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CHARITY BEGINS AT HOME.

We read in a late issue of the Winnipeg Siftings, a statement to the effect that at short intervals the different pastors of the Winnipeg churches preach missionary sermons...

But, continues Siftings, "we wish to draw the attention of the Right Reverend Father in God the Lord Bishop of Rupert's Land, and his right and left lieutenants throughout the Northwest, not forgetting our dear brother of Holy Trinity; also the attention of the Reverends Messrs. Stafford, Silcox, Rutledge, Cameron, Pitblado, and every Protestant minister in the city, to a statement made in a recent issue of this paper by Dr. Orton, M.P., the chief of the medical staff of the C.P.R. construction west. Dr. Orton says that the only Christian denomination which has done anything for the spiritual welfare of the natives in the mountains is the Roman Catholic denomination. Not a Protestant clergyman, lay-reader or worker, or missionary has ever visited the different camps. Dr. Orton holds too responsible a position to make an assertion like this if it was untrue. Typical fever of the most malignant description has been getting in its deadly work all last summer among the natives, and the only clergyman to attend to the consolation of the dying was a Roman Catholic priest. All honor to that church and to that priest, all shame to the different Protestant sects and their clergymen. Christianize the niggers of far-distant lands, and let the white men of our own be neglected!"

We do not publish this out of any spirit of boastfulness, nor through any desire to claim for the Catholic missionaries any credit that is not theirs. The Catholic missionaries were the first to bring the light and peace of the gospel into the Canadian North-West. For the Indian and the white man alike, their services are ever at command. A great work they have done and are doing with little or no help from Catholics in old Canada, who in many cases might lend their assistance. The masses of our people are indeed poor and struggling, but we have amongst us men blessed with a large share of this world's goods, and who give nothing in aid of so noble a work. If approached to do so, they tell you that they have given or must give so largely to local works of charity or religion that they cannot afford anything for outside works. This may be true in some, but it is so in very few cases. How many of our wealthy Catholics have given anything like substantial aid to our houses of education, to the strengthening of our Separate School system, or even to churches and orphanages. Is it not a shame and a disgrace that while Protestants give so liberally to the sustentation of missions that are confessedly failures, Catholics stand by indifferent to the success or failure of missions to which even non-Catholics pay the tribute of honest admiration. Speaking of missions, we were very much struck by a letter which appeared in the Free Press of this city on the 21st inst., in reply to a howl of helpless and cowardly bigotry from the Rev. Dr. McKay, a Chinese missionary who thinks himself qualified to evangelize the Chinese from Canada, through abuse of course, of Home and Romanism. Mr. Conlon, the Free Press correspondent, disposed of Dr. McKay in the most effectual manner.

Dr. McKay's last letter from Hong Kong requires a few comments. From the Doctor's own statement I learn that his wives fled away from their Chinese felons at the approach of the French wolves. Hence Canadians will naturally conclude that all those ministers acted the part of hirelings because "the good shepherd giveth his life for the sheep. But the hireling seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth and scattereth the sheep. And the hireling fleeth because he is a hireling, and he hath no care for the sheep." (John, x., 11-12-13.) Surely if those ministers had any care for the poor Chinese, they would not flee away from them in their hour of need. Dr. McKay, it seems, could not finish his crude epistle without having a fling at the "Romish priests in Formosa." Well, we nowhere read of Catholic priests deserting their post. Catholic priests have

long since said farewell to home and friends. They will not flee away from their Chinese flocks; they have lived with the Chinese; they will suffer and die and be buried with the Chinese, because they are "good shepherds." (John, x., 11.)

According to a statement published in last Monday's Free Press, one denunciation alone sent away \$185,000 to the missionaries in 1884. "Now, what have they done with all that money?" "Supported their wives and families." "But what else?" "Paid for beautifying their own houses and gardens." "And what else?" "Oh, well, paid for printing long accounts of converts that never existed, but you know we have to do this in order to induce Canadians to heap up the missionary collections."

Rev. Dr. McKay's letter says:—"Mrs. Jamieson and Mrs. McKay made ready to go when the French came, and we all thought it better for Rev. Mr. Jamieson to accompany them, because he was still studying the language." Well, now, what a capital excuse for him to desert his flock! What else? "I" (says the Dr.) "remained behind," (not very far behind I guess), "being weak after a severe attack of fever, brought on mainly through anxiety for the mission." (Oh, Holy Moses!) "I thought of making a trip on a steamer for a sea breeze." Ha! ha! ha! Good for you, Doctor. Look out for No. 1. Whenever your flock is in danger, be sure to let your anxiety for the mission bring on a fever and then you will have an excuse to run away for a sea breeze. But the Doctor continues:—"Arriving here all attempts to get back failed." (I know the Doctor was just dying to get back) "and I can't swim across the channel." Well, now, that is too bad—really we ought to have a missionary swimming school over here; but just wait, Doctor, don't jump in the water yet. We will send you some more money to buy you a string of bladder; let these bladder around your waist, Dr., and then strike out across the Channel for all you are worth. I am sorry you are not a native of Cork, Doctor, because if you were you might float across the Channel without any bladder.

According to a statement published in last Monday's Free Press, one Christian denomination purposes sending away \$200,000 to the missionaries during the present year. Well, Mr. Editor, I believe in protection. Why not spend that \$200,000 here in Canada? "Charity begins at home." Now there are thousands of heathens here in Canada. I will wager a load of hay against a gallon of molasses, that there are not 1,000 Christians on the Lake Shore, that can recite the Lord's Prayer correctly. This is a sad commentary on our boasted missionary zeal. Well, let us correct our own heathen first, then it will be time enough to send away our money to enable Rev. Dr. McKay to enjoy a sea-breeze in China. Yours, J. Conston.

Our Protestant friends and neighbors have been, we think, often enough bled to learn some sense. All that their missionaries have thus far accomplished is the spreading of infamous lies amongst heathen tribes concerning Catholic doctrine and practice. Unable themselves to win souls for Christ, they had rather see the benighted heathen remain in his ignorance, superstition, and darkness than join the Holy Catholic Church. We make this statement deliberately, knowing whereof we speak. If, of course, our non-Catholic neighbors keep their purse strings loose for every missionary of the Dr. McKay stamp, it is their own concern. But neither they nor religion can profit by such ill-timed liberality.

FRANCE AND CHINA.
The American remarks that the war between France and China seems to be carried on with nearly as much secrecy as if it were a purely confidential transaction. The only trustworthy glimpses to be obtained of the current of events are through the English and foreign merchants at the Treaty Ports, and even this medium of information is not of the best or most reliable. In Tonquin it appears certain, however, that the fighting has been almost constant, and while the Chinese have been regularly repelled, they still maintain the struggle. The Chinese lack skill and organization, but they have countless numbers of fighting men, such as they are, and are fully prepared to sacrifice them. M. Ferry's late declaration of ministerial policy shows that France is determined to trust no longer to a handful of brave men to achieve the conquest of Tonquin. He announced that the government intended immediately to increase its energies in Tonquin and would not stop till it occupied the entire country up to the frontier of the Chinese empire. The Minister added that the operations necessary to the proposed conquest of Tonquin would no wise compromise French military strength at home or interfere with the general mobilization. There were, he said, in France three millions of men, the best soldiers in the world, ready at a moment's notice to meet the foe in the interests of France. It was unworthy of the French army to keep a small force in Tonquin, crouching idly like hunters with their eyes fixed on a single point. M. Ferry also declared that the government would insist upon the complete execution of the Tien-Tsin treaty and was resolved by every means in its power to chastise the pride of China. What does this declaration mean?

"It must mean," says the American, "an expedition to Peking, for nothing but a blow at the very heart ever disconcerts this huge peep of an empire. The Peking government will go on for a century with war in the provinces, and care

little if the capital be not threatened. To attack Peking would be expensive. It would require an army five times as great as the force in Tonquin, and the force in Tonquin could not form a part of it, unless the French would see their new conquest overrun at once."

It is well that the French people should at once be brought face to face with the grave character of their undertaking in China. France can chastise China, but it must be a vigorous and well-aimed blow at the very heart of Chinese despotism.

PRIESTS AND PEOPLE.

On the 14th of December last, the ancient and historic city of Kilkenny witnessed one of the grandest gatherings that has within recent years rejoiced its people. The occasion was the consecration of the Most Rev. Dr. Browrigg, Bishop of Ossory. Amongst the prelates in attendance at the ceremony were the illustrious Archbishops of Armagh and Cashel. The greatest enthusiasm prevailed among the people. An American journal well remarks that no man, since St. Canice filled the episcopal chair, has graced it by greater priestly piety or holier patriotism than Dr. Browrigg brings to it, and this same journal significantly adds that merr pageants, even when they are associated with the most sacred ceremonials of religion, would pall upon the Catholic heart of Ireland just now, if, beneath the splendor and the solemnity, the people did not feel the pulse of the priest and prelate beating for the cause of Ireland, and if, in the most triumphant strains of the sacred liturgy, there was not consciously breathed a prayer for the triumph of justice and freedom.

We were, we must confess, rejoiced to read that which must be apparent to every close observer of Irish affairs. It is now indeed apparent that as education progresses in Ireland, the new and more enlightened generations set their hearts more firmly on seeing self-government restored to their native country. It is indeed most gratifying to know that the thousands of young men who every year issue from the admirable schools of the Christian Brothers, and others scarcely less admirable, are, if possible, more Catholic than their predecessors. They are acquainted with the sad havoc wrought in countries once Catholic by skepticism and socialism and desire above and before all else to save Ireland from religious decadence. Among all classes there is but one hope and one determination expressed—that the children of St. Patrick should not go the way now travelled by Frenchmen, Italians, Spaniards and Portuguese, and even by Englishmen and Scotchmen, whose Protestantism offers but an ineffective resistance to the rising tide of scientific rationalism. It is the unanimous desire as it is the earnest prayer of the Irish people that they should forever remain faithful Christians and loyal Catholics. The Irish people look with suspicion on any writer or publicist who seeks to divide them from their priests and prelates. The people of Kilkenny, by the enthusiastic reception they accorded all the visiting prelates, but especially the Archbishop of Cashel, emphasized their desire to be one with the clergy and episcopate in the struggle for national freedom. At Kilkenny, where the Archbishop stopped over a day on his return home from Kilkenny, he was again accorded a magnificent popular ovation. Addressing these good people of Kilkenny the Archbishop said, "our first duty is thanksgiving to God."

"Our representatives in Parliament were never more powerful or more determined. Priests and people were never more thoroughly united. The national cause never looked brighter. We thank God for the fray we have won or prepared the way to certain victory. But whatever may betide, history will tell that foremost in the fray were the men of historic Kilkenny, headed by their fearless and devoted pastor."

Such words of love for the noble land of Erin cannot fail to arouse to a still higher point the enthusiasm of the people in the cause of national independence. It is indeed to the Irish people one of the hopeful signs of the times that such burning speech should have fallen from the lips of a great prelate. At no crisis of Irish history when the dearest interests of Ireland were at stake were the bishops found wanting. Either in words of warning or of encouragement were their voices heard at the opportune moment. But never, as at the present, were the people bound in closest alliance with their devoted and revered prelates.

While in other European countries the clergy have lost all, or nearly all, their influence with the people, in Ireland it does happily seem to increase. There were and are alarmists who cried out against supposed Communist tendencies on the part of the faithful Irish. Crimes of a most deplorable character were indeed committed during the late land agitation, but the worst of these crimes have been traced to the Castle, that sink of iniquity

and accursed refuge of all abominations. The people, with few exceptions, were true to the teachings of their pastors, and it is now clear to all but those who will not see, that Ireland is to achieve self-government through her fidelity to the precepts of holy religion and the counsels of its ministers.

A JUST PROTEST.

The Toronto Trades and Labor Council had at its late meeting submitted for its consideration a report of the legislative committee that deserves serious attention. The committee had had its notice drawn to a paragraph in a British paper conveying the information that the guardians of the poor at Poplar have intimated their intention of at once considering the expediency of assisting the emigration to Canada of 76 children whom they have at present under their charge and who have been deserted by their guardians. The committee entered an indignant protest against any such movement as that contemplated by these benevolent guardians of the poor. The committee holds that

"The very large numbers of strong, healthy children now a burthen upon the resources of Canada, in its orphan asylums, children's homes, etc., are living evidence of the fact that if 'good homes' are to be found for orphan children in this country, there are unfortunately many more of them already in the Dominion than can be provided for by the demand, and no such demand exists. These guardians, if anxious, as they are doubtless, to be rid of these pauper orphan children, will quickly find some 'philanthropic' charlatan of either sex, having an 'eye to business,' either financially or for the sake of notoriety, ready to undertake the responsibility of 'placing' these poor wails in a strange land, if this outrageous system is not promptly put a stop to. If sent to Canada at all, under such circumstances, your committee have no hesitation in predicting the reformatory as the most likely 'home' for a large number of these children."

There is a great deal to be said in favor of the position taken by the committee, and we have no doubt that the government will give the matter the consideration its importance deserves. Our own experience of the deportation of pauper children from Britain to this country is not, on the whole, favorable. This experience is, we must confess, rather limited, and we consequently stand open to correction. One thing certain, the first duty of our people is to the orphans of our own country. Another thing equally certain, the sooner the British government is made to understand that Canada must not be made the dumping ground for paupers, English, Irish or Scotch, the better for all concerned. Canada offers a ready welcome to all who are disposed to live here by industry and honest toil, but there is no room here for the drone or the helpless victims of misgovernment at home. This country is not an El Dorado except to the patient and indigent toiler. To him it offers advantages nowhere else to be found.

Our best wishes are with the Trades and Labor Council in the protest against the deportation of these pauper children to Canada. Till times improve, at all events, we have enough on hands to care for our own pauper population, young and old.

LIBERTY OR LICENSE.

We read the following in one of our daily papers: Toronto, Jan. 18.—A. B. Campbell, arrested in Chicago on suspicion of robbing the mail in Manitoba, is believed to be A. B. Campbell, son of the late Donald Campbell, Registrar of the County of Peel. He is a young man of about 25 and was employed in the Winnipeg post office. His mother and sister reside here.

This young man Campbell stands charged with a most grievous crime. He has, it is stated, been for years tampering with Her Majesty's mails in the North-West. He has been, it is said, a systematic robber and thief, and if these charges be proved against him deserves the severest penalties of the law. But what, we may ask, has his poor mother or sister to do with all this? Why trumpet it forth to the whole country that he has a mother and sister living in Toronto. We know nothing of this mother or sister, but we do venture to say that a greater outrage on decency and private right than the publication of the above telegram could not have been committed. Condemn the criminal, but spare those whose whole influence should have been against his embroiling a crime so specifically described in the telegram, concerned in the remotest degree in any of the robberies said to have been committed by this hapless young fellow. It has not been so said, and it cannot, we think, be so said. Why then break into the sorrow of the mother and sister, why publish their shame for an erring son and brother? This may be called by some liberty, but we call it license of the press. There is not, as far as we know, any family but his and sorrows and troubles. They may be known, but he who knows them is a veritable vandal if he expose them to public gaze. It is time, we think, that the press should

have regard to the sacred and inalienable rights of persons and families. Stigmatize criminality, denounce criminals, but do not, in the holy name of liberty, heep coals of fire on the heads of the innocent and sorrow-stricken.

THE DYNAMITE OUTRAGE.

The late attempts to destroy the British House of Parliament and London Tower have startled the civilized world. Men now ask with reason what can be the motive impelling the fiends who plan and execute such deeds. Is it possible to believe that men can nowadays be found who hope to promote the cause of freedom and benefit their fellow-men by atrocious destruction of life and property? The outrages of the Nihilists in Russia have now a parallel in the crimes of the dynamite desperadoes of London. It is now evident that the highest and holiest interests of society demand the speediest and sternest stamping out of the conspiracy of lawlessness which seems to have spread its network over so many countries of Europe and has extended its machinations even to America. We well know that by many this latest crime, one of the darkest that has of late years disgraced the record of nations, will be laid at the door of the Irish people. They will be charged with the perpetration of a deed from which the noble instincts, the honorable impulses, the humane characteristics and the Christian principles of their race revolt. The Irish nation has solemnly bound itself to the pursuance of a policy of constitutional agitation, and this determination of the Irish people at home has been heartily and enthusiastically approved and endorsed by their brethren in America and Australia. Murder, lawlessness and outrage they have repudiated and condemned as became a Christian and a generous people. It cannot, however, be denied that the ceaseless political agitations to which Ireland has been subjected through British misgovernment have borne evil fruit in the secret associations that from time to time have sprung into being on both sides of the Atlantic with the professed purpose of securing Ireland's liberation. These associations have never, indeed, especially of late years, met with anything like general support from the Irish people at home or in America. The fact that they stand condemned by Holy Church and by the dictates of right reason is for nearly all Irishmen sufficient cause for abstention from all connection with them. There are, however, amongst the Irish as amongst all races some desperate men who, despising the laws of God, have no regard for those of man, and consequently act from motives of self-interest, revenge or blood-thirstiness.

It was, we must confess, with shame and sorrow that we read a despatch from New York stating that when "O'Donovan Rossa was told about the explosion in the House of Parliament he said he was glad to hear the news; that the House of Parliament ought to have been blown up long ago, and he had been preaching and collecting money to fight the English with for the past five years. The sooner England, he said, was crippled, the better. When asked if he knew anything about the explosion he shook his head in a mysterious manner, and replied that he had nothing to say. He claims to have received the following cipher by cable.—London, Jan. 21.—House of Commons shattered. Terrible conflagration in London." Rossa said he hoped the Parliament buildings would be soon blown up with all the members of both Houses, including members of the Irish party, who deserve the fate for still holding their seats."

And this man claims to be a friend of Ireland. We are ourselves of the opinion that neither Rossa nor any of his braggart crew had anything to do with the late explosions, but, assuming that worst to be true, viz., that Irishmen or the sons of Irishmen are the perpetrators of this horrid deed, we heartily endorse the sentiment of the Rev. Dr. McGlynn of New York:

"However much," says that distinguished priest, "I may be in sympathy with the sufferings of the people of Ireland, and however much I would like to see them in a better condition, I certainly do not approve of the mole of warfare that is being waged in their behalf in England. I think it outrageous, and dastardly and cowardly in the extreme. It is high time it was met by strenuous and effective measures—laws enacted by the National Legislature—that will forever put an end to these repeated attacks on the innocent people of England. It is simply a wanton waste of human lives—inocent lives of men, women and children that are no more responsible for the unhappy condition of poor Ireland than a new born babe."

Dr. McGlynn further declares himself satisfied that the dynamite threats and explosions are the schemes of men intent on bleeding and extorting from the friends of Ireland, whose hearts are really in the cause, but with whose money these unprincipled agitators feather their own nests. These men have not Ireland's oppressed condition at heart, but have something to sell, something to dispose of in their own interests. These are men who would not scruple to sell out poor Ireland to the English or any other government if opportunity offered. These are men

cowardly and murderous, loyal neither to Ireland, England nor the United States. These are men in whose hands no honest man could trust his life. It has been truly said that the worst enemies of Ireland are Irishmen. The prospects of Ireland were never better than when this year of grace dawned on the world. The Franchise Bill has just been passed and the leadership of Mr. Parnell was wholly undisputed, Ireland had won the sympathy of America and of all foreign nations by her noble attitude under the most fearful provocation. The memory of the Phoenix Park massacre had almost died away. The early advent of Home Rule was everywhere looked on as a certainty, when suddenly America and the world stand aghast at the awful crime against humanity perpetrated, perchance, by misguided Irishmen and professedly in Ireland's interests. Is it surprising then that Senator Edmunds, of Vermont, has deemed it a duty to humanity and civilization to introduce into Congress a bill directed against dynamite conspirators and empowering the United States Government to prevent deadly plots against foreign powers. Is it to be wondered at that Senator Bayard has in the Senate moved that it be

resolved, that the Senate of the United States has heard with indignation and profound sorrow of the attempt to destroy the houses of Parliament and other public buildings in London, and hereby expresses its horror and detestation of such monstrous crimes against civilization.

America has deep sympathy for Ireland. But neither America nor any other nation will side with Ireland against civilization, humanity and religion. Amidst the many expressions of horror evoked by the awful crime of Saturday last, we are happy to notice that none have been more honest nor emphatic than those of Irishmen on both sides of the water. Our countrymen feel that the sacred name of Ireland and the dearest interests of her people are at stake. Hence their denunciation of the atrocious and diabolical misdeed of Saturday last.

We cannot close without a reference to the views of Inspector Byrne, chief of the New York detective force, as to the true authorship of the crime. The Inspector declares that such a state of things as that indicated by the explosions could not exist in America, and could not in England unless the authorities were greatly at fault. With the power and influence of the British government at their command—with laws most favorable to a vigorous policy of repression—with unlimited resources of every kind at hand—they ought to be able to discover and punish the perpetrators, unless a screw were seriously loose somewhere. He held that the English authorities were on the wrong track altogether. He thought they should look in an exactly opposite direction from that which they seemed to follow. He had no doubt that there were people very high in station who led the movement and engineered these systematic outrages. Were he in the place of the English authorities, he would look to the highest intelligence, boldest leadership and a station furthest removed from suspicion for the authors of these outrages; he would look as near the government itself as might be for his purpose, and expect to find there what he sought. He was convinced that the Irish, at home or abroad, were not the people to conceive such a systematic campaign of outrage. These views deserve consideration. In any case, we hope that whether the perpetrators of the latest outrage be Irish or not, they will be speedily brought to justice and suffer the severest penalty known to the law. No punishment can be too severe for criminals so fiendish.

ECCLIASTICAL CONFERENCE.

The regular ecclesiastical conference of the clergy of Essex and Kent took place on Wednesday, the 21st inst., at Assumption College, Sandwich. The Most Rev. Dr. Walsh, Bishop of London, presided. The clergy present were the Rev. Father O'Connor, Superior of Assumption College; Rev. Father William, O. S. F., Superior, Chatham; Rev. Fathers Ryan, Amherstburg; Wasseraan, Trudell; Villeneuve, Stoney Point; Andreux, St. Anne; Lonson, Ransom River; Girard, Belle River; Cammins, Woodlee; Marselle, River Canard; McMann and Scamman, Windsor; O'Connor, Maidstone; Bauer, Painscourt; McKee, Bothwell; Lyman and Dixon, Wallaceburg; and Hodgkinson, Raleigh. There were also present Northgraves, the Very Rev. Dean Wagner was by illness prevented from attending the conference. The meeting lasted nearly four hours, after which the Bishop and clergy were entertained at dinner by the Rev. Father O'Connor.

The Plenary Council of Baltimore laid down the clearest rules for the guidance of Catholics as to their duties in regard of the Catholic Press. The Fathers say, "If the head of each Catholic family will recognize it as his privilege and his duty to contribute towards supporting the Catholic press, by subscribing for one or more Catholic periodicals, and keeping himself well acquainted with the information they impart, then the Catholic press will be sure to attain its rightful development and to accomplish its destined mission."