

**ORDINATION OF CHINESE PRIESTS**

Native Christians journeyed Thirty-Five Miles to be present at the Holy Sacrifice and Receive Holy Communion

(From the April number of the Annals of the propagation of the Faith.)

She was a dear, good old soul, whose life was filled to overflowing with faith, more precious to her than all the world beside. She knew her Butler's Catechism from cover to cover, and could quote like a theologian passages from it that would put to flight the strongest adversary. Her religion was part and parcel of her very being, and what she did not know of it and about it is not worth recording.

Some months ago there was issued by the Society for the propagation of the Faith a picture of a group of ecclesiastical students in Canton, China. A copy fell into her hands, and as one of our directors was minutely explaining its meaning and was about concluding his talk with the information "that all these Chinese students would be ordained within a year and a half," he was rather startled by the remark: "Glory be to God, Father, did I ever think I'd see a heathen a priest!"

There may be others who do not fully appreciate the meaning of the Catholicity of the Church, and to them we commend the following letter of Fr. Héraulle, S.J.

Vicariate Apostolic of S.E. Chili, China. Hsien-hsien, March 20, 1904.

For his first ordination of priests, Bishop Maquet, S.J., chose the feast of St. Joseph, the special patron of China. As at all the great feasts of the year, the Christians came from twenty-five to thirty-five miles to hear Mass, to receive Holy Communion and to assist at the ordination of five young priests. You can have no idea of the crowd that assembled in the church at 8 o'clock, when the ceremony commenced.

The feast was as imposing as any I have ever seen in Europe. The assemblage was less brilliant, to be sure, simple peasants for the most part, in their workaday clothes—all their wardrobe contained—but no one minded that. One thing alone riveted the attention, namely, the crowd of Christians, both men and women kneeling on their simple mats, or even on the earthen floor. In that posture, I may add, they remained more than three and a half hours, occasionally resting themselves by sitting on their heels.

The ordination itself brings before one a picture of the early ages of the Church, when the Bishops ordained those who were to fill up the ranks depleted by the bloody edicts of the emperors. When I saw these future priests prostrate in the sanctuary, I said to myself: "These are the relatives of martyrs, and even the youngest of them may one day celebrate the glorious feast of a father, a mother, a sister or a brother." The Bishop and the priests who assisted him are, at it were, in the catacombs, the survivors of the persecutions, for they had withstood the Boxer siege for more than three months, expecting each day to have their rampart battered down, as were those of Father Mangin S.J., and his two thousand Christians.

The little ones had climbed the steps of the sanctuary, some of them hanging to the altar railing, their wondering eyes following with attention all that was going on. To look at them one would believe that they understood what was taking place between the Bishop and the superior of the mission, who was acting as archdeacon.

"The holy Church asks you to raise these holy deacons to the rank of the priesthood."

"Do you know them to be worthy?" asks the Bishop.

Father Superior answers unhesitatingly. He has every guarantee that human prudence can afford. He has been for years with those young men before him. They have been under his observation in college during their Chinese studies, and later in the seminary.

Before admitting them to the sacred orders which will bind them for life he has sent them out to a district to act as catechists or teachers in the schools. He therefore answers in a firm tone, dwelling on each word:

"As far as it is permitted for human weakness to know anything, I know and testify that they are worthy."

The whole assemblage, the little ones clinging to the altar railing, the fathers and mothers in the back of the church, are prepared to give the answer of the superior: "Yes, Right Reverend Bishop

they are worthy. The pagans of our villages have observed them while they were among us, studying their solitary lives, so contrary to our mode of living, and never have they seen in them any sign of weakness. We have received from them only good example. Do not be afraid, Right Reverend Bishop, they are worthy."

And Monsignor, his soul overflowing with joy, pronounces the words of the pontifical, "Thanks be to God."

There is nothing out of the ordinary about this ceremony of ordination; it is the same ceremony of the Catholic Church the wide world over, and everything is conducted with becoming gravity and admirable dignity.

**Their First Masses**

The first Masses were said on Passion Sunday. The new priests left the sacristy at 6 o'clock and grouped themselves around the steps of the main altar, each one having at his side the priest who was to assist him; a short distance away stood the sanctuary boys. After the 'Veni Creator' was intoned and sung, the Masses of the young priests began. In procession walked relatives and friends directly to the altar, where their loved one was to celebrate the Holy Sacrifice. One of them, Father Tehang, who was born in the town, gave fifty communions to the various members of his family. Another, Father Stanislaus Tchong, formerly an old student of Tai-ming-fou, had fewer assisting at his Mass; in fact only three men, one of them a pagan. They lived three hundred miles from here, and spent twelve days on the journey. How the heart of that other young priest must have throbbed with joy at the sight of the following incident. The day previous his parents had waited on the Bishop, whom they had known when he was in charge of their district, and the uncle said to him: "I and my family from this time forth are Christians." It was the fulfilment of a promise made some ten years previous when, having been exhorted by his nephew to become a Christian, he had then replied: "Very well, we shall all be Christians when you are a priest." He had come to assist at the ceremony, and in the course of his visit had received the light of faith. At the main altar the celebrant was Father Raymond Li, assisted by his brother, Father Simon Li, of the Society of Jesus.

One could clearly perceive that the devotion of the Christians was indeed genuine, and I could read on the faces of those around me the joy that I knew to be in their hearts. The following incident will illustrate this. The men of a family came to thank the spiritual father of the seminary before leaving, and begged of him to watch over a cousin of theirs who was in the little seminary, at the same time expressing their hope that he also would become a priest. "But, my friends, that is not for me to say. It is God who calls, and it is He who will watch over him." "Yes, yes," said the men, "we recommend the little one to the good God, but we hope that the father too, will watch over him."

**CARNEGIE'S NIECE MARRIES A CATHOLIC**

Miss Nancy Carnegie, daughter of Mrs. Thomas Carnegie, and niece of Andrew Carnegie, was married some time ago to James Hever, a young Irish coachman, who worked for her mother. The fact of the marriage has just been made known. Mrs. Carnegie is irreconcilable, but Andrew Carnegie, uncle of the girl, approves of it. He says that Mr. Hever is not rich, but he is a sober, well-doing man, and the family would much rather have such a husband for Nancy than a worthless Duke.

About five years ago Mr. Hever, a handsome, stalwart young Irishman and Catholic, was engaged to take charge of the horses in the Carnegie stables in Pittsburg, and at "Dungeness." He was a fine horseman and a man of superior education and breeding. The love affair quickly ensued and the marriage took place, unknown to the girl's mother.

After leaving Mrs. Carnegie's employ, Mr. Hever went to Newport as an expert riding master, and Miss Carnegie became one of his pupils. Their romance was brought to a climax by this association. They came to New York and were married by a Catholic priest, although Miss Carnegie belonged to the Protestant Episcopal Church.

Andrew Carnegie gave the couple \$20,000 for a start in life, which enabled them to go to Europe. Miss Carnegie is not wealthy in her own right, as her father left his fortune entirely to his widow.

**Obituary**

**THE LATE COL. D'ORSONNENS**

On Sunday last Father Ivan d'Orsonnens, S.J., of St. Boniface College, received a telegram announcing the death that morning at 2 o'clock, of his father, Lieut.-Colonel Louis Gustave d'Odét d'Orsonnens, at his residence near Lake Megantic, Que. Stricken by pneumonia on the previous Thursday, he expired perfectly resigned and fortified by the last rites of Holy Church at the age of sixty-three.

Colonel d'Orsonnens came of an old Swiss patrician family which can be traced back historically for nearly four hundred years by the officers, clergymen and statesmen it has given to Switzerland and Canada. The family were first known by the name "d'Odét" alone, but in 1730 Pierre Joseph d'Odét was raised to the rank of Seigneur d'Orsonnens. His great grandson, Prothais d'Odét d'Orsonnens, came to Canada in 1812 as Captain in the auxiliary Swiss regiment of Meurons enlisted in the service of the British Empire, and was soon appointed Colonel of the Lachenaye battalion. After the war he came with part of his regiment to the Red River settlement in order to pacify the country agitated by the rivalry between the Hudson's Bay and the Northwest Companies. When peace was restored Captain d'Orsonnens returned to Montreal and settled there, adopting Canada as his home. His son, Thomas Edmond, ultimately became Dean of the Medical Faculty of Victoria, Montreal, and the eldest son of the last named great physician is the subject of this obituary.

The Lieutenant Colonel was born April 17, 1842, at L'Assomption, Que. He was educated for the army, but studied law and was called to the bar in 1863. His connection with the Canadian Volunteer Militia began with his appointment as ensign in the first battalion, Prince of Wales Rifles, Nov. 17, 1859, and subsequently he commanded the second troop of cavalry. In 1865 he joined the Canadian Chasseurs, and in the following year he served on the Niagara frontier.

On Jan. 3, 1868, he was appointed brigade major and in 1871 he took temporary command of the sixth military district. He was sent to England in 1883 by the Canadian Government to study the organization of the regular army, and on his return, in December, he was appointed commandant of the Royal School of Infantry at St. Johns. He was appointed D.A.G. of the sixth military district on June 20, 1889, and retired in 1897, having been connected with the militia for nearly twenty years.

It was on retiring from the service that he went to reside at Lake Megantic. The title of Count was conferred upon him by Pope Pius IX., to whom it is claimed he was the first to suggest the sending of military aid, a hint which subsequently resulted in a company of Zouaves leaving Canada to fight for the temporal power of the Pope. It was a disappointment to the Colonel that he was unable to accompany them, but as his country needed his services he was unable to obtain leave of absence.

He was the author of a pamphlet, "Considerations sur l'Organisation Militaire de la Confédération Canadienne," and was at one time prominently connected with the Quebec Rifle association.

The late Colonel leaves a widow and five children to lament his loss and cherish the memory of one of the most brilliant military figures in Canada. Father Ivan d'Odét d'Orsonnens, the second son, who is one of the chief disciplinarians at St. Boniface College, has inherited his father's taste for things military. As a student at St. Mary's College, he was Colonel of Cadets, and now he is directing a similar organization here. Owing to a very serious, though temporary, illness, Father d'Orsonnens was unable to go to his lamented father's funeral.

**JUST HOW IT HAPPENED**

An English lawyer was cross-examining the plaintiff in a breach of promise case. "Was the defendant's air when he promised to marry you perfectly serious or one of jocularity?" he inquired.

"If you please, sir," was the reply, "it was all ruffled with 'im a-runnin' 'is 'ands through it."

"You misapprehend my meaning," said the lawyer. "Was the promise made in utter sincerity?"

"No, sir, an' no place like it. It was made in the wash'ouse an' me a-wringin' the clothes," replied the plaintiff.

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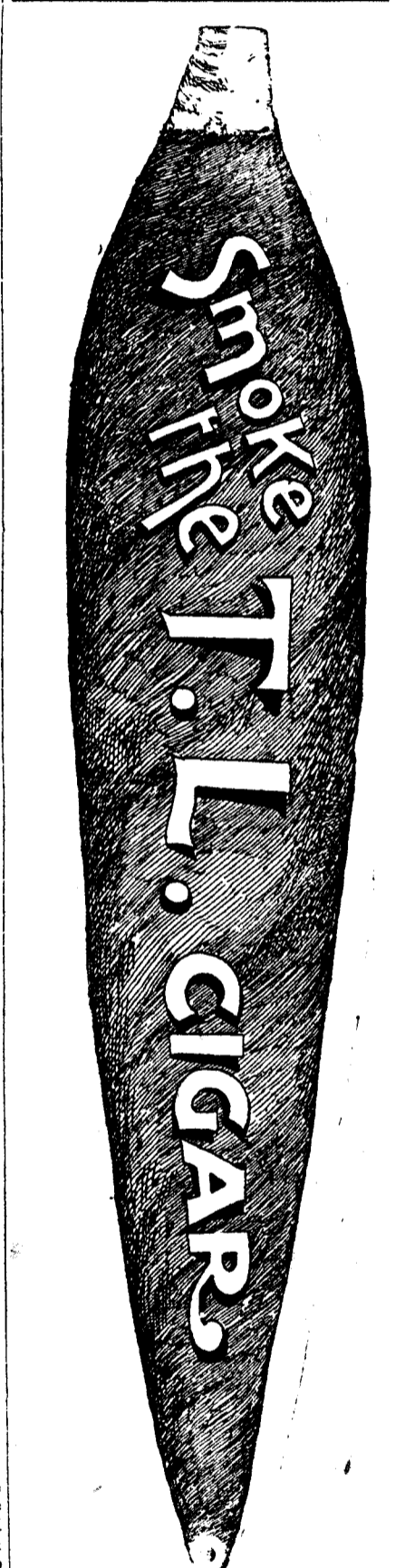
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