The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—$2.00 per annum.

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MESSRS. LUKE KING, JOHN NIGH and P. J. NEVEN and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Agent for Alexandria, Glennevis and Lochiel.—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line each insertion.

Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., Nov. 15th, 1890.

GUY FAWKES' DAY.

On the 5th inst., popularly known as Guy Fawkes' day, or the anniversary of the gunpowder plot, there was a celebration at Ottawa, at which the usual fiery deliverances against Popery were uttered by Rev. Messrs. J. F. Gorman, Dr. Ryckman, and F. W. Farmers. We have not observed any full report of the speeches made, but we are told that these gentlemen took the place of the Rev. W. F. Wilson, the Methodist minister of Toronto who a couple of years ago refused to "move on" when ordered to do so by a brother Orange policeman, and, refusing to do so, was fined in consequence by the police magistrate.

Mr. Wilson's deliverances are well known to be, on these occasions, of the most violent character, and it is on account of this violence that he is called upon so frequently to air his eloquence before Orange audiences. Last year he addressed the Orangemen of Ottawa on Guy Fawkes' day, and it is owing to the acceptability of his falsehoods that he was appointed to lecture again on this year's recurrence of the day. This time, however, owing to illness, it is said, he did not put in an appearance.

A correspondent of the Ottawa *Citizen*, over the signature Brannagh, in view of Mr. Wilson's intention to lecture again, recently called attention to the inflammatory language and false statements made use of by that gentleman last year—statements which he has not retracted, though their mendacity had been exposed at the time in two letters which appeared in the Toronto *Mail*, over the signature "F. W. G. F."

Mr. Wilson, after praising the beneficent rule of Queen Victoria, said: "Cardinal Manning had asserted that the sway of Victoria was done in England and that the Roman sway would take its place. The Victorian sway, he would tell the Cardinal, was not done in England, was not done in Ontario, was not done in this good city of Ottawa."

Cardinal Manning never used any such language; and when this outrageous falsehood was exposed the only defence which Mr. Wilson was able to make was that the Cardinal had said:

"The royal supremacy (the Reformation *in concreto*, the essence of all heresy,) has perished, and the supremacy of the Vicar of Christ re enters England."

Even these words, if they had been an accurate quotation from the Cardinal's address, would suffice to show that His Eminence meant that the headship of the English sovereign over the Church had practically passed away. There is no reference to the temporal authority of the Queen. But even this quotation has been garbled for the purpose of making it appear that it was of the Queen's temporal rule that the Cardinal was speaking.

The correct version of the Cardinal's words makes the truth appear beyond cavil. They are to be found in his "Miscellanies; vol. 1." The passage is of considerable length, but its drift is as follows: He speaks of the gradual return to faith which has been taking place, even within the Anglican communion, in which doctrine after doctrine, which had formerly been rejected, had been re-adopted by a large party, and he remarks that "Catholic truth has now received its complement in the full re entrance of the Catholic Church and the authority of the Vicar of Jesus Christ."

Concerning the "Supremacy of the Crown, which is the Reformation *in concreto*," he points out that it "has literally come to naught. . . . Ireland would never submit to it. Scotland rejected it. . . . half the people of England reject it at this day. Of the other half the great majority know nothing of it; of the remaining minority the most enlightened only tolerate it as an obsolete law, explain it away, limit it on every side, write against it, speak evil of it or reject it altogether. Still worse than this, its own lawyers curtail its pretensions; and, worst of all, it has lately pronounced its own acts to be invalid in a large field of its supposed jurisdictions—that is, it has died by *felo de se*. . . . The royal supremacy has perished by the law of mortality . . . . . and the supremacy of the Vicar of Jesus Christ re-enters as full of life as when Henry VIII. resisted Clement VII. and Elizabeth withstood St. Pius V."

This is enough to show to what misrepresentations Guy Fawkes orators must have recourse in order to make out a case against the Catholic Church. Without misrepresentation and falsehood they would have no case at all. It is the truth that the royal supremacy in religion is rejected in Ireland and Scotland, and in Canada, too, while in England only a small fraction of the population accept it in a much modified and restricted form: and Mr. Wilson's own sect rejects the doctrine of the royal supremacy *in toto*.

But we have said enough of Mr. Wilson and those of his ilk. Let us ask of what use is it to observe Guy Fawkes day at all? The only object of it is to keep up discord between Catholics and Protestants on issues which have long since died out.

There is no doubt that it was the intention of Guy Fawkes and his fellow-conspirators to blow up the British Parliament; but their plot was by no means a plot of the Catholics of England. They were a few desperate characters, not by any means even ordinarily respectable Catholics, nor had they any encouragement from the Catholic body generally. Yet in palliation, not in justification, of their intention, it must be remembered that they were goaded on by the persecution to which they were subjected, the most cruel, almost, of which the history of any nation gives a record. When men are thus pushed to acts of retaliation, they forget all principles of morality in order to have vengeance; and this was the case with Fawkes, Winter Digby and the other plotters on this occasion. They were goaded to madness by a cruel penal code, and they thought to revenge themselves on the Parliament which passed the laws under which they suffered. And yet, it cannot be denied that in all probability, and we might say to a certainty, these desperate men were snared into their course by King James' Prime Minister, Lord Cecil, who wished to add to his own strength and popularity by bringing odium on the Catholic body. History almost demonstrates that this plot was of his concoction entirely, and that he inveigled into it the desperate characters who undertook it, in order that the king and himself might gain a reputation for great wisdom by unravelling and discovering it in the nick of time, before it could be put into execution. At all events there is no justification for the violent speeches which are made annually against all Catholics whenever the fifth of November comes around, nor for the denunciations against Catholics which are read on that day in Anglican churches when the directions of the Book of Common Prayer are carried out. These denunciations are not based upon truth; and it should be remembered that there have been plots by Protestants fully as atrocious as the terrible "Gunpowder Plot." The histories of England and Scotland are full of them; and it would be better for the sake of charity and good fellowship that the atrocities of a troublesome period of history should pass into oblivion.

The abusive language and falsehoods of such firebrands as Rev. Messrs. Wilson, Gorman, Ryckman, Farmers, etc., may do much harm to our common country. They will certainly result in no good.

THE PALLIUM.

The word pallium, by which is designated the emblem worn by an Archbishop to indicate metropolitan authority, is derived from the Latin, in which language it means orginally a mantle or cloak. It was worn in the East by patriarchs, and, according to Plantus, it is derived from plautus, a skin. A garment was frequently used by monks which went by this name, but it now consists of a narrow band made of white wool which is solemnly blessed by the Pope and is conferred by him on Archbishops as a mark of increased dignity. The wool is furnished by lambs which are reared in the convent of St. Agnes at Rome. It is placed on the shoulders of an Archbishop when he celebrates solemn Mass, and it surrounds the neck, with vertical bands hanging down in front and behind. From a notice given by Amularius in the ninth century, it appears to have assumed at that time its present shape, and in the church of St. Vitalis at Ravenna there is a Mosaic of the sixth century representing St. Peter with the pallium, very nearly in its present form. There are indeed several instances in the sixth century recorded in ecclesiastical history when the pallium was conferred by the Popes, as upon Theodore, Archbishop of Laureacus, in 524 and Auxaurius, Archbishop of Arles, in 545, so that it has certainly been used for nearly its present purpose and in its modern shape for many centuries.

It is ornamented with a cross and is attached to the chasuble by three golden pins, and as it must always be the gift of the Pope, it is regarded as a sign that all ecclesiastical jurisdiction must come from the Holy See. The Pope wears it wherever he may officiate, but Archbishops wear it only within the limits of their Metropolitan authority, and on important occasions when they celebrate with solemnity.

CANON DUMOULIN.

On Sunday evening last the Loyal Protestant Irishmen of Toronto held their twentieth anniversary service in St. James' Cathedral, Toronto. Canon Dumoulin, with a very French name, but with a very Irish accent that betrays his origin, delivered an address suitable to the occasion. The sermon was suited not only to the occasion but to the circumstances and to the feelings of the crowd of six hundred Protestant Irishmen present. The Rev. Canon admitted, as every scholar who knows history must admit, that Ireland enjoyed all the glories of freedom and independence. He knew, he said, that her kings had arisen in their might with their swords, broad and bold, to maintain her causes and fight her battles. He knew that Ireland had centuries of independence. But he knew that in the twelfth century she was annexed to England, and he "also knew that the Bull proposing the sealing of that very *annexation proceeded from the Pope of Rome*." The rev. lecturer might have added that such a Bull, if ever issued, was granted by an Englishman, Adrian IV. But Father Tom Burke, in his controversy with James A Froude, proved that the supposed Bull of Adrian IV. was a forgery. Dr. Moran, who is now Archbishop of Sidney, has written whole chapters in showing that such a document never existed. It was several years after the invasion by Strongbow in Ireland that it was first heard of. Henry II, King of England, could easily, and with very little scruple, have forged such a Bull. He was married to the divorced wife of Louis VII, king of France, and he had imbrued his royal hands in the blood of the martyred Bishop of Canterbury, St. Thomas a'Becket. It would cost him little to forge a document in order to impose on the Bishops and people of Ireland. Anyway, it was rather hazardous of Canon Dumoulin to say that he *knows* all about the Bull in question. More accuracy and less flippancy would assist the Rev. Canon in maintaining his reputation as a respectable historian and honest expounder of truth.

It is wonderful what all the Rev. Canon Dumoulin does know! He said in his lecture that "he knew very well that an alien Church, which in the twelfth century interfered with the ancient liberties, and handed her over to England, now busily interfered with the same liberties in the nineteenth century, and would take Ireland away from Queen Victoria." In other words that "Home Rule means Rome Rule." The worthy Canon ought to know, if he knows anything aright, that the aphorism "Home Rule means Rome Rule" has long ago exploded. No public man that has any respect for his reputation would dare maintain such an outrageous proposition to day. While the Norfolks and Erringtons are employed by the Tory Government in persistent efforts to influence Cardinals and misrepresent Irish faith and Irish feeling at the Roman court, it would be absurd to maintain that the Tory Government have any objection to Papal interference in the affairs of Ireland.

Is the Rev. Canon serious when he speaks of the Catholic Church as being an alien Church in Ireland? What faith but the faith preached by St. Patrick did Ireland ever profess? And did not St. Patrick bring that faith from Rome? It was the Roman Catholic faith, therefore, and none other, that lived in the hearts of the Irish people previous to the arrival of the English freebooters, with Strongbow at their head. No *alien* Church appeared in Ireland until the English establishment was saddled in the country amid blood and carnage, or until every one of St. Patrick's children were forced at the point of the bayonet to pay tithes of all his hard earnings to an *alien* preacher.

"Indeed," says Canon Dumoulin, "the condition of Ireland is somewhat analogous to that of Canada. There are two warring races and religions." And it must be admitted that firebrands like the Rev. Canon are doing their very best to prolong the analogy, not to say the agony of a creed and racial warfare. Rev. ministers who encourage Orangeism, by preaching bigotry on the 12th July, and who put themselves at the head of mobs and urge on the hoodlums to deeds of lawlessness, are the chief factors in the work of prolonging the analogy between Canada and Ireland.

Daniel O'Connell, Wm. Smith O'Brien and Wm. O'Brien of our day are all set down by the Rev. Canon as disturbers and demagogues and solely responsible for the discontent prevalent in Iraland for the last century. This is repeating the story of the wolf and the lamb. "Why do you disturb my waters?" said the wolf. "But I am down stream," said the lamb. "No matter," growled the wolf, "I'm bound to devour you all the same." The discontent caused by alien legislation and landlord tyranny is set down by Canon Dumoulin as the offspring of the chosen representatives of the people who suffer.

It is very plain that the Venerable Canon would be delighted if Daniel O'Connell had never secured Catholic emancipation or if the abolition of tithes and the disestablishment of the alien Church had never been made law. But when he accuses of cowardice Wm. O'Brien, of Tullamore and Galway dungeon fame, he lays himself open to the condemnation of every lover of justice and fair criticism.

"The O'Briens of the present day," he says, "are not like the O'Briens of Clontarf. They have instead the more cautious quality of self preservation. They fight and run away and come to America to beg her dollars." Wm. O'Brien did not run away when the hoodlums in thousands charged on him in the Queen's Park, Toronto. Canon Dumoulin was full of courage when he had thousands of irresponsible men between him and the delicate, weak-looking consumptive wearing glasses, who stood on the platform vindicating freedom of speech and calling for Canada's disapproval of Lansdowne's cruelty to honest and well-disposed tenants. Who was the coward then? Was it O'Brien, who was there pleading for the oppressed, or was it Dumoulin, who stood behind thousands of hoodlums armed with stones and bludgeons?

Wm. O'Brien may be accused of imprudence or of an extra amount of zeal in the cause of suffering humanity, but it remained for the Rev. Canon of St. James to brand him as selfish and as cowardly. Neither at Toronto or Kingston, nor at Mitchelstown or Clonmel, did he ever flinch or show the white feather, in presence of armed foes who stood before him in their thousands. If selfishness or cowardice were a part of O'Brien's nature he could very easily and with grace retire from the field and rest under the shade of laurels already won. But while one shackle remains to be broken, while one deserving family remains to be saved from the fangs of landlord brutality, there will be an O'Brien and a Dillon whom nothing can daunt. Canon Dumoulin may dub them "contemptible demagogues," but the whole civilized world will acknowledge them as knights without fear or reproach, as true men and heroes, the latchet of whose shoes Dumoulin and his colleagues "are not worthy to loose."

MISUSE OF THE PRESS.

The obligation that is forced upon us occasionally of correcting misreports and of denying slanderous and oftentimes disloyal or discourteous expressions falsely imputed to Archbishop Cleary is very annoying to us, as it must be irksome and disgusting to His Grace of Kingston. Immediately after the ceremony of conferring the pallium all the dailies in the Province copied a very false report of Archbishop Cleary's address to the young ladies of St. Joseph's school and their parents and friends on the subject of Christian education. In this report it was stated that the Archbishop declared "he would maintain Separate schools in defiance of the Government or of the Queen and constitution," whereas we know it for a certainty that in His Grace's lengthy and eloquent address the words "Separate school" were never once uttered. In the report flashed over the wires by the false and ignorant reporter the term "Separate school" is mentioned twenty times There were over one hundred Protestant gentlemen present who can swear that Archbishop Cleary never once used the expression. What Archbishop Cleary did speak of was "Christian education"—a term of general acceptance and meaning which Protestant ministers of every denomination, if at all interested in the future of their flocks, would use conjointly with the Archbishop, and say with him, if they believe in their divine mission, "we must obey God rather than man." If the Protestant clergy have any faith in its calling, would not every member of that body say with Archbishop Cleary: "Were we asked to renounce it (the right and duty of imparting a Christian education to the tender lambs of the fold)—were we asked to renounce it by any power on this earth, how exalted soever, by premier or governor, or even by the Queen herself, we have only one answer to give: it is that given by the Apostles to the supreme council of the Sanhedrin on the day of Pentecost—"*non possumus*" (we cannot do it). "We must obey God rather than man."

Again, the miserable reporter, whether through ignorance or malice, put in the Archbishop's mouth the Orange cry of "no surrender." It is very evident, on the face of it, that no Catholic Bishop would so far degrade his cope and mitre as to put himself on a level with a 12th of July rough, and raise the insulting although unmeaning and empty slogan of "no surrender." The words of the Archbishop were: "Never, never; never can we surrender the trust confided to us by the Son of God for the salvation of His little ones redeemed by His blood." We ask in all sincerity what is there reprehensible in all this? Is there a Protestant bishop or minister living who would hand over the children of his Sunday school to the poisonous fangs or pestiferous breath of a profligate, of a debauchee, or of a self-confessed infidel or pagan? Why then find fault with Archbishop Cleary? If the Archbishop were not falsely reported and a wrong construction put on his expressions by ignorant or malicious scribes, no man in the country, whether of the clergy or laity, could withold his applause or approval from such truly Christian sentiment so vigorously and withal so eloquently and so feelingly expressed.

Archbishop Cleary was reported as having stigmatized the whole body of the Protestant clergy, whereas in his address he referred only to the Equal Righters or the few political parsons who stumped the country against Catholic schools previous to the last election. In this connection the Archbishop expressed publicly his gratitude to the "Protestant electorate" of Canada for "their splendid manifestation of good-will and Christian charity towards us Catholics and their appreciation of our loyalty to Canada and its institutions and all the duties of citizenship, by standing between us and the political parsons and the whole horde of bigots on the 5th of June last."

The few political parsons who earned unenviable fame for themselves during that crisis of our history were treated by the respectable portion of the Protestant clergy as objects of pity and contempt. "Thanks be to God," exclaimed the Archbishop, "those political parsons are few in number, and of little account with the general public." But the mendacious reporter capped the climax of absurdity and misrepresentation when stating that Archbishop Cleary branded the ministers of Protestantism as "poisoning pastors." Such a ridiculous, slanderous and illiterate expression was never used by His Grace. What he said, and what the reporter seemingly did not understand, was that the Catholic Bishops would never allow that the lambs, confided to their care, should be led into poisonous and death-dealing pastures. No shepherd will allow his flock to be driven into fields where poisonous plants grow in rich luxuriance. And because the Archbishop made use of this metaphor, when speaking of the attempts of infidelity to rob our children of their divine faith and poison their minds with unwholesome literature and immoral books, the wicked mis reporter accused him of styling ministers of the gospel as "poisoning pastors." Such tissues of foul lying and unconsciously ignorant misrepresentations were never before crowded into one short report.

Fortunately for himself and his own peace of mind, the Kingston prelate is of too stern mould and conscientious rectitude to be easily disturbed by such virulent and such wholly unmerited abuse. "I heed not what they say," he remarks. "Their malignant attacks serve but to amuse me. When I am tired out sometimes from excessive labor, one of my priests will bring me a paper, and point out some virulent abuse of me for having dared to assert Catholic rights. Well, we read it, we scan its authentic facts, its precise logic, its classic literary style, its exact grammar, and then we have a good laugh over it."

THE CATHOLIC POSITION IN THE UNITED STATES.

The Rev. Father Cooney, of Notre Dame, Indiana, has in course of preparation an interesting work on the soldiers who took part in the various American wars from the war of the Revolution under Washington to the last civil war between the North and the South. Father Cooney, who is well known in Canada, was a chaplain in the United States army during the civil war, and he has gathered a large amount of information.

From the names of Washington's army he estimates that half of Washington's soldiers and one-third of his officers were Irishmen. One quarter were native Americans, and the rest were of French and other nationalities. The proportion of Irish officers is recorded on the register of the House of Commons, and it is not to be wondered at that the sufferings which the Irish people had endured through British persecution should have made them enter with spirit upon the war of American independence.

At the time of the civil war, the seceding States had a population of 12,000,000, and the Northern States of about 20,000,000. The Catholics were about one-fifth of the last-mentioned number, but they constituted two-fifths of the army. It is therefore absolutely certain that the Catholics of the North were the most loyal citizens, as they were also the first to proclaim liberty of conscience in Maryland.

It may be seen from these well-known facts how unjust are those fanatical writers and political agitators of the stamp of Bishop Cleveland Coxe, of Western New York, and the society lately instituted in New York, Chicago, and Boston for the expressed purpose of depriving the Catholic population of the rights of citizenship and the franchise.

But we are glad to learn that these agitators have not succeeded in moving the great American people. Their organization is confined almost entirely to Canadian Orangemen, with a few American bigots of the Justin D. Fulton class. The American people are too just and generous as a rule to countenance this fanaticism, and there is no danger that the principles of Know Nothingism will ever again revive.

SELF-CONSTITUTED APOSTLES.

One of the latest humbugs in the preaching line is the Rev. John D. Kauffman who preaches while he is asleep, and who is therefore called "the sleeping preacher." A few nights ago he gave a specimen of his strange faculty. The *Times-Democrat*, of New Orleans, thus describes the proceedings.

"Hundreds came from miles around to hear his two hours' discourse. About 7 o'clock he went into a trance and became rigid. It was a strange sight to see him lying on a lounge stiff and apparently unconscious. No pricking by needles could awaken him.

"When all was ready his body attendant and the preacher's wife raised him up. Then he began his harangue on Scriptural topics, generally walking about sound asleep, his bodyguard following him closely to prevent him running against furniture or falling down stairs. After preaching half an hour he knelt and offered prayer in a language no one could understand. Then he fell forward on his face and was apparently lifeless, but was raised up again and continued his preaching. No one present questioned the fact of the man being in a trance. When he revives he professes to know nothing of what he said."

This sleeping preacher has great renown among the Aumish Mennonites of Central Pennsylvania, and he proclaims the coming of the second flood. He tells them:

"Prepare: prepare for the second flood which is coming—the flood of fire and brimstone." At any moment between now and the year 2000, he says, Christ will come with a sword of flame to destroy the world.

Kauffman is, by trade, a farmer. He had no education except what he obtained from the primer and second reader, and he boasts of this lack of human learning.

We have many sects which have ministers of this kind, self-ordained, or self-appointed, or appointed by their congregations, because they have "the gift of the gab wery galloping;" and in fact there are none of the sects which can truly claim a regular ordination derivable from the Apostles. The Church of England is the only one which even sets up such a claim—and it appeals to its "historic Episcopate" as Apostolic, as being derived from the Catholic Church. This claim is, of course, fallacious; but, even if it had true ordination, it would lack authority to teach, inasmuch as it is separated from the fountainhead of Apostolic authority and jurisdiction.

Should not the example of such teachers as Kauffman convince reasonable Christians of the folly of a system which gives rise to a class of such teachers? Should they not look to the unbroken succession which is to be found only in the Catholic Church, and which is alone in possession of an Apostolic succession?

CATHOLIC TRUTH SOCIETY.

We copy the following extract from the *Catholic Columbian*, of Columbus. What a world of good could be accomplished in Canada were our people to become more earnestly identified with this manner of spreading the knowledge of the true faith. A branch of the society has, we know, been established in Toronto, but this is not enough. The work should be made to extend throughout the country:

The work done by the Catholic Truth Society, of St. Paul and Minneapolis, in the first three months of its existence, shows the great good the organization can do. It published four articles in the secular press of the two cities on fundamental doctrines of the Church. It had fifteen articles printed by the same papers in correction of calumnies and misstatements of the Catholic religion. Its members wrote for the same daily journals twenty-three articles in order to promulgate Catholic news. It had twenty-four articles printed in the Catholic papers of the diocese. It bought 2500 books at wholesale prices and sold 641 at or below cost. It circulated four original pamphlets. It had two public lectures delivered under its auspices. It supplied the inmates of the Hennepin County jail with tracts and periodicals, and some of its members made seven visits to that institution. It has already made an impression on public opinion in the two cities, and done an inestimable amount of good that can not be stated with figures and will not be fully known until the great day when all things shall be revealed. It has corresponding and subscribing members in twenty-seven cities, and has one branch society in Kansas City.

It has one member but no branch in Columbus.