The Church in China

A Native Clergy is What Is Necced.

A Dublin priest has received the fol-lowing letter Com the Most Rev. Dr.

lowing letter Com the Most Rev. Dr. Faigeant;—
Very Rev. and Dear Father—The question of ecclesiatical vocations among the native Chinese, to be dealt with thoroughly, would involve the consideration of several points into which it is impossible for me to enter. It must suffee, then, if I select the ones that I deem most interesting; and even these I can deal with only in a summary way.

ones that I deem most interesting; and even these I can deal with only in a summary way.

By God's holy grace, the Bishops and missionaries of our time realize the importance of securing for the work here a carefully trained native cleragy. The authorities at Rome have expectedly (ansisted on the necessity, which exists of having good Chinese priests. I may instance the Instruction issued by the Socred Congregation of the Iropaganda on the 18th October, 1883, which deals with the subject admirably. Owing to repartical recommendations of this kind, as well as by reason of the results of actual experience, those doubts which were for a long time entertained regarding the feasibility of providing a native clergy, or regarding the value of such vocations as may be found, have been by degrees completely removed. The actual state of things, then, is that in every vocariate we have both a diand seminaire and a Petit Seminaire. These are controlled by missionaires carefully chosen. They are—us I think I may assert—progressing successfully everywhere; and I congratulate without fear of error that wherever they are attended to with due case they yield results which are truly consoling. Among the Lazarist Vicariates the two most prosperous missions—that of Northern Tohely, Pekin, Mgr. Fayler, and that of Tohe King, Mgr. Reynaud, swe their flourishing state in a large measure sto the co-operation of Chinese brothers and priests. These are present in considerable numbers, and, owing its the eareful training which they received, are animated with an excellent sparit. Now in what I have been stating I have been giving not merely my personal opinion, it is the conviction which I have been giving not merely my personal opinion, it is the conviction which I have been giving not merely my personal opinion, it is the conviction which I have been giving not merely my personal opinion, it is the conviction which I have been giving not merely my personal opinion, it is the conviction which if in the serious character, as I am quite r

than attend similar work in Europe, Difficulties, indeed, there are, whether we regard the Chimese in his physical, intellectual, or moral aspect. It is assuredly no easy matter to discover or develop in him the triple S; monitas, scientiu, sauctitus.

The physical difficulties that I allude to arise from a rather enfeebled bodily constitution. Like all Orien-

lude to arise from a rather enfeebled bedily constitution. Like all Orientals, the Chinese possesses an impoverished blood, and application to the more serious studies easily undermines what is ordinarily but weakly health. It is a painful trial for us to see young students, in the indist of their studies, tail victims, in spite of all our care, to various diseases, especially to that of consumption. Many are the precautions that must be taken if we are to succeed in preserving their weakly health.

The antellectual difficulties are present from a twofold source. In the first place, the calibre of the Ohinese mind is but little suited to meditation or reflection on speculative matters. In point of fact, at least, his mind is utterly deficient in the philosophical character. His language, so wealthy and expressive in regard to the concrete and the practical, does not contain a single abstract word. The Chinese is essentially a 'practical' man; he looks at everything in the concrete. In most of our seminaries this characteristic ever remains unmistakably evident; the influences surrounding their youth have so moulded their minds that the studies of the Seminary do not succept in completely effacing it. As far, then, of the Seminary do not succeed in completely effacing it. As far, then, as the study of Philosophy and of Phogramatic Theology are concented, our students are, and, will, in my opinion, ever remain inferior as compared with

ever remain inferior as compai-d'with Europeans.

In the second pince, there is difficulty in the fact, that, side by side with the ecclesiastical studies—philosophy, theology, etc.—must be maintained the study of Chinese literature. Acquadutance with his country's literature is simply indispensable to the native priest; it is not merely a desirable accomplishment, it is an important, and necessary factor, making for the success of his priestly ministry. ant and necessary factor, making for the success of his priestly ministry. Now the study of this literature re-quires enormous labor; to pursue it to any considerable extent means the work of a lifetime. Accordingly, the progress of our students is seriously hampered by it; fully half their time must be devoted to it, and at the same time there is the severe strain placed on their health by reason of the sim-ultaneous application to the two kinds of study.

ultaneous application to the two kinds of study.

The difficulties from the moral aspect are ascriboble partly to the peculiar eastern temperament and partly to the fact that our Christian families are still neophytes, if rot entirely new at the roll, excluding not of long standing therein. In regard to the former occurse, it is, of course, true in the first place, that even apart from the maral aspect the eatern temperament is, in many respects, different from ours; that is a fact which, at least, I am not concerned to dispute; dealing then, with the moral aspect, what I have to say may be stated briefly. Speaking as one who is devotedly attuched to the Chinese—and for this no one will blame memond as one who whole-heartedly esteems them for the very beautiful qualities which they possess. I may freely avow that, in their moral temperament, there is not that foundation on which one may largely rely, that combination of nullities in a sense so combination of qualities in a sense so complete and satisfactory, which is combination of qualities in a sense so complete and satisfactory, which is for western people.

Then there is the other cause I have

AND PARTY OF THE PARTY NAMED IN

as regards the Faith, only of the first and becond generation. In my own vicariate, for instance, the Christians the carrier and the consideration of some few years. It is plain then, that if we are to carry on the work of the Semmarks at all we carnot exclude those wisher parents are not Christians for a consideral in time. From such a state of sideral ie time. From such a state of things, of course, certain inconveni-ences inevitably result. It is moral-ally impossible. I need scarcely as-sure you that those who are of such recent introduction to the Faith, even sure you that those who are of such recent introduction to the Faith, even when they have gone through seminary life, should imbibe the ecclesiastical spirit, to the same degree of perfection, as do, for the most part, the young Levrtes of Europe. To my mind, at all events, it would be unreasonable and unfart to exact or expect so much as a general rule. The Christians of Europe derive cnormous advantage from the fact 'nat Christianity is to long established in 'heir midst. The ages past have formed for them a spirit, eminently Christian, with which 'heir languages, laws, manners, and customs, are so largely impregnated. Here, on the contrary, the Christian live in a huge desert of paganism where, to put it briefly, everything tells of the devil, of his maxims, of his deceits. No doubt the training of the Seminary develops in our students the Christian and priestly spirit, but it is none the less true, that it cannot reasonably be exacted in their case, what might legitimately be expected in the case of Europeans. In other words, we succeed in training subjects who are truly good priests, virtuous, prudent, and devoted to their work; but, speaking generally, they are, from certain points of view, inferior to what I may call the excellent subjects who come to us from Europe.

call the excellent subjects who come to us from Burope.

Yes, we succeed in training good Chinese priests, and hence, the disciplines I have been cumerating should on no account deter us from the work of providing a native clergy. If our Chinese subjects are indifferent Ebildownhors, thus can, on the other if our "lances subjects are maintener, bibliosophers, they can, on the other hand, and do, become captible moralists. Moral theology is well understood by them Indeed, I have known several who are quite as competent as European to solve the most difficult cases. Now, after all, in missions such as these, inoral science is they seem that, not to say the only essential, branch of professional learning; at least this may be said as far as the needs of our actual ministrations are concerned. Accordingly, while it may be difficult as a general rule to instificate the minds of our subjects the ecclesiastical spirit to the same degree, as an the case of Europeans; in other words, while we may not acceed in enabling them to reach that stage where a refinement, so to speak, of the ecclesiastical spirit is present, where there is the spirit of self-denial in regard to fall things, of disinterest educas and of humility in an eminent degree; yet on the other hand it is certain that the Chinese is capable of becoming a priest who is sincerely pious, who is reliable in regard to the observance of chastity, who is obedient and very faithful to his superiors, who is prudent in his conduct and zealous in the discharge of his ministry; in a word, he becomes a good priest, though we can hardly describe him as eximius in regard to certain harmohes of learning, or in regard to the bracket of certain acts of virtue which lorder on the heroic.

It is as a suxliary priests that Chinese subjects carefully trained are particularly serviceable; as a rule, they are not suited to take the main olarge of missionary, or other works. As assistants they render excellent services; indeed, it often happens that the European missionary, notwithstanding dis superior knowledge and his passibly more exquisite virtue, compob do for the good of souls what can be effected by a native priest of ordinary capacity who is virtuous and healty priest in them, but I do sq only as they desure a fair and sood native priest of indiary capacity who is virtuous an

very reliable; of this I was informed more than once when I was on my return journey to China. There is more "depth" in the Chinese characreturn Journey to China. Incre is more "depth" in the Chinese character'than in that of the Indian. Indeed, when the Chinese are compared with the different races to be found at Port Said or in Japan, it can be unhesitatingly asserted that, regarded as a foundation for virtue and constancy, the Chinese character is much more reliable. I was all the more confirmed in this view when I heard it expressed by missionaries from Colombo, Singapore, and Saigon.

In China, them, there is a native priesthood; and, when we take into account that so many of the Vicariates are of recent foundation, that the European missionaries are

the European missionaries are not present in large numbers, and that the entire number of Christians is small, the native elergy may be said to be relatively numerous. I have lately seen the seminaries of Mgr. Favier, at Pekin, where there are 110 pupils. The Petit Seminaire of Mgr. Reynaud has 39 pupils, a goodly figure for a Vicariate of 1,200 Christians. Gur own Petit Seminaire numbers its pupils at 19, and they from the precious nucleus of a Vicariate of 300 Christians. I hepe this nucleus will grow larger, for I regard the importance of the seminary work as paramount. When I came here two years ago, the Grand Seminaire, owing to diverse circumstances, had ceasthe European missionaries are years ago, the Grand Semmaire, owing to diverse circumstonees, had ceased to exist. I brought with me from Tele-Kiang four young men, students of Divinity, and with this "pusillus grex" we began the new Grand Semmare. These have now finished their theological otudies. On last Sunday, the Fearst of the Epiphany, I had the consolation of ordaining there sub-deacons—and sweet joy it is for a Bishop's heart, above all for the heart of a missionary bishop, kindly may

Mind the second second

caown on the Peast of SS Pec. and Paul, when I hope to raise them to the presthood.

the preschood.

Among the difficulties presented to us an the working of the seminaries I have not yet mentioned the pecuniary one. This is indeed a difficulty to a small Vicariate like ours the maintrage of our students is a heavy burden. Besides, as you have already doubtless heard, absolutely nothing can be expected from the students families. I am 'etermined, however, to barifice everything rather than neglect this all-important work of the seminaries. Moreover, Our Lord has asspired some in Ireland with the holy thought to help us in our effects. I thank them very cordially for whatever they may be able to do in our behalf. Any offering will be received with the warmest grattinde. M. Lacunche has mentioned 100 francs as representing the maintenance of a student for a year. That is a pietty far restimate, and suffice for food and maintenance properly so called. The complete outlay on each student—neluding the cost of clothes, books, etc.—would amount to 196 francs. As to the way of Sending any contributions, they may be forwagded by a cheque of Hong-Kong Chang-hay Bank, or in any other way.

Bafore concluding, permit me to add abord on the treals we afg now actu-Among the difficulties presented to

Before concluding, permit me to add a word on the trads we afg now actually undergong. The trouble which has passed over Chana has left many traces of destruction all around us. The calamities which befel our Vicarite, though not a morrous as these The calamities which befel our Vicariate, though not so enormous as those at Paker, are nevertheless relatively considerable. A new chapel, with presbytery and sohool, were completely burned down, so also were several oratories which were set up in Christian fromes. A score of neophytes were put to death—martyrs to their attachment to the Catholic religion Several hundreds of others were butten or suitrared; their houses were but no put to death—mertyrs to the'r attachment to the Catholic religion Several numbered of others were heaten or outraged; their houses were beaten or outraged; their houses were bused on their goods plundered, their crops, stolen, etc. their distress, especially in this winter season, is very great; but truly admirable, in the midst of these persecutions, has been their constancy in the Faith. There are people who often express doubts as to the perseverance and courage of our Chinese Christians; if such could but see the spectacle—painful indeed but in a real sense consoling—whi we have under our very eyes, assuredly they would go away convinced that in China also God has Ilis chosen ones; that in China also God has Ilis chosen ones; that in China plaso the Christian Faith bestows the martyr's courage. Poor dear heophytes, their present state compels one's pity. I endeavor, as far as I p ossably can, to relieve their mainfold distress; I have no hesitation in distribating certain little funds which I had pat together last year with no little difficulty. With these I had intented providing certain works and imprevements, which were much do be destre I, and of which I had a long time dre impel. Among other things, I had intended to procure a more suitable place for the Petit Sembanire, and to establish for it one or more burses. Alas, for the present at all events, I must bid adieu to these projects, in order to hasten up the relief of heeds which are pressingly urgent. Assuredly Our Lord will not be angry with me for—before everything else—coming to the aid of His suffering members—of those who are marked with the glorious stigma of the Passion. I make bold to recommend our poor neophytes for your fervant prayers. Their trials cause me antense suffering—the more so as, in the oircumstances of the moment, I can searcely do anything to obtain justice for them. May God grant that the peace—the prelianiaries of which are now signed—may be a true and enduring peace, which will allow us, as far as may be, to make good our

P. FARRANT,
Bishop of Barbalis, Coadj. Vic. Ap. of
Kang-Si Septeutrional. Kiu-kum,
China.

Cathedral Burned

Lightning Destroys Grand Rapids Church.

St. Andrew's Catholic cathedral, Grand Rapids, Mich., burned at an early hour on Monday last week, as a tresult of being struck by lightning. The loss is about \$50,000, with onig 20,000 maurance. The entire interior of the building was burned out, and only walls and spire are left standing. The large pipe organ, valued at \$10,000, was atterly ruined. Three altars, numerous statues and other furnishings were destroyed or badly damaged. A mission conducted by the Jesuit Fathers Donoher and O'Connor, was in progress at the oathedral, and less A massion conducted by the Jesuit Fathers Donoher and O'Connor, was in progress at the cathedral, and less than fifteen minutes before the building was struck by lightning a large growd was dismissed from evening service. A shower of broken brick fell to the pavement and two young men were shocked by the lightning and thrown to the ground, although not anjured. The crashing report that came with the stroke startled the residents of that neighborhood and warmed frome of the preests who had not left the church after the service just closed. Father Gallagher and Father Reid were among these and valuang that the thurch had been struck by the lightning they hurried upstears to the gallery, but found nothing amiss. Not content with this, they called upon two young men who climbed into the sceple but found no traces of fire. The priests left the church with the conviction that the bolt had done no more than apparent bolt had done no more than apparent damage to the outside brickwork. But the flame had been kindled in a space damage to the outside brickwork. But the flame had been kindled in a space under the roof where it could not be discovered by a climb into the bel-fry, and it smouldered on into the merning at 2.30 when it broke out.

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A. 6.44

WHO MUST ENQUIRE.

Why Catholics are not Permitted to Pry Into Protestant Opinions.

An inquirer writes to the editor of the "Freemin's Journal" as follows,— A Protest at friend asks me the fol-lowing questions, Whit should I an-

swer?
"Suppose a Catholic father, in his zeal for the excitual welfare of his children, forbids them to read Protestant controversial literature, to attant controversal literature, to attend a Protestant church service, to listen to a Protestant controversal sammon, or to endeavor to discover religious truth by a careful examination of both sides of the question, telling them that their Church is the true one, and that they need look no further. Is this commendable Catholic facility.

mirit ? "Suppose a Protestant father, in his zeal for the spiritual welfate of his children, forbids them to read Catho-lic controversal interature, to attend

zeal for the sprival welfare of his children, forbids them to read Catholic controversial interature, to attend a Catholic controversial sermon, or to ende avor to discover religious trath by a careful examination of both siles of the question, telling them that their church is the trac one, and, that they seed took no further. Is this bigotry of Does not the cap, whatever may be its size, fit either head?"

Here is Father Lambert's reply,—"No, the cap does not fit either head the cases are not parallel. The Catholic believes—not opines—that God has establishment on earth a living organism or capporation—the Church — to teach and interpret His revealed will and truth. From the fact of its establishment and mission he believes this Church to be infallible in her teaching. He believes that revealed truth comes and can come only to us by way of external authority and not by way of the prevate judgment of the individual. Whether he is right or wrong m his belief is not the question late. It is enough for the present purpose that such is his mental attitude. This being the case, is it not clear that logic, consistency, honesty and the duty she owes to God in reference to his children require him to protect them from every error condemned by the Church? To him there is but one way for his children go learn the revealed truth, and that as by achuring a knowledge of the Church. Having this knowledge, they are no longer seckers after revealed truth; they are possessors of it. Any teaching, by whomsoever given, that contradicts the teaching of the Church is use facto false. And it is his duty to preserve his children from the dangers of false teaching, as it is to prevent them from unknowingly eating equal the destroying food. Here again we repeat, the truth or fainary of his convictions is not the question, it is enough that he has such convictions. manly man with enough brains to see the logical consequences of his posi-

the logical from the montal attitude of the Catholic, whose belief is not more opinion, but the most profound conviction the human mind is capable of the catholic from the human mind is capable of the catholic from the human mind is capable of the catholic from the human mind is capable of the catholic from the human mind is the catholic from the human mind is the catholic from the catho raction the human mind is capable of, and his objection—call it intolerance if you will—to all forms of what he must believe to be error, under what-soever name, is logical and necessary. But is this a commendable spirit † It is always commendable to be consistent.

"Now, let us take the case of the "Now, let us take the case of the Protestant father. Is he consistent in dorbidding his children to read Catholic controversial literature, hear Catholic sermons and examine both sides? No, he is not consistent, not logical. On the contrary, he is inconsistent and illogical and at war with the fundamental principle of his faith. That principle is the right of private judgment, that every one must read, investigate and rely on his own faith. That principle is the right of private judgment, that every one must read, investigate and rely on his own private judgment and relying on that judgment, construct a system of behef to suit himself. Now, while holding such a principle, how can a Protestant consistently forbid anyone putting that principle into practice flow can he consistently assume the right to dictate or determine the belief of any ome, even his own children for the should not only permit his children to hear Catholic and all other kinds of controversial sermons and read all kands of controversial literature, but he should be assidue in hearing and reading them himself. "But is not the Protestant parent bound as strictly as the Catholic parent to save his children from what he believes to be the truth film most vertamly is, but to do so he must determine what they are to be taught, and to determine this he throws to the winds his Pretestant

taught, and to determine this he throws to the winds his Pictestant throws to the winds his Protestant principle of private judgment, and takes his position on Catholic ground. He is face to face with the alternative of neglecting his duty to his children or historimage that duty on the Catholic principle of authority. He is bound in conscience to teach his children what, with the light he has, he sincerely believes to be the truth and the law of God. He has the parental authority—divinely given—and he cannot shirk the obligations that outhority carries with it. It is for cannot shirk the obligations that our hority carries with it. It is for any and fon no one else to determine what kind of sermons his children shall hear and what hiterature they shall read and to forbid then, to hear what he does not approve of. But all this is inconsistent with the Protestant practice, the provides that the provides the pr that principle of private judgment.
"We hope our inquirer will see from
what we have said that the conduct
of the Catholic who believes in the sitallible teaching authority of the Church be radically different from the conduct of the Protestant, who rejects all authority but private judgment."

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REAKFAST

EPPS'S COCOA

The Pope's Personality

How It Affected a Protestant Minister.

Rev. Jeremiah Zimmerman, pastor of the First English Lutheran Church, Syracuse, N.Y., recently returned from a European trip, which included a visit to Rome, Speaking of a ceremony in St. Peter's when Mr. Zimmerman and his wife were "within fifteen feet of where the Pope sut," the minister says: enys;—
"You ask me what is the most strik-

"You ask me what is the most striking thing about Pope Leo. His face, It is the most remarkable face I ever looked upon. It is characteristically refined. Culture and gentleness, spirituality and Godliness are depicted in every line of his factal lineaments. "The Pope's face is almost ashen white—as white as the robe that he wears. It is a long, thin face. The eyes are the most striking part of it. They shine. When the Pope smiles you are almost bewildered by the expression that comes over him. As he

They shine. When the Pope smiles you are almost bewildered by the expression that comes over him. As he was carried down through the main asile to his throne he blessed the vast contourse of people—there were 30,000 present that morning—and now and then he would smale. Suddenly his face would relax and you could really see that nature was asserting itself and that it was only by the aid of that indomitable will power that is pent up in the great Pontiff that he was prevented from collapsing. The strain on him physically must have been great, but his will power was asserting itself, and although attigued he would beam graciously at upon the vast concourse of pilgri us assembled from all parts of the vorld, (and his blessing, was given without his showing signs of breaking down.

"I think the Pope's will power must be extraordinary. It is mo ath is as firm as a wook. It is a mouth that is a true guide to his entire makeup, telling the person who studies him that he maintains with a finmess his konvictions.

"Pope Leo is 91 and his life appears to be hanging on a silker thread. He

Pope Leo is 91 and his life appears

to be hanging on a silken thread. He is very slight in body, almost shadowy but the great intellect is there in that minute framework, and one cannot but be magnetized by his powerful

but be magnetized by his powerful presence when one meets him for the first time. The Pope grows upon you—the wonderful eyes, the remarkable character of their brilliancy and lustre, the wide and finely chiselled mouth, the firm nose—all tend to stamp him as a man who was born to be a power in the world.

"No matter what a man's religious beliefs are, when he enters St. Peter's in Rome and sees for the first time sented on his throne Pope Leo XIII., a feeling of awe oomes over him, and

a feeling of awe comes over him, and he says to himself, 'there is a man with a face such as perhaps I may never see again.' I studied the l'ope's face for more than an hour, and I came away from the Cathedral feeling that I looked upon a man who was most divine'y marked by nature and whose breadth of mentality, culture and refinement, gentleness, kindliness and firmness of character stamp him as one whose like the world rarely looks upon. The ordinary man dwarfs when compired with Pope Leo-his presence is dominating and fills the entire space surrounding him
"Our visit to St. l'eter's and seeing Pope Leo will forever linger in the memory of Mrs. Zimmerman and mya feeling of awe comes over him, and

memory of Mrs. Zimmerman and my-

Ontario's Oldest Church

The Venerable Eastern Building to be Ronovated.

It will be of interest to many fead-ets to learn that the R. C. Church at St. Raphael's which is the oldest church in I pay Canado, is to be theroughly renovated. The work will be under the direction of Mr. Tanguay, under the direction of Mr. Tanguay, the well-known architect of Quebec. The improvements will include the plastering of the walls throughout, the fanishing and decorating of the ceilings and transcepts and the introduction of a modern system of heating. Many friends will be glad to learn that this venerable church with which are associated so many interesting events in Glengarry's history is to be fittingly restored. The work bo fittingly restored. The work should receive the hear y co-operation of all.—Glengarian.



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