

## OUR CHINESE IMMIGRANTS.

## PROGRESS OF THE CATHOLIC RELIGION IN CHINA.

THE Emperor of China has repeatedly issued exterminating edicts against the Christians. Some years ago the English Press published one these bloody edicts. The English and Americans send missionaries to China to convert the heathen Chinese, yet when the Celestials come to America and these colonies the people are loud in denouncing their presence, and urge the Government to expel them or forbid their entrance into the country. The chief reason for this is the alleged immoral and foul habits of these people. But why don't the missionaries try to convert them when they do come here and to America? Oh! convert a Chinaman into a decent Christian—impossible. No use trying. Then hear what the London Press say about that. The London *Atlas* claims great credit for the accuracy of its intelligence in the foreign news department. Alluding to the bloody Chinese edict above referred to, the *Atlas* writes thus:—

"Probably the bloody Chinese barbarian is ignorant that at this very moment China contains many millions of Christians. They are all Roman Catholics. And all of them have been reclaimed from Atheism—for such is the established faith—by the Propaganda Society at Rome." If the Catholic missionary be thus far successful in China, why should the conversion of a Chinaman when he comes to these colonies be regarded as a hopeless thing? I ask you or some of your readers to say why. Is it because the Chinamen when he comes here sees so many bad Christians that he cannot believe their religion to be true, and may say or think within himself "Physician heal thyself." The Chinese whom the Roman Catholic missionaries convert in China are no common Christians. They suffer willingly for their faith when called on to do so. Their Christianity is more than skin deep.

The London *Atlas* in the same article from which I made the quotation, writes:—"Within the last twenty-five years some thousands of Chinese Christians disclaiming to render the slightest verbal honour to the abominable faith—if faith it can be called—of the people have received the Crown of Martyrdom. Little as their trials, their persecutions and sufferings are known to the people of England, certain it is that their constancy, their heroic self-devotion, was never surpassed in the first ages of the Church."

The Chinese who come to these colonies are of the same race with those who furnish under Catholic teaching in China such exemplary Christian converts as the *Atlas* has described, and who put to shame our own cold and worldly Christianity. I ask again why is it that our missionaries do not set themselves to convert the Chinese who come here, instead of the public Press declaiming so loudly against their views and urging the Government to refuse them admission into the colony, or to drive them out of it? What a tale of Christian depravity and selfishness must these Chinamen have to recite to their Pagan countrymen if they ever return among them.

The Chinese Emperor in his edict warns his people that they do not know what the Christian religion means, or what is its real character. But he knows, and will tell them. It is, he says, a religion which corrupts men's morals by depraving their heart. He must have had some strong reason to say so. He probably judged of its character and tendency by witnessing the conduct of bad Christians. By the Christian religion he possibly meant that form of it known as Protestantism, which he said was patronised by the powerful Governments of England and America. What wonder if he formed a bad opinion of Christianity judged from a Protestant point of view, and regarded it as ending to foment evil passions, especially lust and an insatiable greed. Did not Luther himself describe Protestantism at its very birth as the source of the very same evil passions. The Catholic converts who gave such strong proof of their heroic constancy were not likely to violate the precepts of Christ by immoral conduct.

Alluding to the cruel sufferings of the Chinese Catholic converts, the London *Atlas* continues—"Melancholy therefore as is the edict in question, we are not hopeless of the result. The good seed has been sown, and the good cause, whatever the obstacles with which it may have to contend, will ultimately triumph." True and a glorious triumph for the Catholic Church it will be when she receives into her communion so populous and interesting a nation as China. What a happy thing it would be were the editors of all the English Protestant newspapers to write as the *Atlas* has done—in the above quotations—on subjects affecting the foreign missions of the Catholic Church. He writes like a Catholic. The Chinese edict referred to by the *Atlas* is indeed a most bloody one, and in the main, absurd as well as bloody. Yet it contains some grains of sense. The Chinese are no fools. The Celestial monarch reminds his subjects that ignorant people readily allow themselves to be deceived; and that it is hard to instruct or convince an ignorant man when his ignorance is associated with prejudice. Involuntary ignorance deserves pity; but perverse ignorance is criminal. It occurs to me very forcibly that these judicious remarks apply exactly to a great number of our Protestant friends in the Christian land, and to His Celestial Majesty himself. They are ignorant of Catholic tenets; or what is worse, know them only so far as to misunderstand them. They suffer themselves to be deceived. Their ignorance is united with the strongest prejudice. How then can they be instructed or convinced?

The *Atlas* describes the manner in which the Catholic missionary in China proceeds in his labours. He does not like his Protestant fellow-labourer live daintily in some safe place on the coast with his wife and babies, and send his bibles and tracts into the interior. The *Atlas* tells us:—"The Roman Catholic missionary in China mixes with the people; frequents the houses of those in whom he can confide; explains to them the doctrines and duties of Christianity, and conducts himself with so much caution as not to alarm the authorities. Some of the Mandarins and local Judges are members of his flock. From them therefore he has nothing to fear. Even those who suspect his purpose and are hostile to it will not proceed against him till formally brought before the judicial tribunal. Then indeed he has no hope of mercy, if it can be proved that he preached the Christian doctrine, and he refuse to acknowledge the religion of the country, such as it is, he is immediately put to death."

There was some years ago a powerful sect in China called "Taipings." They had got hold of some scraps of Christianity from the Protestant missionaries and the bible, and great hopes were entertained by the Protestant religious world that they would Protestantise China as they were a numerous and active class. But it turned out that they were rebels—Chinese Hauhaus, if I do not mistake—and they gave the Chinese Government as much bother as our Maori Hauhaus gave the British Government in New Zealand. Their creed, like that of our Hauhaus, was a compound of Judaism, Christianity, and Paganism. It was probably in reference to Christians of that class that the Chinese Emperor described Christianity as corrupting the morals by depraving the heart of the people. We thus see that Protestantism foments sedition and treason in all countries. The Chief Maori rebels here were converts to Protestantism, and unhappily seduced some of their Catholic neighbours. The Taipings no doubt used the bible, as W. Thomson used it, to justify their rebellion.—*The* *Maori King*.

## CATHOLICITY IN THE ARCHDIOCESE OF TUAM.

A CORRESPONDENT of the Dublin *Freeman*, writes:—The venerable Metropolitan of the West, Most Rev. Dr. M'Hale, has just returned to St. Jarlath's after a lengthened and laborious Confirmation tour over the wildest and most western portion of his extensive diocese. He has visited the deaneries of Ballinrobe, Clifden, and Connemara districts of Tuam, administering in his course the sacrament of Confirmation to 2,000 persons, and travelling more than 200 miles. In his Grace the vigour of youth appears to add its freshness to a glorious old age; labours of the confessional, toils of travel, from which younger persons might be inclined to recoil, were borne by his Grace with a prompt willingness that by the lustre of its example to the priests of the districts visited helped to impart a livelier glow to zeal that was already fervent, and spur energies that were already aroused. It was truly edifying to witness the frequent crowds gathered from many a mountain valley and rugged hillside of Connemara to greet their beloved Archbishop, whose hand had been so often raised to help them. It was almost a reward of the long, glorious, and eventful war he waged in the kindred interests of faith and fatherland to experience the grateful love shown to him by the people of Connemara. They remembered well that it was he who had cheered them on in the days of gloom and sorrow, who had encouraged them to hope for a bright prospect when the horizon was all dark, and they knew that efforts of genius and patriotism had helped very much to realise that hope. On Sunday week he arrived at Clonbur, a pretty village that lies in the bosom of a well-wooded valley on the shores of Lough Mask; Benleve, with its frowning crest, arose in the rear—a meet sentinel of his giant brethren further west. Thence his road lay along the valley of Maam, where the Corrib first swells into a lake; by the Joyce country hills, from which a hundred silver-crested torrents were rolling; by Muilrea, the monarch of western mountains, from whose hoary brow the veil of mist is seldom removed; by Kylemore, the princely seat of Mr. Henry, where nature aided by her hand-maiden art, has done so much to treat the traveller to a vision of beauty that the memory must love to recall; on to Renvyle—a distance in one day of thirty miles. Confirmation was administered by his Grace in the parishes of Clonbur, Ballinakill, Roundstone, Carna, Killcen; and on Sunday evening last he set out for Arran, although at the time the sea was "white with the foam of its wrath," and the deck was often washed with spray, making the passage as disagreeable as a sea passage might be; but he could not disappoint the hopes of the people of Arran to see their Archbishop among them, and right royally they received him. A hundred boats, gay with many a pendent bearing scrolls and devices, strange and new, but religious and national, came to the island to act as a convoy of honor; but the bravest greeting of all was given by a fleet of canoes, rowed by the stalwart sons of Arran. The sea, angered into foam by the rapid beat of the oars, reminded one of the vivid picture of Claudian, in which he describes how the seas of Britain were agitated by the invading squadrons of Irish.

## THE RUSSIAN BAYONET.

THE following extract from a letter printed by the *Times* from its correspondent at Loftcha deserves general attention. It should be borne in mind that its writer admits to being under great obligations to Prince Meretinsky, and is obviously Russian in his sympathies. He is therefore the better witness to the facts which he records:

"Leaving the redoubt, I rode along the ridge where the Turks had retreated. The ground was strewn with Turks, with here and there a dead Russian. I saw several Moslem bodies bared on the breast, in which were three or four bayonet stabs. They had been shot first and then bayoneted. Some of them had their brains blown out. Consequently the bayonet wounds were entirely superfluous. I had expected this all along the western line, where the Russian soldiers knew of the inhuman treatment of their wounded comrades in front of Plevna."

We have here unassailable testimony to the Russian treatment of the wounded and captured. What this correspondent saw was simply the result of a massacre of disabled and overpowered Turkish soldiers. We wonder whether, when the next of these "breaches of the Geneva Convention" occurs on the other side, the Turks will also find some thoughtful advocate to say that it is "what he expected," as the Turkish soldiers "knew of the inhuman treatment of their wounded comrades" at Loftcha. But in the Russian case, at any rate, the excuse is superfluous. The Russian troops are only doing in Bulgaria what we know they did in the Crimea; and what provocation had they there? what inhuman conduct on the part of their enemy to avenge? Surely it is time for their sympathisers to admit what is so abundantly evident—that this is the ordinary Russian mode of fighting, the mode natural to a barbarous race, such as, under their veneer of civilization, the Russians still are.—*Pall Mall Gazette*.