

The Catholic Record
Published Weekly at 486 Richmond Street
London, Ontario.
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General Agents:
Messrs. Donat Crooke and Luke Klug.
Ottawa Agency:
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RATES PER COPY: 10 Copies, \$2.00;
three Copies, \$3.25; Five Copies, \$7.50; Ten
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Advertising rates made known on application.
Approved by the Bishop of London, and
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lic Clergy of the Province of Ontario.
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LONDON, SATURDAY, JAN. 31, 1885.
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 urging their hearers to contribute for the spread of the Gospel among the heathen of Africa, Asia and other remote places. Siftings says this is all very well and if the Christian people of Winnipeg take such a lively interest in converting these benighted people and are willing to pay for it, it does not see that it is any of its business to object.

"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 bowers throughout the North-west, not to the 'denominations' of 'Anglican, Roman Catholic, and Protestant Trinity,' also the attention of the Rev. Messrs. Stafford, Silcox, Rutledge, Censerton, Pitblado, and every Protestant minister in the city, to a statement made in a recent issue of this paper by Dr. Orton, that the 'denominations' of the 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 navies is the Roman Catholic. No other denomination, 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 is not true. The description of the most malignant description has been written in its deadly work all last summer among the navies, and the only clergyman to attend to the consolation of the dying was the Roman Catholic priest. All honor to the church, and to the priest, and all shame to the different Protestant sects and their clergymen. Christianize the wretched far-distant lands, and let the members 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We do not publish this out of any spirit of boastfulness, nor through any desire to claim for the Catholic mission—aries any credit that is not theirs.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 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 give 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 helplessness 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 Rome and Romanism. Mr. McKen, the Free Press correspondent, disposes of Dr. McKay in the most effectual manner:

To the Editor of the Free Press:
Dr. McKay's last letter from Hong Kong is a masterpiece of misquoting. From the Doctor's own statements I learn that Mrs. McKay, Maxwell, himself and their wives fled away from their Chinese locks at the approach of the French. Hence Canadians will naturally conclude that the missionaries acted in the face of a dire peril. The act of herelings: because "the shepherd giveth his life for the sheep, but the hireling seeth the wolf coming, and leaveth the sheep and fleeth, and the hireling will scatter the sheep, and the hireling will scatter the sheep, and he hath no care for the sheep." (John, x., 11-12-13.) Surely if those ministers had any care for the Chinese, they would not flee away from them in the hour of need. Dr. McKay, it seems, could not read his private epistle without finding a fling at the "Romish priests in Formosa." Well, he nowhere read of Catholic priests de-

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.)

last Monday's Free Press, one denomination 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 to when the French came, and we all thought it better for Rev. Mr. Jamieson to stay at home, and to be ready to go, as he is still studying the language." Well, now what a capital excuse for him to desecrate his flock! What else? ("I very far the Dr.) "remained behind," (not says far behind I guess,) "being weak after a long time of fever, brought on mainly through anxiety about the Jews (see the 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 be manifest, and bring on a fever and then you will have an excuse to go 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, what a capital excuse! Really we ought to have a missionary swimmer on every ship, so that just wait, Doctor, don't jump in the water yet. We will send you some more money to buy you a string of bladders; tie these bladders around your waist, Dr., and then strike out across the Channel. I will tell you are worth. I am sorry you are not a swimmer, but I am sorry, because if you were you might lose across the Channel without any bladder.

According to a statement published in last Monday's Free Press, one Christian denomination proposes sending away 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 water that there are not 1,000 Christians on the Lake Superior shore of Fort Erie and Leamington, 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 to send away our money to enable Rev. Dr. McKim to buy a sea breeze in China. Yours
J. CONTON
Appln. Jan. 20, 1885.

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, the Holy, 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.

American, remarks that

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 glimpse 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 the

Tonquin and would not stop until they had occupied the entire country up to the frontier of the Chinese empire. The Minister decided that the operations necessary to the proposed conquest of Tonquin would not 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 ruler to keep a small force in Tonquin, to employ silly 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 to use 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 polyt 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 Pekin 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 exposed to an equal risk.

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.

the 14th of December 1941

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. Browning, 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 heroic patriotism than Dr. Browning brings to it, and this same journal significantly adds that mere paganeus, 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

the Irishmen 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 Kildare, where the Archbishop stood, ever ready to defend the

we read the following in an

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? We

trumpet forth to the whole country, why should he have 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 embracing a criminal career. Was this mother or sister so specifically described in the telegram as 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 claimed. 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 has its 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, heap coals of fire on the heads of the innocent and sorrow-stricken.

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 desperados 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 ramifications to the Asiatic

ica. We well know that by many this latest crime, one of the darkest that history has recorded, will be regarded as the latest 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 in 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 and abroad 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 the 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 bloodthirstiness.

It was, we must confess, with shame and sorrow that we read a despatch from New York stating that when McDonovan Rossa was told about the explosion in the House of Parliament he said he was glad to hear the House of Parliament ought to have been blown up long ago, and he had been preaching and collecting money to fight the British Government for the past five years. The sooner England, he asserted, was ruled, the better. When asked if he knew anything about the explosion he shook his head in a mysterious manner, saying that he had said nothing new. He claims to have received the following cipher by cable:—“London, July 24.—House of Commons shattered. The terrible conflagration in London,” Rossa said. The Government building, he said, would be soon blown up and its members of both Houses, including members of the Irish party, who deserve the fate for still holding their seats.”

And the 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 the worst to be true, viz., that Irishmen are 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 how I should like to see them in a better condition, I certainly do not approve of the mode of warfare that is being waged in their behalf in England. I think it outrageous to fight and cowardly in the extreme. It is high time that more strenuous and effective measures—laws—were passed by the National Legislature—that will forever put an end to these repeated attacks on the innocent people of England. I would supply a wanton waste of human life—in the case 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 no scruple to sell out poor Ireland to the English or any other government in 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 prospect 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 the foreign nations by her noble attitude under the most fearful provocation. The memory of the Phoenix Park massacre had almost died away. The early advice 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 here, by misguided Irishmen arrayed in the name of Ireland, and professing 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 empowereing 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

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 is 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 was seriously loose somewhere. He held that the English authorities were on the wrong track altogether. If, 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 the systematic outrages. Were he in the place of the English authorities, he would look to the highest intelligence, boldest leadership and a station further removed from suspicion for the authors of these outrages. He would look as near the government itself as he could get, and would expect to find there the worst sort of crime. He was convinced that the Irish, at home or abroad, were not the people to conceive such a systematic campaign of outrages. These views deserve consideration. In any case, we hope that the perpetrators of the latest outrage be traced, not, they will be speedily brought to justice and suffer the severest penalties of the law. No punishment can be too severe for criminals so fiendish.

The regular ecclesiastical conference

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 Ray, Amherstburg; Wassercan, Trudel; Villeneuve, Stoney Point; Andreux, Bellevue; Lorian, Rassau River; Girard, Belle River; Cummins, Woodside; McBeille, River Canard; McManus and Scanlan, Windsor; O'Connor, Maidstone; Ryan, Falkenburg; McKone, Bothwell; Ryan and Dixon, Port Hope; and Cummins, Raleigh. There were also the Right Rev. Mgr. Bruyere and Father Northgrave. The Very Rev. Dean Wainman was by illness prevented from attending. The meeting lasted for nearly four hours, after which the clergy and 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 to the Catholic Press. The Father says, "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."