

Catholic Record.

London, Sat., Nov. 1st, 1890.

ARCHBISHOP CLEARY.

Sunday last was an occasion of unusual solemnity and rejoicing for the faithful in Kingston city and diocese. On the morning of that day the elevation of the See of Regopolis to Metropolitan rank and dignity, was publicly and officially proclaimed, and its venerable and distinguished Archbishop was invested with the sacred pallium at the hands of Cardinal Taschereau, Archbishop of Quebec.

The "planning" of the "whole thing" of which the writer speaks is, as far as the Nationalists or the English visitors are concerned, a paltry excuse, a mere sham, which is hinted at solely for the purpose of throwing the public off the scent. It was certainly not planned by the Tories there should be so many gentlemen of high position witnesses to their brutality, but no plan of the English visitors or their Nationalist allies could have infused into Balfour's myrmidons and magistrates a spirit of brutality which was not there already.

It can hardly be maintained that Mr. Harrison had planned to have his skull broken by a policeman's baton, for no offence, or that Mr. Morley had planned to almost share the same fate. The only plan about the matter is the plan under which the policeman are acting habitually, under orders from the Government, to be as brutal as possible towards Irishmen whenever they find a peaceful gathering for the purpose of talking over the method to gain their right to their native soil. This plan overreached its concocters on the occasion in question.

Mr. Morley said, in his St. Helen's speech, that he never in his life saw a more harmless crowd than that one which was so brutally treated; and that it is true access to the courts must be guarded; but he added: "Are the Irish authorities the only persons who cannot guard a gate without breaking the heads of inoffensive bystanders?" He stated, as an eye-witness, that there was no stone-throwing, as was pretended by some, "that a couple of English village constables would have done all that was necessary in guarding the access to the court on that afternoon." Even if there had been some stone-throwing, however, the conduct of the police would have been totally unjustifiable.

The Methodist Times, commenting on the whole transaction, says that "Ireland is still outside the pale of civilized government. The essential idea of civilization is the substitution of government by consent for government by force; but Ireland is governed by the method by which Turkey rules Armenia and by which Austria used to rule Italy." It continues: "It is the method by which we have cursed both Ireland and Great Britain for seven hundred years. The only change is that we now imprison Irish patriots instead of killing them; but from a severely logical point of view there is much to be said in favor of the old plan of doing them to death at once. That did succeed in producing a sort of superficial peace for a few years. But the present plan only insults and wounds and infuriates the Irish people without causing the patriotic movement to cease for a moment. If General Wolsey were ordered to shoot down every prominent patriot in Ireland, the eternal Irish question might be silenced for a generation, unless, indeed, the whole civilized world rose in arms to punish the butchers of a helpless race."

A meeting of the Irish Parliamentary party was held on the 6th instant to take action in this crisis, with regard to Mr. Balfour's arbitrary conduct, and we have no doubt, though a full account of the proceedings had not reached us at the time of going to press, that the Nationalist members will be quite able to meet the emergency with their usual determination and courage.

yet to bear Mr. Morley's defence; but the strong suspicion prevails in Unionist circles that the whole thing was planned, Lucid pictures are painted of the baton men of the military in reserve, of the needless interference with the defendants on their way to trial, of the brutal excesses of the constabulary, checked only by Mr. Morley's presence. It would be idle to deny that the reports of the scenes in Tipperary, published in the English press, have very considerably cheered the spirits of the Gladstonians, who seem to count on the result of the forthcoming election as a certain victory in consequence.

The telegraphic despatches announce that the four Archbishops of Ireland have been summoned to Rome, and as the announcement seems to be generally credited in Ireland itself, there is probably truth in the statement. There is, of course, much speculation rife as to the object of such a summons. The critical position in which Ireland is placed is cause sufficient why the Holy Father should wish to consult with the Archbishops in regard to the state of the country, and, if he has really called them for such a purpose, it is clear that he wishes to do for Ireland whatever he can effect for her.

He can certainly have no purpose in view to do injury to her just aspirations and expectations, and all hypotheses which attribute to him such an intention are unfounded in common sense. In connection with the matter, we are informed from the same source that in clerical circles it is alleged that they are summoned for the mere purpose of fulfilling the duty incumbent on all Bishops, to present themselves to the Pope, and to report the state of the Church at regular intervals. In Europe the interval is within five years, and with the solicitude with which the Holy Father regards the interests of religion in all countries, it is not very wonderful that he should particularly desire to see the four Archbishops of Ireland in Rome at once. None can afford him better information as to the state of the country and the necessities of the Church. It is, therefore, simply absurd to assume that the call means danger to the Irish cause.

The London Star, Mr. T. P. O'Connor's paper, says that their going is not regarded as an innocent and harmless affair. It adds that they are commanded to take with them their several suffragan Bishops. This is not the way in which the business of the Church is conducted. Every Bishop governs his own diocese, and communications between him and the Pope, and especially such communications as these statements import, are made directly with the Bishop concerned. The Star must be in error in regard to this point, and it may well be inferred that some of its conclusions are erroneous also.

The Star says that the whole proceeding indicates that it is the Pope's desire, evidently, to assemble at the Vatican a representative Council of the Irish Catholic Church, and that an important move is pending, which becomes more significant inasmuch as Bishop O'Dwyer of Limerick will be at the Vatican some time before his colleagues arrive there. It is quite clear that the Star is occupying, without necessity, the position of a "prophet of ill." It imagines all sorts of intended or imminent evils to Ireland as the result of a solemn ecclesiastical conference of the Irish Bishops, if the conference be held in Rome.

Such is not the usual result of a National Council, and we may rest assured there will be no such result follow from the imagined Conference on the present occasion, if it should even prove to be a reality. Time will tell; but should such a Council be held in the future, we can safely predict that the result will be blessings instead of misfortunes for the people and nationality of Ireland.

The Irish Bishops, steadfast as they are to the faith, are also lovers of their country, and no evil to the country can arise from their conferring together in Rome or elsewhere. The Pope, too, loves Ireland, and though it is natural, from his care of the Church in every country, that he should endeavor to bring about peace where there is war, he has never been known to sacrifice the interests of a suffering Catholic nation, even to the despotism of the most powerful monarchs. One Pope withstood Henry VIII.; another refused to accede to the unreasonable demands of Napoleon I., and neither Leo XIII. nor Pius IX. would sacrifice Poland at the instigation of so powerful a monarch as the Czar of all the Russias. When the Catholics of Germany were under the lash of Bismarck, the same two Popes would not recommend them to endure the persecution as the price of their liberties and the liberties of the Church. When General Symonds recently went to Rome as British plenipotentiary to obtain a settlement of Maltese difficulties, whatever his intentions may have been, and they were not above suspicion, he did not secure an abatement of the liberties of religion, nor did he induce the Pope to interfere with the treaty rites of the people of Malta. With regard to Ireland, we may also rest assured that though the Holy Father may possibly be willing to act as an intermedi-

ary between the British Government and the Irish people, he knows too well his duty, and he desires too truly the interests of the Irish, that he should even entertain the thought of harrying them away to their enemies. He has not the power to do this if he had the will. Authoritatively, he is supreme only in the matter of faith and morals. He can pronounce dogmatically as to the morality of an action, but surely Irish Nationalists can battle for their rights, like other suffering people, without violating faith or morals. In any settlement of the Irish political question, merely, the Pope might, possibly, do the part of a peacemaker, with the consent of both parties, but he cannot do, nor will he attempt more.

THE POPE AND IRELAND.

We infer, then, that the Star is monstrously in error when it supposes that "the summoning of the Bishops is a final effort on the part of the Vatican to assist the Tories at a critical time."

WORLD-WIDE PHILANTHROPY.

General Booth, of the Salvation Army, has issued a book in which he proposes a "grand scheme" for the regeneration of the world, founded upon the plan of alleviating the physical distress of mankind "before giving close attention to their moral and spiritual wants." He says that to carry out his scheme he requires £1,000,000. The London Chronicle says in regard to the scheme that "as far as the laudable motives are concerned, the Gospel of Christianity has lost in our day its power and charm. When we consider her vast resources, Booth's project puts the State Church into a very disagreeable position." There is no doubt that the State Church has been very negligent of adopting the means at her disposal to alleviate human misery; but as regards the Catholic Church, her many works of charity calculated to meet the great wants of mankind have been as extensive as the means within her reach make her capable of exerting, especially when she is not interfered with by irreligious governments, which seize so readily upon the property of her charitable institutions.

We have only to look around us in Canada and the neighboring States to see the good work which is being done, sustained by the contributions of the people in every diocese: orphan asylums, hospitals, homes for the infirm, houses of mercy for the fallen, are in practical operation; but there is, of course, a limit to what it is possible for her to effect. With the inherent horror which most Protestants entertain for our religious orders, of course it can hardly be expected that they would adopt the plan of subscribing millions, or even one million, of dollars, for the purpose of establishing works of mercy which would be placed in charge of the Sisters of Charity, Xavierian Brotherhoods, and other religious orders; but we have not the least doubt that doing this would be the most effective way to make General Booth's proposed million of pounds do the most good.

General Booth's scheme has a very plausible philanthropic air about it; but it is remarked that he is the great central figure in the proposed plan. On this feature the London Times says: "The world may be excused for feeling any of his proposals to regenerate society. More serious than many other objections to the plan is the one that General Booth himself appears to be the tortoise upon which the great system is to be poised." It is not more than a few months since a sad exposure was made by some members of the Army of the manner in which General Booth has become "rich enough to be Patriarch's wife," if he were only of the required sex; but he is at all events rich enough to have been raised to the dignity of one of the dramatic personae of Lord Beaconsfield's celebrated novel "Lothair," had he only acquired his wealth some years earlier.

It has been shown that the General has acquired possession of the property of the Salvation Army, contributed by generous people throughout the world for missionary purposes, subject, however, at present, to numerous miserable salaries paid to minor officers who cannot get their fingers on the plum pudding. The world will, and ought to be, very cautious of putting £1,000,000 under his control, even though we do not deny that he has done a considerable amount of good to those in the gutters with the funds at his disposal.

Government charitable establishments are undoubtedly very good in their way, but funds for such purposes have not been and will not be made to go so far under Government administration as under Catholic religious orders, who work solely for God's sake. The Indian schools of the West, which are under charge of religious orders, costing, per pupil, \$17.50, are the most efficient, as was announced publicly during the recent debates in the United States Congress; yet the Government schools cost \$30.15 per pupil. So, Mr. Mercier tells us, that charitable institutions under charge of religious orders are largely made use of by the Quebec Government,

precisely because they are much less costly than any lay or purely Government management could make them.

In fact, Mr. Mercier says: "Institutions under the care of religious orders which represent 77.7 per cent in number (population), and much more in importance, receive only 58.34 per cent of the sums voted by the Legislature for the maintenance of benevolent institutions." (Reply to the Equal Rights Association, 1890.)

But a comparison is more satisfactory if we take institutions of the same kind, as in the case of the Indian schools above mentioned. We may add the cases of the Lunatic Asylum of St. Ferdinand of Halifax for idiots, which receives from Government \$80 per annum for each patient. It is kept by the Sisters of Charity. The Sisters in charge of Longue Pointe Asylum received \$100 per annum, while that of Beauport, under lay management, costs \$132. We do not ignore the fact of the dreadful fire which consumed the Longue Pointe Asylum, and which, perhaps, might have been less destructive if better provision had been made against such terrible calamities. But we are assured by Hon. Mr. Mercier that the Longue Pointe Asylum was, confessedly, at least as well managed as that of Beauport. And, perhaps, if the saving effected at Longue Pointe, \$32,000 per annum, had been partially expended by the Government in making improvements and provision for emergencies, the calamity would not have been so great—or perhaps it could have been averted altogether by being overcome at the outset.

We recognize fully that a devoted band, such as Mr. Booth might possibly institute to do the work under his eye for a few years, might do more than governments for a time, with the large sum he asks for; but the world, which is expected to supply the money, may readily find more secure means to make a permanent work than Mr. Booth proposes to adopt.

The uncommissioned General has evidently in his mind's eye the work which is being done by Catholic religious orders; and it would be well if their facilities were increased by a larger amount of funds being placed in their hands, provided hungry and bankrupt Governments were prevented from laying sacrilegious hands upon the money as soon as it were apportioned, as has been the case very frequently. But the world will scarcely wish to enrich General Booth and his heirs by settling upon them large sums for a work the perpetuity of which will so much depend upon the self-abnegation of a few irresponsible individuals, who, even if they were perfectly reliable at first, might become rather greedy as well as a dangerous corporation if so large a control were placed in their hands.

There is an understatement of good sense in the idea of ministering to the needs of the physical man, as a preliminary to his spiritual regeneration. It is because poverty and riches are both temptations that Solomon says: "Give me neither beggary nor riches: Give me only the necessities of life." So a great temptation is removed if the real necessities of life be supplied to the needy, and the wealthy do well to supply them. Yet even while the wants of men are being supplied, their spiritual and moral wants should not be neglected. If the world would only see the matter, the best medium might be found by utilizing the religious orders of the Catholic Church. They would solve the problem of administering to the physical, while not neglecting the spiritual, wants of the poor whom they would have in charge.

A COMPARISON.

"The Emperor of Germany has ordered that the colors of all the regiments in Berlin be brought to the residence of Count Von Moltke on Sunday. This distinction has never before been accorded to a German subject. Emperor William, the King of Saxony, the Grand Duke of Hesse and several Princes will go in a body to Count Von Moltke's residence to convey the congratulations of the army and navy." These honors were conferred upon Count Von Moltke on the occasion of his ninetieth birthday. They remind us of an incident that occurred at Versailles in France after the conditional surrender of Paris. Count Von Moltke and Prince Bismarck were congratulating each other on their titles conferred by Emperor William. "It is rather late in life," said Moltke, "for me to be raised to the rank of General Field Marshal." "But," replied Bismarck, "I have outlived my greatness." The latter saying was a prophecy. Von Moltke is to-day the most highly honored of all German subjects, while Bismarck is in disgrace with his Emperor, and, like a caged eagle, is fretting his life out in exile from Berlin and the State Councils. He issued the famous Falk laws, made war upon the Church, imprisoned priests and Bishops, gave loose rein to infidelity and Nihilism, then acknowledged his fault when too late; had to go to Canossa, and is now suffering the degradation of Haman. Von Moltke is honored as Mordecai was; while the

colors of all the regiments are lowered before him and the emperor, kings, dukes and several princes go in a body to his residence to convey to him the congratulations of the army and the navy. Verily the finger of God is here!

DR. FULTON IN TROUBLE.

At the Baptist convention recently held in Woodstock Dr. Fulton, the last and fancy Baptist preacher, late of Boston, now of Montreal, and later on of somewhere else, drew upon himself, by his unseemly utterances, the wrath of some of the members of his own household. We take the following extract from the report of the proceedings as published in the local papers:

"Rev. Dr. Murdoch, of St. George, said that he felt compelled to move a resolution, which he introduced with great reluctance. It had reference to some remarks that had been made on Friday night by Dr. Fulton, of Montreal. It was ruled that the resolution would have to go to the Resolution Committee, and if they rejected it the brother could then appeal to the convention. At the afternoon session Dr. Murdoch rose to a question of privilege. In the morning he had framed a very mild resolution in reference to certain points brought up on Friday evening. The chairman of the Resolution Committee had very kindly intimated to him that the committee would not report the resolution, and he did not think he was violating any confidence when he said that it was not because they dissented in any way from the sentiments expressed in the resolution, hence he rose to a question of privilege. He was unfortunate enough not only to be present himself on Friday evening but to have with him his wife and his son—a boy of seventeen. The offending brother had retired after firing his shot when he would have said what was burning in his heart to say. He wished, therefore, to enter the following resolution. 'Having listened to an address before the convention on 'The Mission of Baptists to Romanists,' I hereby desire to enter my earnest protest against many of his statements as extreme and uncharitable; against an intricate and shocking illustration used by him, and against his branding our Pado Baptist brethren as carrying 'the mark of the beast.' 'He wished to say a word on this last point. He would yield to no one in loyalty to the Baptist doctrine. He had not always been so, but, having reached that position after hard labor, he was now a Baptist without mental reservation. Yet he had a mother who was not a Baptist, and he protested against any brother branding her as going down to her grave with the mark of the beast upon her.'"

All the above is a sad commentary, not only upon Protestantism of the Baptist persuasion, but upon our common Christianity. That a so-called minister of the pure gospel of Christ—a man acknowledged as such by the clergy and laity of a numerous and respectable Christian denomination—should utter expressions unit for publication, and give illustrations of a shocking and indegic character at a public meeting, is something so incongruous and so repellent as to make "angels weep" and strong men shudder. The preacher who stands in the pulpit to utter blasphemy is scarcely more reprehensible than the vile utterer of filthy expressions that shock decency and make men feel glad that neither wife nor children are within hearing of the nastiness. But the doom of the Filthy Fulton cannot be long delayed. When the clergy-men of his own denomination are so horrified at his unbecoming language and at his anecdotes and illustrations, favoring of the mine-camp and the brothel, the public at large will soon find it to their advantage and respectability to shun the halls where Filthy Fulton is announced to lecture. The wife and son of Rev. Dr. Murdoch will most certainly never be allowed to approach any building occupied by the foul-mouthed Fulton, for the Rev. Doctor lamented in his address to the convention that a triple misfortune befel him on the occasion of Fulton's lecture. It was a great misfortune that he was present, a greater misfortune that his wife was in the hall, but the greatest misfortune occurred in the fact of his poor boy, only seventeen years of age, being present when the "indecent and shocking illustrations" were retailed by the beastly Fulton.

The Rev. Dr. Murdoch is entitled to the praise and gratitude of our Christian community for having had the manliness to step forward, and put a severe check, if not an effective stop, to the demoralizing and soul-destroying course of Filthy Fulton, by the man from Boston." It appears that Dr. Murdoch was not alone in his feelings of horror and expressions of condemnation of the expressions used by Fulton, for the report states "that a number of delegates wished to speak, but the chair ruled that the question was not debatable." From this it must be inferred that Fulton's stay in Canada will not be of long duration. From Boston he was driven to Toronto. In the Queen City, like every mountebank who has a word against Popery, he was listened to for a while and drew large audiences. Soon he emptied benches in a small church and was driven to the outskirts of Yorkville. Then he was obliged to travel West. London and Woodstock became the battle ground on which he waged war on the Catholic Church. Fulton's doom is sealed, as far as Canada is concerned. No respectable minister will allow his wife or son to go within a block of the church that his filthy vapouring have turned into a pest-house.

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KINGSTON'S GALA DAY.

ARCHBISHOP CLEARY INVITES WITH THE PALLIUM.

From our own Correspondent. Saturday and Sunday last will be long to be remembered especially by the Catholic population of Kingston, occasion being the visit of His Eminence Cardinal Taschereau to that city for the purpose of officially relating it to the city of an Archdiocesan See and of making his first pastoral visit to the city. His Eminence's visit is the first of the kind since the death of the late Archbishop of Quebec, and it is a privilege which has been recently created.

The citizens of Kingston were delighted not to let pass so important an event without exhibiting their appreciation of the high honor conferred upon their city by our Holy Father Pope XIII, and their great personal attachment and respect for the eminent prince of the Church who was to be present, and for distinguished prelate on whom the Apostolic dignity was to be formally conferred; so they resolved to exhibit at some time their loyalty to the Supreme Pontiff and their respect for the two eminent dignitaries by a public reception procession.

About one thousand persons received His Eminence at the station on the arrival of the train at 4 45 o'clock, including the C. M. B. A. and other Catholic societies of the city, the clergy of the diocese and visiting clergy. From an early hour on Sunday morning the Holy Sacrifice of the Mass was offered by the many visiting priests and priests, and at half past ten o'clock all were arranged for the procession for St. Mary's palace to the cathedral. The order of the procession included the Archbishops, the Bishops and Archbishops, and Cardinal, with their Chaplains, as follows:

His Eminence, attended by M. Farrelly, of Belleville, and Mareschal, Montreal. Archbishop Cleary, attended by R. Fathers Cayley, of Brooklyne, and Murphy of Rome, N. Y. Archbishop Walsh, of Toronto, attended by Very Rev. Vicar-General Laurent and Dean McCann, Toronto. Bishop O'Farrell, of Trenton, attended by Fathers Lormegan, of Brooklyne, and Feducan, of Trenton, N. J. Bishop O'Mahoney, Auxiliary Bishop of Toronto, attended by Fathers Dowd, of Montreal, and McCreary, Toronto. Bishop O'Connor, of London, attended by Fathers Teffy, President of St. Michael's College, and Northrup, of Ingersoll, Editor of the CATHOLIC RECORD.

Bishop Dowling, of Hamilton, attended by Very Rev. E. L. Heenan, V. G. Dundas, and Very Rev. Father Doherty, Superior of the Jesuits, Guelph. Bishop Lorrain, of Port Hope, attended by Fathers Ryan and Duceade. The interior and exterior of the cathedral were beautifully decorated with festoons of evergreens and bunting of the flags of many nations, those of Great Britain predominating, and that of the United States coming next in number, in honor of the distinguished visitors from the neighboring Kingdom who graced the occasion with their presence. In a prominent position for the organ gallery were also seen the arms of His Eminence, Cardinal Taschereau. Many neighboring private houses were also decorated with bunting and mottoes expressing a hearty welcome to our Canadian Cardinal.

The celebrant of the Mass was Very Rev. O'Connor, Bishop of Peterborough, assistant priest, Very Rev. F. J. Rooney, Toronto; deacon and sub-deacon, respectively, Rev. Dean Gault and Rev. Chas. Murray, Trenton; ministers of ceremonies, Fathers Jas. New Toronto. The following priests were present besides those already mentioned: Hamilton Diocese—Rev. Fathers Eway and Craven. Peterborough Diocese—Father Brock and Hope. Diocese of Alexandria—Fathers Patrick and Twomey. Diocese of Kingston—Fathers Williams, Longborough, O'Grady, Gannacoe; Stanton, South's Father Hagan, Napane; Quinn, Brewer's Mills, Davis, Madoc; Donohue, Perth; Twomey, Morrisburg; McDonough, Pletco, Kelly, Chancellor; Twomey, Westport, Murphy, Kingston. Diocese of Pontiac—Fathers Ryan and Duceade. Archdiocese of Ottawa—Father Glick. Archdiocese of Montreal—Fathers Dowd, O'Callaghan, Brookley and Longgan. Diocese of Ogdensburg—Father Aloysius Murphy. Diocese of Brooklyne—Fathers Kie O'Hara, Sheehy and Duffy. L. Original Diocese—Father Berube. Quebec Archdiocese—Mgr. Gagnon. Albany Diocese—Father Swift. Rochester Diocese—Fathers Kier and Stewart.

The music was exquisite, under management of Prof. Desroches. As the gospel Right Rev. Bishop McCreary of Rochester, preached the sermon of the day, taking for his text 1st chapter Paul's epistle to the Thessalonians: "Our gospel has not been unto you in words only, but in power also, and in the Holy Ghost, but in much fullness, as you know what manner of man we have been among you for your sake, and you came followers of us and of the Lord, receiving the word in much tribulation with joy of the Holy Ghost; so that we were made a pattern to all that believe in Macedonia and in Achaia." DEARER BROTHERS: (addressing him to His Eminence, the prelates, clergy and laity). It is fitting on this occasion that I should speak to you of the divinity of Jesus Christ, and of the institution of Bishops and priests. In the gospel of Jesus Christ we read that he gave a revelation to His chosen Apostles to preach his gospel and save souls, and, for this purpose an organization was established to conquer the world, and necessary to the Church of God is an organization under chosen leaders who are mandated to go forth to bring the wo-

The Rev. Dr. Murdoch is entitled to the praise and gratitude of our Christian community for having had the manliness to step forward, and put a severe check, if not an effective stop, to the demoralizing and soul-destroying course of Filthy Fulton, by the man from Boston." It appears that Dr. Murdoch was not alone in his feelings of horror and expressions of condemnation of the expressions used by Fulton, for the report states "that a number of delegates wished to speak, but the chair ruled that the question was not debatable." From this it must be inferred that Fulton's stay in Canada will not be of long duration. From Boston he was driven to Toronto. In the Queen City, like every mountebank who has a word against Popery, he was listened to for a while and drew large audiences. Soon he emptied benches in a small church and was driven to the outskirts of Yorkville. Then he was obliged to travel West. London and Woodstock became the battle ground on which he waged war on the Catholic Church. Fulton's doom is sealed, as far as Canada is concerned. No respectable minister will allow his wife or son to go within a block of the church that his filthy vapouring have turned into a pest-house.

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