

Cardinal Moran on Socialism

At the opening of the Federation Fair in aid of St. Francis's Convent, Sydney, his Eminence Cardinal Moran took the opportunity of making some remarks on the anti-socialistic campaign in which Mr. Reid and friends are engaged throughout the Commonwealth. His Eminence said:—

I have referred to another extensive campaign, which is being carried on, and apparently with success, throughout the length and breadth of the State. We have the distinguished, eloquent Premier of our Commonwealth engaged in a warfare against socialism. Some few months ago in addressing our good Hibernians I said I had some doubts as to what was meant by socialism, and as the campaign has gone on I must confess that my difficulty has increased. I have not as yet a very clear idea as to what is meant by socialism in the present campaign. There can be no doubt as to the socialism which Mr. Reid and his brother officers are assailing. They are assailing communism, and they are assailing anarchism. They make no secret of it, and for my part I would wish that their eloquent discourses were delivered in France or in Germany, and I am sure they might have some effect on the anarchists and the communists who are there certainly endeavoring to undermine the welfare of the State. But it seems to be quite out of place in Australia.

Our Democracy

has no such aims, and it is difficult to understand how men in their senses could be going about combating some extreme views of communism and anarchy when really there is no enemy against whom their assaults may be directed. I said a person might be puzzled to know how this campaign has arisen or why it is being carried on, but I have heard an explanation—I do not know whether it may meet with the views or the approval of the parishioners of St. Francis's. During the past few months, and at the present time, they are carrying on in the literary circles of Spain and England, France and Germany, a grand tercentenary celebration of the great work of Cervantes, which is known as 'Don Quixote,' and it occurred to me that as we have no literary celebration here the head of our Commonwealth may well engage in a Quixotic enterprise—a Quixotic campaign—and thus it may be said Australia has done its part in commemorating this tercentenary celebration of the publication of 'Don Quixote.' No one could doubt that all those distinguished leaders who are travelling through the country, who are marshalling their military forces and who are sharpening their swords, have only the well known wind-mill to receive the blows. They are discharging their artillery with all their long-spent eloquence, but the only enemy to receive their charge is the soap bubbles of their own fancy. Certainly it seems strange that sensible men, were it not to do honor to 'Don Quixote,' should go about the country in such a way. I say our Democracy is not the enemy that is combated by these extreme principles that are laid down in this campaign. Our democracy is only a social development, and a development carried out on constitutional grounds and constitutional lines, and the objective of our democracy, instead of being subversive to society—to join the ranks of communism—and hostile to the well-being of society, is rather to promote progress and prosperity, and peace and plenty. From my heart I wish our democracy every success in attaining this objective.

The youthful King of Spain, whose marriage is a matter of such immediate interest, had the experience, rare among monarchs, of being born a King. His father had been dead some six months when the infant, borne on a golden salver, was first presented to his Court. He adores the mother to whose watchful care he owes his life, and hers is the only influence to which his autocratic nature has readily submitted. 'Alfonsito' is one of the pet names by which she called him when a child, but no one else might ever use it. When a Minister once asked, 'How are you, Alfonsito?' the baby-King said haughtily, 'To mamma I am Alfonsito, but to you I am the King.'

At a trial of a 3 Disc Benicia Plough at Cambridge, fully 50 representative farmers of the Waikato were present, some came thirty miles to see it. The trial was in swamp land, with rushes three feet high, the plough cutting them clean out, and quite easily with four horses. One farmer present, when booking his order, exclaimed that he would be 'a made man.' He had been paying £3 5s per acre to get the rushes cut out by hand. With the Benicia he will be able to do fully four acres a day....

THE CHURCH IN CHINA

INTERESTING ACCOUNT OF CATHOLIC MISSIONS

A correspondent of the New York 'Freeman's Journal,' in the course of a letter from Shanghai, gives some interesting particulars regarding Catholic missions in the various parts of China. The first missionary work of which there is any authentic record (he says) was begun by St. Francis Xavier in 1552. He entered China and died at Sanoian, near Macao, Canton, in that year. This pioneer saint was succeeded by Father Matthew Ricci, called in Chinese, 'Lima-tow,' who arrived in 1582 and died in 1610, after founding the missions of Peking and Nanking. From 1554 to 1774 the Jesuit missions flourished in China, when the converts numbered over 100,000 about 40,000 of whom were in the vicinity of Shanghai. A terrible persecution of Catholics occurred in 1741 under the Emperor Kienlung. But for this and another untoward event in 1774 the entire conversion of China might now be well nigh accomplished.

In 1842, after a lapse of 68 years, the Jesuits resumed their labours in China, and

The Present Shanghai Mission

dates from that year. To-day there are four churches in the city, St. Joseph's Cathedral, in the French Concession, is the residence of the Right Rev. Prosper Paris, Bishop of Silando, Vicar-Apostolic of Nanking, consecrated November 11, 1900. There are four priests in charge of the parish.

The Church of the Sacred Heart in the American town has three priests in charge. These two churches have their schools, colleges, and convents well equipped and the congregations form a curious mixture of foreigners and natives. On Sundays sermons are preached in English, French, and Chinese, a fact which bespeaks the universality of the faith. The Chinese chant their prayers in unison with the Holy Sacrifice. This throws an air peculiarly devotional and impressive around the ceremony. The Catholic population at St. Joseph's is about 2000, with a large moving element from other cities of China. The natives number about 1000, and are very devout Catholics. On the festivals of the Church and the first Friday of each month crowds of natives may be seen receiving Holy Communion. The Fathers speak in the highest terms of the devotion of the English-speaking American, Italian, and Spanish Catholics in the parish.

Another church, called the 'Pagoda or Old Church,' is inside the walled city. It had formerly been a joss house, but was restored through the agency of the French Minister. The Catholics in the little parish number about 500, and the priests are native Chinese, and might strike one as rather quaint in their queues and Chinese dress, but which really betokens the catholicity of the Church of Christ. In the suburbs, outside the walled city, stands a massive and splendid church, a monument to the devotion of Chinese Christians, and which could easily accommodate at one service all the Catholics in the vicinity. The parishioners here number about 400 souls.

The Valley of the Yangtse

contains the richest provinces of China, as well as the most tempting from a commercial point of view. Nanking is about 205 miles up the valley from Shanghai, and was the former capital of the Empire under the Ming dynasty. The name means a Southern Capital.

Soochow and Sungkiang are two good sized cities, each about 25 miles from Shanghai. The former 'is considered one of the finest cities in China, and has a population of 550,000. Hankow is the northern terminus of the Canton and Hankow Railroad lately entrusted to the American Development Company. Ichang is at the head of navigation, and was lately the scene of the appalling massacre of a Catholic Bishop and three priests by a fanatical mob of pagans. All these cities have churches and are flourishing centres of missionary labours. The Nanking mission, whose headquarters are at Shanghai, has a Catholic population of over 140,000 souls, while 90,000 others are being prepared for baptism; 130 foreign and 30 native missionaries are engaged in this good work. The Superior-General of the mission is the Rev. J. M. Louail, S.J., who hails from Brittany, France.

The pagan population of the two provinces of Kiangsu and Anhwei is 60,000,000, with the enormous density of 700 persons to the square mile. The Jesuit Fathers labor also in the S. E. portion of the province of Chihli, forming a separate mission, consisting of a bishop, 60 foreign and 12 native priests, 12 lay brothers, 450 helpers and 52,000 baptized Christians.