

CATHOLICITY IN CHINA

Reverend Bishops Give Interesting Information.

J. W. Gavan in New York Daily News.

A victim of the May laws passed by the Reichstag at the instigation of Bismarck, to stamp out Catholicity in Germany, a spectator of some of the atrocities committed by the Boxers during the late disturbance in China, a member of a family of fourteen children, four of whom became priests and four more nuns, and one of the most enlightened, powerful and successful human agencies that have contributed to the spread of Catholicity and to the genuine progress of humanity in the ancient capital of the Ming dynasty during the past generation, the Right Rev. Aphasius Goette, Roman Catholic Bishop of Shen Si, China, arrived in this city from Rome on Tuesday. He is stopping at St. Francis' Hospital, on Fifth street, where he discussed China from a religious, geographical, social and industrial standpoint with the writer to-day.

"China is a fertile field for Catholic missionary work," said the Bishop. "Chinese converts to Catholicity are second to none in any part of the world for zeal and perseverance. They are not only scrupulous and exact in the observance and performance of their religious duties, but they make excellent missionaries and pious and devoted priests."

"Several of them are now studying for the priesthood in the Franciscan theological seminaries in my diocese with the most satisfactory and promising results."

A Noted Family.

Two of Bishop Goette's brothers are missionaries of the Franciscan order. They are stationed in the Shen Si Diocese. A third brother became a Jesuit clergyman, and died in Brazil a few years ago.

"Race suicide was an unknown quantity in our family," remarked the Bishop, with a good-natured smile. "There were fourteen of us altogether, and of this number eight consecrated themselves to missionary work and to the service of God. The remainder have devoted themselves to the teaching of music and the sciences."

"What inspired so many of us to renounce the world? Nothing but the love of God. We were born in Westphalia, and while our environment was Catholic, there was nothing out of the ordinary in the way we were brought up. Two of my sisters are members of the Ursuline order in Brazil, one is a Franciscan nun in Austria and another belongs to the Holy Name order in England. All of us are happy in the choice we made."

Bishop Goette went direct from China to Rome for the purpose of making a report on the condition of the of the Chinese mission to the superior general of the Franciscans. While in the Eternal city he had a private audience with Pope Pius X.

The Bishop has been a member of the Franciscan order for the past thirty-two years. He was ordained by Archbishop Ryan in St. Louis, Mo., twenty-five years ago and immediately set sail for China, where he has been ever since.

Millions of Pagans.

Bishop Goette's diocese comprises three large counties, with a population of 12,000,000 souls. Only 40,000 of these are Catholics. "The remainder," said the Bishop, "are pagans. To convert those I have only thirty-six native, sixteen European clergymen and six Chinese missionary priests of the Franciscan order. In my diocese there are 156 churches, 100 small chapels, 60 schools and two seminaries, where students are prepared for the priesthood.

"Our efforts are greatly restricted for want of funds. We could build churches and schools for very little, because the average wage paid to laborers in Shen Si is only ten cents a day; but, unfortunately, our means are too limited for even this meagre expenditure.

"Were it otherwise, our converts would be numbered by the millions instead of by the thousands, considering the strides which Catholicity has made in China during the past quarter of a century."

The conversation of Bishop Goett revealed an infinite variety of interest, a singular profundity of knowledge and scholarship.

"You must overlook any violence I do to Lindley Murray," he remarked with a smile. "I used to speak English fairly well before going to China, but as I have spoken little or none of it for the past twenty-five years, I am a bit rusty. I could express my ideas much better in Chinese."

Bishop's Brother Tortured.

Only once throughout his conversation did the Bishop show any feeling, and that was when mention was made of the Boxers.

"I suppose you read how the Boxers tortured my brother, Father John?" he said. "Well, the papers in China and some of the continental journals published accounts of it. Father John's escape from death at the hands of these fanatics was little short of a miracle. He carries forty-nine wounds in mute testimony of what he suffered at their hands. He was strung up by the thumbs, thrown head foremost into a deep, narrow well, all his fingers were twisted and dislocated, almost every inch of his body was pierced with knives and spears, his skull was fractured and he was subjected to all the cruelties known to mediæval barbarism. A final effort to encompass his death by shooting was made, but the pistol failed to work and the Boxers left him more dead than alive. Good care and attention, I am glad to say, resulted in his partial recovery, although at times his wounds confine him to his room for several days at a time."

Expelled From Germany.

Bishop Goette was one of the earliest victims of the Kulturkampf.

He joined the Franciscan order in Germany in 1874, and came to the United States at a time when the Catholic Church's life and activities were manacled and fettered by the persecutions of Bismarck.

"There is no grander movement in modern history," declared the Bishop "than that which is most commonly associated in the popular mind with the name of Herr Windhorst, the Daniel O'Connell of Germany. There is scarcely a hamlet or a village of the Fatherland now in which some branch of the centre party, founded by Windhorst, does not exist and work sleeplessly for faith, morality and civil order. If to-day the Church in Germany flourishes perhaps as in no other part of the world, the Centre party is the cause."

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PROTESTANTS WANT RELIGIOUS EDUCATION OF PUBLIC SCHOOL CHILDREN

From the Sun, New York, January 31. Steps were taken at a conference of local religious leaders in the assembly hall of the United Charities Building yesterday afternoon looking to a systematic campaign for a religious education of public school children.

The conference met at the call of the local Federation of Churches, of which the Rev. Walter Laidlaw is secretary. The Rev. Dr. G. U. Wenner, pastor of Christ Lutheran Church, read a paper in which he advocated that two hours of each Wednesday afternoon be given over by the public school authorities to the churches, and that scholars whose parents wished it be allowed to leave the day school and repair each to his parish church for religious education.

The Rev. Milton S. Littlefield, pastor of the first Union Presbyterian Church, deplored the weakness of the Sunday school. It wasn't doing what it should he said; it had limitations of a very grave nature.

Then the Rev. S. A. Bishop, an Episcopalian, rose to defend the Sunday school against maligners.

Then a letter was read from Rabbi H. Pereira Mandes, president of the Union of Orthodox Jewish Congregations of the United States and Canada. In part he said:

"I would welcome the setting aside of Wednesday afternoons for religious instruction. The object of the Government in making education compulsory is to qualify the children for citizenship, for the discharge of life's ordinary duties and for the earning of a living. But the system, admirable as it is, aims at the education of the head and hand, and is practically confined to the three R's.

"But boys and girls have hearts and souls also. Our educational system should also educate the heart's noble emotions and the soul's high aspira-

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tions, and should therefore teach the three greater R.'s, without which no man, nor woman, no nation can be truly great, and these three R.'s are reverence, righteousness and responsibility.

"The public school system provides for these either not at all or only by amateurish attempts of principals, some of whom sometimes betray their trust by teaching doctrines opposed to the creed of some of the scholars. I know this, and at this moment a certain principal is on trial for doing so. The public school system may well have nothing to do with religion. Leave doctrinal instruction to the churches. Let a few leading ministers, with some living lay educationalists, arrange a system of the three higher R.'s for the public schools and for all schools. It will take time, but it will mean ennobled citizenship, ideal personal life and purer social, political and business life. It means the progress and perpetuation of this great nation."

Mr. Wenner's and other suggestions were referred to a committee by the chairman of the meeting, the Rev. C. A. Miller, of Holy Trinity Lutheran Church.

A PLEA FOR IRISH HISTORY IN THE PAROCHIAL SCHOOLS

English history is taught almost universally in our parochial schools. The prominent place it obtains in the curriculum is due to the unquestionable fact that our common law and many of our institutions are unintelligible without the light which a knowledge of their origin in the course of the development of the English nation sheds upon them. It is a principal of modern pedagogy that the best insight into principles and institutions is afforded by a knowledge of their origin and growth. All this being admitted, it is also perfectly evident that an Irish child cannot grasp the spirit of English history unless he is also fairly familiar with Irish history. Ever since Henry II. endeavored to conquer Ireland, the two countries have interacted on each other to such an extent that the history of the one cannot be understood and appreciated apart from the history of the other, especially by Irishmen. But what is most important from the standpoint of

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