of and Baptist divines the me to regret their apathy robably never again get the city government into though they may whine holic municipal governare happy to say that dur-od of Methodist and Bap-

mismanagement there nolics permitted to remain ere these gentlemen had thority to keep them out. affairs, and it will not be tried again. undoubtedly in the main attributable

the Waltham convention, that there were two ministers who rebuked the of Charlestown, Charlestown! that suburb of Boston in which forty years ago rampant Know-Nothingism burned down a convent school at midnight, causing the lady teachers and the little rirls under their charge to flee for their lives from the fierceness of a mob of citizens infuriated by such speeches as that which the Rev. Dr. Stratton delivered amid the applause of an audience of ministers whose office it ought to be to preach the gospel of

But Charlestown has redeemed itself. Honor to the Charlestown of 1894, which has a Methodist minister who dares to beard a convention of his peers by denouncing their bigotry. The fact shows that the time for the reign of fanaticism has passed away; and if passed away in narrow Charlestown, much more has it passed away for the broad North American Republic

The Rev. Mr. Taylor of Charlestown 'I am surprised that such a body as this would consider such matter as contained in the body of that report, and I would throw it all out. We must remember that we are dealing with men: men among whom are the educated and intelligent, if they are, per haps, in the dark (Catholics). And we are asked to throw these statements in their faces—the statements of men who are fanatics on this question ; we are to send them out as our statements am, perhaps, on the unpopular side. rould not deal with these people like others were dealt with in early days in this New England. We must have the Christian spirit. Strike out the body of the report, and have our

resolutions printed. Mr. Taylor was sustained by Dr Mansfield, but it is scarcely necessary to say, these gentlemen were outvoted and the New England convention of Methodist ministers wrote themselves down as the most intolerant convention of the closing years of the nineteenth

THE POPE AS A TEMPORAL SOVEREIGN.

A curious lawsuit has just been settled by the Chamber of Requests in the Court of Cassation of France. whereby the Pope's position as a reigning sovereign is acknowledged and recognized by French law.

In 1890 the Marquise Plessis-Belliere, who is admitted to have been of sound mind, died, leaving some handsome bequests to the Holy Father. A mansion in the Place da la Concorde of Paris was also bequeathed to be used as the Papal Nunciature, and the chateau of Mareuil as a summer residence for the Pope's representative, his auditor and secretaries. A sufficient sum to keep up the two establishments was also bequeathed, but the bequest was disputed by the heirs of the deceased on the ground that a foreigner could not inherit real estate under the laws of France.

The matter was thus made to de pend upon the Pope's title to be regarded as a sovereign, as independent sovereigns are not subject to the dis-

The Pope's rights were confirmed by the Tribunal of Montdidier, but were Farthing's persistence, and as early as enlisted quite a force of meek Christian To do this would require several treaaside by the Amiens Court of Appeal as null and void. The matter was then brought before the Higher Court of Cassation, which has now given judgement in favor of the Holy Father. The case, however, has now to go before the highest court of appeal for final adjudication.

Against the validity of the bequest it was contended that the Pope had been deprived of temporal power, and is therefore subject to the disposition of favor in question conferred upon him. French law in regard to foreigners. On the other hand, it was shown that his accredited ambassador is diplomatically recognized by the French Government, and takes precedence over the ambassadors of other powers. In addition it was shown that the Italian law of guarantees expressly secures to the Holy Father the privileges of sovereignty, and recognizes his independ-

ence of the king of Italy. The court admitted this view, and the most influential French papers, including some of the Government organs, have expressed pleasure at the decision, which is regarded as being of considerable importance at the present time when the French Government has shown itself to be more favorably inclined towards the Pope than any Government which has been in power

since the establishment of the Republic. The decision of the Court of Cassation faithful and painstaking officer, who in the present case is but one of many evidences of the improved relations between the French administration and the Church. Thus, an intimation where the Romish aggression comes has been given to the Benedictines that they may again take possession of the Abbey of Solesmes, from which they were ejected some time ago, four The change of policy of the Govern-citizens. The law must be adminis | Pardo. - Banner.

But the city soon tired of this state of ment in its treatment of the Church is tered to Roman Catholics as to Protesmust say now, to the credit of to the friendly feeling of Pope Leo XIII. towards the Republican form of bigots to their teeth-the Rev. Dr. government, though the Holy Father Mansfield and the Rev. E. M. Taylor by no means endorsed the anti-religious policy hitherto pursued by the successive administrations which have held office since the establishment of the Republic.

> A VERITABLE PETER THE not let the matter drop here." HERMIT.

The Reverend J. C. Farthing, the Anglican Rector of Woodstock, Ont., has recently raised quite a commotion concerning a matter which was scarcely worth a tithe of the froth and indignation he poured out upon the subject.

It appears that in January last the Rev. M. J. Brady, P. P. of Woodstock, received as a gift from Lady Herbert, London, England, a package of church goods, consisting of Mass vestments, one chalice and one missal.

It is a common thing for consignees of goods to seek to pay the lowest customs duties possible upon articles received, and the Rev. Father Brady made a request that these articles should be admitted free of duty. This gave occasion to the Hon. Clarke Wallace, Controller of Customs, to in form the collector at Woodstock that Communion plate is admitted free, but that the usual charge must be made upon dutiable articles.

The collector appears to have misunderstood the directions given him. and he admitted the entire consignment free.

A portion of the consignment, worth on the missal - which is the book in force specifies.

As the total value of the consigned to more than about \$10-surely not a sufficient sum on which to institute a fairly reasonable no-Popery crusade, even if this horrible act of "favoritism to the Catholic Church" had been enacted with cold-blooded malignity!

But it appears that it was, after all, entirely a mistake on the part of the discovered through the Rev. Mr. J. C. Farthing's epistles to the Controller, the duty was charged, and paid by the duty on them had been paid; whereas, Father Brady, of Woodstock, had received nothing which had been entered there. The Controller prosecuted his search further, owing to Mr. which had been made, he gave directions that the duty which had been overlooked in Woodstock should be paid, and it was paid accordingly by

Father Brady early in March. Such are the facts elicited by investigation; and it requires a strong imagination to make out of the matter a case of "Romish aggression," even if an individual priest had had the slight But the Rev. Mr. Farthing was quite equal to the occasion. He proclaimed, indeed, in his letters written (with a view to publication) to the Controller, that he is not an "Orangeman or a P. P. A. man ;" but it is easy to see that he is none the less touting for P. P. A. customers to his gospel counter; and this is why he poses in the affair as a champion of Protestant rights. Let us

hear his ravings: First the amount of dutiable goods is exaggerated to \$500, and the duty to \$170. He then declares, by inuendo that the goods were sent via Hamilton, because the "local collector would not

sanction Roman favors." The fact was the contrary. They went via Woodstock, and as Mr. Farthing, probably with the hope of currying favor with Mr. Van Ingen, admits that this gentleman is "a very

. . would not willingly have violated the law to grant a favor to the Roman Church," it is difficult to see in. But he continues:

"You have much mistaken your man if you (Mr. Wallace) think such a letter as yours can silence me. demand what the law gives me, equal gendarmes having been placed in it. rights with my Roman Catholic fellow-

Again, after Father Brady had paid 10th: "This explanation (of Hon. C. Wallace) is absurd, childish, if not as a Romanist, controls votes, imports tation of an old decision." "I shall

Of course not. The opportunity is sure of all eyes amid a community which granted ovation after ovation to one of her moral peers who ever presented himself before them as a candidate for popular favor.

He continues:

"You (Mr. Clarke) are an Orangeman, and have a right to protect Pro-testants, but I feel convinced that these things were admitted as a favor to Romanists. The country shall know of this. I have already spoken to our member, etc. I shall see to it that the full duty is paid and no mere pretence. We have suffered long enough from inequality, and I feel indignant to think that Mr. Clark Wallace, the popular Orangeman of the country, has favored Roman Catholics.'

Later on, May 3, Mr. Farthing writes again acknowledging that he had overblamed the Hon. C. Wallace. Mr. Van Ingen he also exempts from the Bell of Atri:

'Some one has done a wrong, has done a wrong."

The secret of Mr. Farthing's indignation is all to be found in the fact that he had during several years imported certain dutiable goods for his 840, was really not dutiable, and church, on which he had to pay 854.09 duty. This disinterested champion of of public prayers in the Catholic injured Protestantism acknowledges Church-the duty would be, as we in his correspondence that if this were presume, 5 per cent., as the tariff then refunded he would ask no more. Protestantism would then be safe.

It is to be remarked that among the ment was \$100, the duty of 20 per. articles on which Mr. Farthing incent upon Church vestments and 5 on sisted that the duty should be returned the missal could scarcely have amount to him was his University hood. He promised that if this last sum (83) were returned to him, he would wear it in the church! We wonder that he did not ask exemption for his kneebreeches, leggins and hosen on the same grounds.

We may here add that we are pleased that Mr. Farthing has called collector, and as soon as the error was attention to the state of the law in regard to church articles. We had noticed before that the present law was made especially to suit the Church of Father Brady. It would have been England clergy. It was at their depaid sooner if Mr. Farthing had not sire mainly that only Communion put the authorities on the wrong scent plate was exempted from duty, while in the first instance by stating that the other equally necessary Church articles entry was made in Hamilton; for continued to be subject to taxation, when enquiries were made on the simply because the Church of England subject there, it was discovered that did not want altars, vestments, etc., Father Brady, of Hamilton, had, indeed, free, as they did not use them, at passed goods through that port, but least until more recently, when Ritualism became a power in the Church. Since it has been proclaimed that the law should be more equitable, it might be advisable to make it so now.

Our modern Peter the Hermit has Feb 14, on discovering the mistake newspapers to assist him in the combat tises, as the subjects could not be satishe is undertaking. Of course the Mail and the Toronto News are among the number, and in these journals we find such attractive headlines as "A Customs' Scandal," "Favoritism to the Catholic Church," "Great Guns," "Exposure of Clark Wallace's Alleged Double Dealings," etc. We wish these gentlemen all the happiness they can extract from the supper of mares' eggs on which they are feasting.

THE COMING ELECTION.

It may be expected that during the coming contest all sorts of ridiculous stories will be set on foot by the party of intolerance to catch Catholic votes: and not a few will be told that no mat ter how apparent may be the spirit of injustice towards us on the part of the Tory candidate he will not, after all, do us any wrong if the power to do so be placed in his hands. In many places, including our own city, rumors have been already circulated amongst Catholics to the effect that the Mowat candidates are members of the P. P. A. We feel assured that no credence whatever can be placed on such statements. The few followers of Mr. Mowat who joined that organization - one of whom is Mr. McCallum-bear the same relation to the Reform party as an expriest or an ex-nun bears to the Catholic Church.

A correspondent from Chatham has sent us the following clipping:

A meeting of the various societies of the P. P. A. in Kent convened here vesterday. Rev. J. C. Madill, the head of the order, was present. The meeting came to the unanimous decision that they could not conscientiously support Mr. Clancy, and a committee was appointed to inerview Mr.

ments thereon:

It seems to me that the fact anthe duty, Mr. Farthing is more wroth nounced in this clipping is most imthan ever. He says then, on March 10th: "This explanation (of Hon. P. P. A. have repudiated Mr. Clancy has been circulated for purpose of getting votes - Catholic worse." "When Father Brady, who, votes-for him, for there is not a doubt that if the Catholics, through the P. P. vestments, you make a misinterpre-tation of an old decision." "I shall has the reputation of being a Catholic, they would support him. It is well-known that when the P. P. A.'s agree amongst themselves to do anything, too great for making himself a cyno- that fact is carefully concealed from the public so that the very circumstance that this report is initiated by the P. P. A.'s is almost sufficient to warrant one Mrs. Margaret L. Shepherd, and every in believing it to be false and circulated for the definite purpose of swerving the Catholics around to Clancy. Pardo being a Mowatite it would be a mere farce for the P. P. A.'s to wait on him.

THE BIBLE.

In another column we insert a reply to some inquiries of J. K. L. on Damascus, said: Transubstantiation. We have received from the same correspondent another communication, to which a reply is requested, on certain other doctrines of the Catholic Church, including, 1st, The claim of Catholics is that the authority of the Church is to be accepted in all matters of faith and doctrine; 2ndly, The inspiration and authority of those portions of the Old blame; but he still rings out as did Testament which are received by Catholics, but rejected by the Protes tants of this country, as part of the tics that the Holy Scriptures were pre Holy Scriptures; Brdly, An attack upon many passages in these same books, maintaining that they contain false doctrine, or that they are inconsistent with other portions of Holy Scripture, or with each other: 4thly, An attack upon the doctrine of the infallibility of the Catholic Church 5thly, An attempt to prove the inspiration of Holy Scripture on purely Pro testant ground, or rather to show that the portions of Scripture received by Protestants can be proved to be inspired without reference to the traditions or authority of the Catholic Church; 6thly, A defence of the Protestant doctrine of private judgment; 7thly, An attack upon the authority of the Catholic hierarchy and priesthood; Sthly, An attack on the doctrine of Purgatory.

We have, indeed, endeavored to meet the wishes of our correspondent as to those passages of Scripture which he imagined to be a serious difficulty in regard to Transubstantiation, but we cannot be expected to make the columns of the CATHOLIC RECORD a repertory of treatises upon the whole sphere of theology, nor can we under take to insert indiscriminately in our columns letters containing arguments answered by Catholic writers and theologians, though it is our desire to accommodate our correspondents as far

In the present instance it would be useless to attempt to go over the whole ground covered by our correspondent. paper article. We must content our selves, therefore, with saying but a few words in this issue on one only of the subjects treated by J. K. L.

Our correspondent maintains that Protestants did not receive the Bible from the Catholic Church, and he proves his denial of this well-known fact by asking:

"Were there not various churches besides the Church of Rome? Have Roman Catholics never heard of the Greek, the Abyssinian, the Chaldean, the Syrian, or the Waldensian churches? They all possessed the Scriptures.

It is a very innocent question to ask we have heard of the churches named by our correspondent, and it has as much to do with the matter as if he had asked if we had heard of the World's Fair or of the Book of Mor-

We have heard of those churches, but it was not from any of them that Protestants received the Bible, nor was it on their authority that it was accepted as the word of God, but it is known to be a historic fact that not the Bible only, but all those doctrines of Christianity which Protestantism reained, were retained because they had been taught by the Catholic Church in communion with the See of Rome, since it was the only Church which had universal authority throughout Christendom, and continuous existence since the apostolic age.

Indeed our correspondent himself Both of these were strictly Roman life, relapse again into their evil as God is worth. For God is reward of Catholics. In proof of this we may habits. Is it because these women time well spent."—S. Bernardine.

The writer makes the following com- make the following quotations from have been led into the belief these two great writers and Fathers that henceforward there is an of the Church-not the (schismatical) impassable gulf between them and Greek, or the (heretical) Waldensian, their stainless sisters? They seem to but the universal Church, which was think that no effort may redeem the Roman and Catholic, as the Protestant past, that no pure flower may adorn Mosheim himself acknowledges when the stem that once bent under the admitting that in the days of Cyprian noxious fruit of sin. And yet Mary, the authority of the Pope was uni- the shame of Jerusalem, was worthy in versally recognized. (See Ecclesiastical History, 3d. century.)

Thus St. Cyprian speaks of the Pope's authority in his day :

"After having had set up by here ics a pseudo-bishop for themselves, they (certain African heretics) dare sail, and to carry letters, from schismatic and profane men, to the chair of Peter, and to the principal Church whence the unity of the priest hood took its rise; nor do they consider that the Romans are those whose faith was praised in the preaching of THE CATHOLIC CHURCH AND the Apostle, and to whom faithlessness cannot have access." (Epistle to (Pope

St. Jerome also, writing to Pope

"I have thought that I ought to onsult the chair of Peter, and ollowing no chief but Christ, I am oined in communion with Your ness, that is, with the Chair of Peter Jpon that rock I know that the Church built. Whoever eats the lamb out of this house is profane.

We might quote much more to the same purpose, but it is unnecessary. as it is perfectly well known that it was not through the industry and care of either Waldenses or Greek schisma served during the fifteen centuries which preceded the birth of Protestantism. These modern churches could not preserve the Scriptures during this time, for the Greek schismatical church was not in existence till nearly

till a much later period. During these centuries the Scriptures were copied with the pen, and preserved by the labor and industry of Catholic monks and scribes, under direction of the authorities of the Cath-

a thousand years after the New Testa-

ment was written, nor the Waldenses

olic Church. We may, as we have opportunity, touch hereafter on some of the other subjects treated of by our esteemed correspondent.

EDITORIAL NOTES.

WE ARE very much surprised to note that the Toronto Mail is continuing the dirty work which had been performed by the defunct P. P. A organs. In Saturdyy's issue is reproduced a wild harangue delivered by Rev. M. C. Peters, of New York, who is known as the "preacher liar." In this production we are told that in all the great cities of the United States the which have been over and over again Irish Catholics hold about 90 per cent. of the offices - a statement which, it is needless to say, proves Rev. Mr. Peters to be a second edition of George Francis Train. But suppos ing what the rev. gentleman says were true, what has the Mail to say for the great enlightened city of Toronto, where the Catholic population re not permitted to hold any per centage whatever of the offices of the municipal corporation-where in fact they are carefully and completely ostracised because they are Catholics.

> THE Rev. Robert Fleming, a Methodist preacher of St. Louis, said in a sermon on the "Sins of the City," that Protestantism is no friend of the working classes. He says:

> "What is the attitude of the work ingman towards the Church? Does it oridge the chasm of his discontent? The Church has preached the truth t has spent money freely in evangel stic labor; the wage-earners have had better clothes and a fairer chance than ever to hear the Gospel - ye there are no indications that the tendency of the Protestant Churches are away from sympathy with the laborers of America. The Church has reached out its hand to the workingman, but the hand was kid gloved. Go through the churches of a city where two-thirds of the population consists of workingmen, and, in the average not more than one congregation,

twentieth are laborers." We are aware that many of our ministerial brethren are very attentive to the relieving of the wants of their poor, but, as a rule, the poor have no status in their churches. The absence of dogmatic teaching and the conscious ness that they have no mission are insuperable impediments to the accomplishment of any permanent good among the laboring classes.

MANY philanthropists have often tried to explain why so many fallen virtually acknowledges this, since he women, who after spending some time quotes Sts. Jerome and Cyprian as in a house of correction and manifestirrefragable witnesses to their truth. ing signs of the awakening of a nobler Both of these were strictly Roman life, relapse again into their evil

the days of her penance to consort with the Immaculate Mother of Jesus.

THE following words of Archbishop Ireland are worthy of perusal. Speaking lately at a banquet given in honor of W. J. Onahan he impressed upon his hearers the advisability of leaving the time-honored custom of Catholics belonging only to Catholic organizations. "You must," he says, "be the first in all good works, and you must not confine yourselves to Catholic organizations. Unite with everybody you can unite with, on the platform of good morals and good citizenship. You need only intelligence, good-will and energy. If the ten millions of Catholics in the United States were worthy of their name, what an impression they would make. When God gives you talent, use it in every possible way. If you can write, exert your influence through the press for everything that is good. If you can speak, speak for truth and virtue : and if you have the ability to be leaders, create and execute good work for the interest of your fellow-man." These words are pregnant with truth. If the Catholics of this Dominion were worthy of their name, they could certainly exert a much greater influence than they do at present. THE progress of Ritualism in Eng-

land continues with rapid strides not withstanding the most violent denunciations against it by Low Church clergy and laity who persist in declaring every unusual ceremony which may be introduced by Protestant rectors into their churches to be a "Popish innovation." The number of churches which have adopted the use of ecclesiastical vestments is increasing every month, and also the number of those which claim to have Mass celebrated in them for the living and the dead. Crucifixes are placed upon or over the Communion-table more generally than ever, and during the last Holy Week the Catholic office of Tenebræ was recited in many churches into which it had never before been introduced. The recent proclamation of war issued by Archdeacon Farrar against Ritualistic innovators, instead of putting a stop to these and similar practices, seems to have had the effect of convincing thousands that what the Church needs to make it services devotional and reverent is more instead of less symbolical Ritualism ; and as the judgment of the courts in the case of the Bishop of Lincoln made these ceremonies lawful, advantage is taken of the fact to introduce them almost everywhere

THE statement made recently in the despatches sent out by the Associated forms 15 or 20 per. cent., and they Press, and published in nearly all the daily papers, to the effect that Mon seigneur Satolli had preferred charges at Rome against Archbishen Corrigan of New York, has been positively denied. An Associated Press reporter called a few days ago at the residence of the Apostolic Delegate to make enquires regarding the matter, whereupon a member of the delegate's suite said:

"Mgr. Satolli has requested me to say that the story is false: entirely and utterly false, and without foundation. He does not intend to prefer charges against Archbishop Corrigan, nor to go to Rome. It would be use-less for you to see Mgr. Satolli, for he could not make the denial of that remore sweeping than he has authorized me to make it for him.

A Good Friend of the A. O. H.

One of the best friends the Ancient Order of Hibernians ever had, says the Pailadelphia Hibernian, was lost when death closed the eyes of the saintly Bishop O'Farrell of Trenton. Ever ready to aid by voice and purse the struggle for the freedom of the land that gave him birth, he was the consistent, steadfast friend of the organization that has done so much in that direction. The world is all the better because Bishop O'Farrell lived, and his memory will be long revered by Irishmen, and especially by those enrolled in the A. O. H.

Crimeless Ireland.

The Irish correspondent of the Liverpool Catholic Times writes: Crime of a serious character has completely disappeared in Ireland. At the opening of the quarter sessions in several parts of the country, the judges were presented with white gloves, there being no criminal business to go before the juries. Even in Clare, which under Mr. Balfour's regime attained evil repute, County Court Judge Kelly had nothing to do and congratulated the magistrates on the peaceable state of the country. Judge Bird at Bandon and Judge Adams of Limerick had a similar experience. The lapse of the Coercion Act has certainly had a beneficial effect upon the state of the country.

"How much is time worth?-as much