The Chinese Mission Problem.

(By a Regular Contributor.)

It is not the political, or international Chinese problem to which we now refer, but rather the religious A lengthy article has been going the rounds of the Catholic press er the heading "The Future the Faith in the Far-off Celestial Empire." It presents two sides of the question, the pessimistic and op timistic one; but it leaves us without any conclusion. It ends where it menced with the assertion that the situation regarding the future of Christianity in China is problematical. The opening sentence of the article reads thus:-

"Events of the past few years in China have been of such a character as to make general the belief that it is hopeless to attempt to plant the Catholic faith in the Celestial

The closing paragraph says:-

"It would be a fatal mistake to give up missionary work in China just at this time. The outlook now is brighter than in many years before. An awakening of the race may be looked for; the future holds perhaps great things in store for the people of the Celestial Empire."

Between these two we are treated to several reasons why China can Lever be expected to become a Christianized nation, followed by some very strong statements in support of the contention that it must even tually be Christianized. The latte contention is set forth in the words of Rev. Maurice Watson, O.P., a Chinese missionary, who writes on "China and the Faith" to the Illustrated Catholic Missions of London In part he says:-

"God does nothing, permits nothing without a reason. That such an ancient, highly cultivated people (the Chinese), that such an immense nation, forming one-fifth of the inhabitants of the globe, should have been destined by Him to live and die in complete isolation, should have designed merely to cultivate and, if I may so speak, to keep warm, one of the most favored parts of the earth until the younger naftions of the West were ready to seize upon it and make their nests there-does not easily commend itself as a credible view of the Divine government of the world. The Chinese are worthy of a better destiny, and this one fact of their preservation, nay increase, amid all the vicissitudes and changes of time, which have seen so many nations rise, flourish their little day cease to be, is itself something which should make us pause. We can not believe they have been singled out for nothing. They have a destiny yet to be accomplished, and if so, the knowledge of Christian truth must be a part of it. So without any pre of being a prophet, I may state my full belief in the future of the Chinese race and their conversion to Christ."

This is plain talk from one with practical experience of missionary work in China. For a moment we turn to the other side of the picture as it is presented in the article in

The obstacles mentioned as being advangement Christianity in China, are the pride elr pride is a national one, based upon their great antiquity, their ancient literature, their ages of civilization - such as recognize civilization to be and their contempt for the stranger, om they look upon as a barbarian. This pride also takes root in faith in Confucius, of whose maxims they consider those of Christianity, to be mere imitations. Then ead of the missionaries consists in the fact that they look upthese preachers of Christianity as the envoys, the scouts, the advanceguard of the great western Powers shom they dread and whom they believe to be their deadly enemies, ever animated with an ambition to seize upon their country and to drive them into slavery, or at least a state of dependence. These are the obstacles that we are told will prevent China from ever being Christianized. The ns who hold this view advis in China, and the writer of this art icle, which is receiving such an amount of prominence in Catholic panot appear to be surprised at such a suggestion.



mandate from Christ, and that He promised to be with her unto the end of time. He gave to the Apostles and their successors the mission to go forth and to teach all nations, (Chinese included), and He them that the Gates of Hell should not prevail against the Church. The ultimate end He has told us of His religion, on earth, is to bring all into the one fold, so that finally there will be only one flock and one shepherd. He did not exclude China. If we have faith in Christ we must believe that such is to be the ultimate result of the Church's mission on earth. If, then, we have a real faith in Christ; if we acknowledge His Divinity; if we are believers that His promise will be fulfilled that all the world will yet come into His fold; then we have no right to suppose for a moment that China and her millions will not at some time belong to that same fold.

Obstacles count for nothing as far as the Church is concerned. She has time, she has long centuries at her disposal. She is not of yesterday nor will the morrow ever dawn when she will be no more. No doubt China presents gigantic obstacles to the advancement of Christianity within the Celestial Empire; but these are no greater than they were half a century ago, and behold the wonderful progress of Christianity in that time amongst the Chinese. We have faith in Christ, in His Church, in the future; and we know, even as we know that He promised the ultimate triumph of His Church in the entire world, that China must eventually become Christian. Onward, then, with the missions.

NEGRO MUSIC.

(By An Occasional Contributor.)

Some time ago a Dominican Fa ther, Rev. F. Coleman, gave a number of most interesting lectures in Canada, on ancient Irish music. In one of them he pointed out how we had lost a good portion of ireland's best music, and that were it not for Moore's words and Stephenson's airs, we would have no idea at all of the music of the "Land of Song," has frequently flashed upon me, as I have heard sung or played those soul-touching negro melodies of the South, that they are the expression of a people steeped in slavery, and not the music of the race as it was to be found on the Dark Continent, before whiteman's civilization came to enslave the negro and to break the heart of that people. I never heard any one give expression to the same thought until the other day, I came upon an article by Mrs. Jeannette Robinson Murphy, one of the of the Chinese and their dread of foremost negro folklorists of the age. In the "Independent" of July 23rd, this lady tells a peculiar story about the real negro music. Amongst other things she says:-

"The old aunties say that songs are so 'filled wid de Holy Sperit' that they forget they are working if they just keep singing all the time. No Southerner ever doubts the truth of this statement.

"It is quite the fashion among learned Northern men to call this imported African music 'the only folk nusic of America.' Why should we not with equal justice call the trans planted Scotch, Irish, and the music of other races our American music?
"These melodies certainly were

These melodies certainly were brought by the negroes from the Dark Continent along with the customs and traditions and sickening voodooism which are surviving here

"To the majority of people the

what this lady, who is clearly familiar with the subject, considered be the real music and songs of that peculiar race. I, therefore, read on, and came upon these surprising dis-

"The negro by some mysterious power does not take a breath at the end of a line or verse, but carries over his breath from line to line and from verse to verse at the imminent risk of bursting a blood-vessel. He holds on to one note till he has firm hold of the next one, and then besides he turns every monasyllabic word into two syllables and places the accent where it does not belong, on the last half of the word

"Negroes all seem to know by the nost wonderful instinct every 'spiritual' which was ever born. colored stranger from Kentucky go to a Louisiana church and begin to sing a new song; none of those present may ever have heard his songi and yet in a few moments they are all singing and patting it like mad, and the most singular, inexplicable thing about it is that each member of the congregation seems to know almost to a man as quickly as the singer himself exactly what words he is going to sing. No 'lining out' is ever practised in their singing; only with the 'hymn-book hymns' this quaint custom followed. They surely must have some occult tele pathy among them, for they never make mistakes-viz., some singing one verse and some another.

"It is often stated that there is a continuous note of sadness running through all the negro music, and that the songs are usually in minor keys. I should say, on the contrary, that the majority of them are in the major keys, and that there is a ring of jollity, wild abandon, and universal happiness in most of them. There are doleful passages occurring occasionally, and some sad minor songs but even in these there is pretty apt to be a change into the major key before the hymn is finished."

In conclusion Mrs. Murphy says, that if the negro could be trained along his natural lines, and his race blood kept perfectly pure, there would come some day from this people one of the greatest orators, one of the greatest actors, one of the greatest romance writers, and surely the very greatest musician who ever lived. Of this last statement we seem to have had an example in the once famous "Blind Tom." Had that man not been blind, and had he no been an idiot-in a certain degreebut an educated, well-trained man, there is no possibility of imagining the marvels of music that he would not have creat?d. The trouble though, is to keep their race blood pure and train them along the natural lines thus mentioned. I am not prepared to devise a plan, but certainly it is not by enslaving, persecuting, brutalizing, them, and then lynching them for being that which we have

LESSONS OF LIFE.

A strange and sad case of belated good fortune is that of Mrs. Hono retta Marshall, of Webster, Mass. who after a life of many from wealth to comparative poverty, falls heiress, at the age of one hundred and five, to \$10,000. She has been for some years an inmate of the Worcester Insane Asylum, and probably could not even grasp the fact of her bettered condition. Her long life began in Poland, where once she was a rich landholder. Simultaneous ly with the publication of this extradeath of George M. Guild, the wellknown piano manufacturer. For the last twelve years of his life he devoted himself to the perfection of a mechanism known to the musical world as the "American action" for pianos. After many disappointments mention of a negro song brings up instantly visions of 'I want yer, ma honey,' or 'Alabama Coon,' or even the lovely 'Suwannee River' and 'Old Kentucky Home'—all written by white people who are not so constructed mentally as to be able to write a genuine page on an analysis of the tests were successful, the patent papers were issued a few weeks ago, and the first royalties from his invention arrived on the day of his death. There is an obvious moral in these two incidents—so obvious, instructed mentally as to be able to draw it for himself. It is the simple of the patent papers were issued a few weeks ago, and the first royalties from his invention arrived on the day of his death. There is an obvious moral in these two incidents—so obvious, instructed mentally as to be able to the tests were successful, the patent We need not occupy much space in commenting on this issue; suffice to This last paragraph so closely fitted in to what had been my impressible of the country of the countr

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NOTES

AN ORANGEMAN'S

cently Mr. William Ga

sale merchant of this visit to Ireland, and he gave expression to cerning the situation Land. In the "Daily I 31st of August, he te thinks regarding the fu of the country under the lation. Mr. Galbraith pains to have it known not for a moment app guise of a firebrand To all who are unacqu the gentleman this assu unnecessary, for while indicating strong judices are far more ca tional, from a politica than might have been e him. And to all who a leading spirit in C angism, certainly the q sage as to his spirit in ters would not be nee then, evident that he w a little credit for himse posing as an unprejudi and by heaping on the Justin McCarthy aught to say against the Cath and to appear as a mo observer. We are exceedi to find, by what this ge said, that there are stro a united Ireland-even v Rule granted to-morrow. with the Land Bill and ing its effects Mr. Galbr of some very signif uage; the more so when the source whence it com

for example, (as reported "Mark, he will not adm measure will bring in the but he thinks that if opp taken by the hand, if the west are as alert as the take advantage of what t gives and means, then we for a regenerated Ireland. And in closing the repor

ness' again says:-"Could all sections unit promotion of the industri ity of the country it wou happy change. At the s he looked forward to the of the land bill with much good.'

To say the least, these convey the idea of a poss the Land Bill doing great of Ireland's future being s year ago we doubt if Mr. would have admitted anyth kind. Now comes someth nore significant. He is ma

in the report:-"In Ulster while there w tion to the measure at f suspicion as to the ulterio you had in Ulster shrewd at once prepared to take the provisions of the And this was like Ulster counted for her prosperity. loyal to British connecti would fight to the last maintain it; at the same t was practical, and she tool tage of every opportunity

Exactly; and may we no rally and logically conclud this that Ulster, the Protes very Orange section of Irelan opposed the measure for a ntal reason, and accepted nefited by it for a practice later on, will do exactly the thing in regard to the ms Home Rule? Ulster will o tooth and nall; Ulster is " British connection; she won