

# Northwest Review

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SATURDAY, APRIL 22, 1905.

## Calendar for Next Week.

APRIL:

- 23—Easter Sunday—The Resurrection of Our Lord.
- 24—Easter Monday.
- 25—Easter Tuesday. Litany of the Saints.
- 26—Wednesday—of the Octave. Commemoration of St. Fidelis of Sigmaringen, Mart.
- 27—Thursday—Of the octave. Commemoration of St. Paul of the Cross, Confessor.
- 28—Friday—Of the octave. Commemoration of St. Paul and St. Vitalis.
- 29—Saturday—Of the octave. Commemoration of St. Peter, Martyr.

### MONSIGNOR COUNT VAY DE VAYA

A worldling, after reading Mgr. the Count Vay de Vaya's brilliant articles in Pearson's Magazine for April and May, 1904, would probably exclaim, "He must be no end of a swell." A thoughtful man, after careful perusal of those same articles, with their shrewd and penetrating reflections on Chinese art and Russian autocracy, might say, "He is a man of ideas, he thinks for himself." But any one that has seen his modest demeanor and has heard him talk of his plans for the uplifting of Korea, cannot but acknowledge that he is, first, last and in all things, a man of God. To those, especially who were privileged to listen to his informal talk, his admirable "ferrovino" to the Socialists of St. Boniface College last Sunday morning, the noble Hungarian representative of a hundred earls in the proudest aristocracy in the world stands forth as the quintessence of simplicity and singlemindedness. From his very first words he captivated his youthful hearers. Beginning with a couple of introductory sentences in French, he soon glided into English and showed by his thorough acquaintance with English idioms his familiarity with our tongue. His theme was the vanity of all earthly glory. He told, in the most natural, conversational tone, how, when he was a page at the Imperial Court of Austria-Hungary, at the age of fifteen, he thought of nothing but the glories of this world. With a few deft touches he set forth the splendors of an Imperial-Royal pageant, in which none could take part who had not, as he phrased it, "sixteen grandmothers." No fairy tale could equal that reality. And yet when all was over and he saw the Empress of Austria sink into an armchair and burst into tears, he began to realize how empty are all the shows of this fleeting world. Later on he saw at close range how the Emperor of Austria, with his Empress and his heir done to death and with a multitude of other woes, was one of the saddest men in Europe. The lesson was plain. It is not what we inherit, it is what we do that counts before God.

Mgr. Vay de Vaya, while deriving no little amusement from the inaccurate reports of him in the American papers, wishes that they would insist more upon the great work of evangelization to which he has devoted his life. It is, of course, quite true that he is an Earl in his own right as the descendant of the Counts Vay de Vaya, foremost among the chieftains who, with the saintly King Stephen, established the Hungarian Kingdom in the eleventh century and have ever since, in unbroken line, been eminent among the highest in that country. As a boy he entered the Austrian Court as a page to the late Empress. After studying in various European Universities, he stood on the threshold of a brilliant diplomatic career. But just then he realized that he was called to a higher life, and to the surprise, almost to the consternation of all Hungary, he renounced the bright worldly prospects marked out for him, and determined to become a priest. With this object in view he went to Rome and entered the celebrated Gregorian Academy. Some-

time after his ordination he was appointed Papal Legate to the Court of Spain in 1897 at the age of 28, and was selected, in that same year, as one of the Envoys of Leo XIII. to the late Queen Victoria on the occasion of her Diamond Jubilee.

All this, however, was but a prelude to the great work of his life. With a desire to benefit the Church and his own country by observing the best economic and educational systems and by close study of the various charitable institutions established in various parts of the world by the Catholic Church, Count Vay de Vaya started in 1898 to travel round the world. Gifted with a quick insight into the social atmosphere and characteristics of every people, and having acquired in his travels, a knowledge of seven languages, being moreover, no mean orator, musician and artist, he was eminently fitted for this work of world-wide observation. By reason of his rank he has had the entree into the palaces of the crowned heads of every country he has visited. Wherever he has been he has stayed either with Monarchs or Governors or the chief Dignitaries of the Church, while also frequently roughing it in humble cabins and enduring all the hardships of a pioneer and a missionary.

Touring first through European countries, in 1899 he began his travels in America, Africa and Asia. During his stay in India he was the guest of Lord Curzon, the Viceroy, whom he accompanied in his tour through Burma. In 1902 he set out for the far east and was one of the first passengers to travel through Manchuria, as far as Peking, by rail, which he did in a car following the construction gang. At the end of this journey, which was filled with many exciting adventures and strange incidents, he was honored by special invitations from the Emperors of Korea, China and Japan.

Pearson's Magazine for April and May of last year published extracts from his diary, describing his interviews with the Tsar and Tsarina at Peterhof and with the three Eastern Emperors just mentioned. Had we space, there would be much to quote from these really remarkable articles, in which there is nothing commonplace and very many thought-provoking reflections, the whole written in a lively graphic style. We have room, however, but for a couple of extracts.

Speaking of the Chinese Summer Palace near Peking, Count Vay de Vaya says: "What interests me is the artistic beauty of the surroundings. From the point of view of the artist or the organizer it is perfect. It is an exquisite harmony limited to the tones of gold, the sapphire and the emerald, with the rich hues of a peacock's feather carried to its climax in decorations, paintings, embroidery, dresses, flowers and fruit. Each object in the hall has its purpose in the magnificent scheme. It may be a simple chrysanthemum or a flag or the canopy over the throne itself, but they all emphasise the same grand central idea. Whatever our opinions of Chinese art, we cannot fail to admire its vigor and its refinement. During my repeated stays in that land it gave me continuous interest and constant surprises. It is always strong, always refined. These same features strike me to-day here in the Summer Palace. The greatness of the architectural conception, the marvellous plan of the surroundings, the amplitude of the accessories, all contribute to make the Summer Palace of Peking more Royal and Imperial than any other palace in the world. And again, as to refinement, I cannot imagine anything more charming than the decorations and embellishments, which are modulated like a symphony."

In conversation Mgr. Vay de Vaya went more deeply into the mental characteristics of the Chinese people. He agrees with the most experienced Catholic missionaries in considering the Chinese as far more accessible to spiritual, metaphysical and Christian ideas than the Japanese. The latter, he says, are still in their national youth, and like all young people, they are enamored with the rewards of the present life; they have not yet grown old enough to realize eternity and the unseen. They are imaginative, rather than an intellectual nation. Of the power of their fancy he gives, in Pearson's Magazine, a striking example. "We finished," he writes, "our wanderings in a delightful little garden, which is Japanese in the highest degree. There is a tiny pond, no larger than a good sized basin, surrounded by a rocky imitating Fuji, and across an almost imaginary stream a few inches wide is arched a wooden bridge. Everything is minute, even the little rustic summer-house is no larger than that of a doll. It is a Liliputian world of its own. Even the trees are

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| Consumption        | Piles—Pneumonia     |
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dwarfs; but the Japanese imagination makes everything large." Of other, similar gardens laid out by the great Japanese aesthetes of the seventeenth and eighteenth centuries, Mgr. Vay de Vaya says: "small and simple, I dare say primitive to European eyes, but to a Japanese mind these tiny shrubs represent a virgin forest, the log house is a palace, the gravel court unlimited sea, and the stepping stones so many islands.

After completing his visit to the Far East, Mgr. Vay de Vaya visited Australasia, and during a nine month's sojourn there he delivered no fewer than 363 sermons, addresses and public lectures on the moral and religious state of Asia. In each country visited he took up missionary work. On his last sea voyage from Fiume, a seaport of Hungary, to New York, he acted as chaplain to some two thousand Hungarian immigrants, said Mass for them every day, and heard as many as 150 confessions each day. Thanks to his influence with the governor of Fiume, his cousin, he has arranged that each band of immigrants shall have a Catholic chaplain to exhort, direct and console them during the long sea voyage through the Mediterranean and the Atlantic.

One of his favorite projects is the establishment of an orphanage in Korea, where outcast children will become good Christians and useful citizens. This project was suggested to him by the phenomenal success of the Catholic orphanage at Zi-ka-wei, near Shanghai, which saves and educates so many neglected children, abandoned by their unnatural parents. Mgr. Vay de Vaya had at first hoped to secure for his Korean project the services of the Society of Jesus, whose Kiang-nan Mission, with its headquarters at Shanghai, was pronounced by Leo XIII. the model Catholic mission of the world; but the Father General of the Jesuits could spare no men for Korea. Fortunately, however, Mgr. Vay de Vaya has found other willing workers to second his zeal and energy. He considers the Koreans ripe for conversion to the true faith.

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"De man dat has real good infomation," said Uncle Eben, "is generally too busy profitin' by his own knowledge to stan' aroun' givin' advice."—Washington Star.

"Does her husband know much of music?"  
"Yes, as soon as she is going to play he goes out.—Brooklyn Life.

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