

The Catholic Record

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Letters of Recommendation. Apostolic Delegation, Ottawa, June 15th, 1905.

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taught for ten years in Fordham University, New York, and Woodstock College, Maryland, and in 1873 was ordained priest at the latter institution by Bishop O'Hara of Scranton. After two years' professorship in St. Francis Xavier College, New York, he returned to Montreal, and with the exception of two years spent in Guelph, has since remained there, serving terms in the interval as minister of the Church of Gesù, and rector of Loyola College. His work, however, as already stated, has mainly centered in the Archives of St. Mary's, and while done "far from the maddening crowd," and in a spirit of religious seclusion, his name as an authority on American and Canadian history has nevertheless spread far and wide amongst scholars, and has won for him the recognition of universities and learned societies in both Europe and America. It is, indeed, not too much to say that among those who rank as authorities on the history, ethnology or philology of this continent, no name stands higher than that of Father Arthur Edward Jones.

LLOYD GEORGE, a dispatch informs us, while laying the cornerstone of a chapel at Heath, appealed to the Christian Church, to right the wrong from which the masses are suffering. "There are multitudes in the country who do not earn enough to keep body and soul together," said Mr. George. "On the other hand," he continued, "some who neither toil or spin have a superabundance. As long as these conditions exist there will be social outbursts." This reminds us that there was a time when the poor of "merrie England" never suffered from hunger. They were provided for by the monasteries. Those in want, when presenting themselves at these institutions, were supplied with bread and beer. That was their right. It was not considered a charity. At the mad revolution, called the "Reformation," the property of the monasteries was divided amongst those whose descendants, to a very great extent, now boast of broad acres for the purpose of sport. When the monasteries were despoiled the poorhouse came in, with all its attendant degradation and misery. Social conditions in "merrie England" then assumed the deplorable aspect which has brought about the unrest of our day.

PASTOR RUSSELL

With the imprint of what is called the International Bible Students of London, Ontario, a fly sheet, of which Pastor Russell is the author, is distributed at the homes of the people regularly every Sunday morning. Pastor Russell essays to be a Henry Ward Beecher or a Talmage. Possibly he thinks he is a grade higher than either of these reverend gentlemen who were noted preachers in their day. He has broad views of everything pertaining to theology. He would have all Christians come into one huge tent, each individual personage therein, young and old, male and female, believing what they pleased and rejecting what they pleased of Christian dogma. They might read their bibles carefully and each might interpret every passage to suit his or her own sweet will. Some might believe that scriptures were inspired, others that the Holy Book was only good literature, and a great deal of it made up of fables. And yet they would be entitled to a certificate of character as good Christians from Pastor Russell, of the desire of whose heart is to usher in a decorous Christianity. That he is broad-minded we cannot doubt, for he is even willing to beckon the children of the Pope into the tent which contains his aggregation of contraries. Here is what good Pastor Russell suggests:

For Catholics to join the Federation would signify the surrender of a great deal, and yet, in light of the Twentieth Century, surely much could be surrendered without any sacrifice of manhood—merely with the sacrifice of a little pride. For the Church at Rome to federate with the Protestant Churches would mean that they ceased to protest and that she relinquished her peculiar claims:

- (1) That she alone is the Church of Christ and has authority to instruct.
(2) That she is more than a Church or prospective Kingdom—that to her has been committed by God the rulership of the world in respect to all matters temporal and spiritual, hence that she is the reigning Kingdom of God.
(3) That her Pope is the authorized representative of Christ, anointed and commissioned of God to fulfill all the prophecies of the Scriptures respecting the reign of Christ, his Mediatorial Kingdom, etc. This claim of Papacy that the Pope's reign is de facto the reign of Christ is expressed in the declaration that he is the Vice-gerent of Christ—the one reigning instead of Christ.

(4) The doctrine of trans-substantiation—that by the blessing of a priest the ordinary bread and wine are transmuted into the actual soul of Christ—(His flesh and His blood) for sacrifice at each celebration of the Mass.

There seems, to be no spirit of give and take in Pastor Russell's proposition—no reciprocity whatever. He wishes Catholics to give up their faith, lock, stock and barrel, and accept the guidance of a gentleman who knows not where he stands, knows not where he is travelling, and has not the slightest conception of his destination. Pastor

Russell has a large audience because he says things that have never been said before, thinks things that have never been thought before, and makes propositions which have never before seen the light of day in the history of the world. He is original, Pastor Russell, and therein lies his strength. As for Catholics, they will say to him "The old barque of Peter is good enough for us; we know where we are. If you want to come into the Pope's fold you will be made welcome, but we cannot go into your fold because there can be no compromise with error. The one true Church established by Our Lord Himself, cannot trim its sails to suit all the vagaries of the human mind."

TELEGRAPHIC DESPATCHES lead us to the conclusion that the King of Portugal may soon come into his own again. The Republicans, or, rather, the Free Masons, are now, we are told, completely divided. The division, no doubt, has been caused, at least to some extent, in the distribution of the spoils. President Arraiga is devoting all his energies to conciliating the rival factions, but the chances of his succeeding are not considered bright. The old saying that "when thieves fall out honest people get their due," may be the outcome in this case. A government carried on by materialists and infidels—the Christ haters of the lodges—cannot endure.

AN ECHO OF NE TEMERE

A case recently occurred in this city which will offer further proof of the necessity of the recent legislation of the Catholic Church in regard to marriage. John Bologna and Lillian Roberts, the first named a Catholic young man, and Miss Roberts a non-Catholic, fifteen years of age, obtained a marriage license, presented themselves before a Methodist minister, Rev. N. D. Drew, and were duly married. It was a clandestine marriage, a romantic runaway escapade, Cupid being very busy in the negotiations. The report of the matter in the London Free Press tells us that Mr. Bologna endeavored to have the marriage performed at St. Peter's Cathedral, but the priest refused to solemnize it until the girl received the consent of her parents. Such being the case, Cupid conducted the young people to the residence of Rev. N. D. Drew and the ceremony was performed. Thinking that he might be criticised for his action the reverend gentlemen addressed the following letter to the Free Press:

Dear Sir: May I say regarding my marriage of Mr. John Bologna and Miss Lillian Roberts that we were with me and a witness, and that our sole consent was on the rather fine countenance of the young man and the quiet, dignified and frank manner of the young lady. She looked to us as the affianced on the license declared she was—eighteen.

Would it not have been much better were the Rev. Mr. Drew, instead of depending upon the judiciousness of Rev. Dr. McDowell, to have postponed the ceremony and consulted the parents of the young people. We do not question the reverend gentleman's sincerity, nor do we question the sincerity of all his conferees, who in other places in the province perform the marriage ceremony with the utmost despatch. That would be ungracious. But this incident surely ought to open the eyes of our non-Catholic friends to the fact that the Pope has given us a proof of eminent wisdom in issuing the Ne Temere Decree, the legislation which has been so severely condemned by the church parliaments of the sects and by the dignitaries of the Loyal Orange Association. In this connection we would speak a careful reading of the splendid paper on the Ne Temere Decree which appears in this issue of the CATHOLIC RECORD.

It was delivered by Mr. Walter Mills, K. C., at the recent meeting of the Anglican Synod held at Stratford. The Bologna-Roberts elopement adds weight to his judicial argument. Meantime Mr. John Bologna is held by the police on the charge of abduction, and Mrs. John Bologna has been sent home to her parents. Had the Rev. Mr. Drew exercised the same discretion as the authorities at St. Peter's Palace, this scandal would not add another link to the long chain of scandals occasioned by the reckless manner in which marriage contracts are performed by some ministers of the gospel.

THE TORONTO GLOBE is of one mind with the CATHOLIC RECORD as to the necessity for inflicting severe punishment upon those who adulterate the people's food. In regard to the use of formaldehyde in milk, our contemporary says "If milk dealers are caught using illegal preservatives to keep milk apparently sweet, they should be prosecuted to the utmost limit of the law. The man who would bedevil milk in this way is himself far gone in diabolism." Has anything been done to punish the man who was found guilty of using the poison we have named in Toronto? True, he had his milk spilled in the sewers, but is that all that is to be done with him? From time to time we receive government reports demonstrating the extent

to which our food supply is adulterated. The report is duly and decorously issued by the government officials, and there the matter rests. Seldom have we heard of a prosecution of the guilty party. Amongst the powers that be there must be an awakening pretty soon, otherwise the agitation will get quite warm.

AS TO SCHOOLS

Rev. Dr. Ross, a Presbyterian minister of this city, preaching in St. Andrew's Church on a recent Sunday, said:

"In our educational matters we need men of vision. We boast that our Ontario education is the best in the world, but it may be better yet. It will always be a blemish on our education as long as our children study in two different kinds of schools. We are making an education too much like a mint to grind out money makers. We must study the history to bring us the mistakes of the past that we may gain thereby. Our education is weak on the moral side. It is a strange thing there is no system of teaching morals in our schools. We are in danger of losing the sense of right by this lack. Our boys grow up and go into business with this training. They are successful, but have no appreciation of right. The consequence is that the great corporations show an astonishing readiness to lie. There is certainly something wrong with the moral training. We want men who will go back to the old system of teaching, men to stand by their obligation to that which is right."

It is not quite clear what Dr. Ross means when he states that it will always be a blemish on our education as long as our children study in two different kinds of schools. Doubtless he would, if the power were in his keeping, abolish root and branch of the Catholic Separate schools, and bring all the children of the country into the public schools. He would too, we doubt not, have morals taught therein and enforce the reading of the scriptures without note or comment. The children would be expected to interpret each verse in their own way. The Doctor has not given the matter serious study, otherwise he would not have made a suggestion surrounded with such insuperable obstacles. Instead of bringing all the children into one public school, it would be more meet were he to lend his energy to raise the public schools to the high standard attained by the Separate schools, where definite religious training is imparted and where secular studies have risen to such a high plane that in almost every section of the province they entirely outstrip the work done in the public schools.

Dr. Ross may feel assured that the Catholic Separate schools will ever be with us, marching onward and upward in religious and secular work. We have no suggestion to offer as to how he might improve the Public school system so that the children might acquire a higher moral standard when they go out into the world. There could of course be established a system of Protestant Separate schools, but they would be a failure from the very beginning because of the serious divisions amongst the sects. To make them suit our Protestant neighbors each individual sect would demand a school of its own in which the distinctive doctrines of that sect would be imparted to the children.

A PECULIAR SITUATION

A press despatch from Paris informs us that the agitation against the high prices of provisions continues, and disorders of considerable proportions were reported from twelve places in Northern France. The usual procedure is for a crowd of women of the lower class to assemble and do their marketing together, bearing large placards on which are the prices which they are willing to pay. If the shopkeeper assents to sell his goods at the price offered the women buy; but if he refuses they pitch all of his stock into the street. The man next door generally yields, though the crowd in its excitement may sack the place out of spite without inquiring whether the dealer is willing to reduce the price of his goods. The police ordinarily are inadequate to keep pace with the movement, and tragicomic incidents are reported from some localities where the storekeepers have attempted to defend their stock.

It looks as if there was a conspiracy on the part of the dealers in food stuffs to unduly enhance prices; and like conditions prevail to a greater or lesser extent in every civilized country in the world. In North and South America the movement has obtained gigantic proportions. There are those who think these matters of trade will regulate themselves. Others are of the opinion that the law makers must intervene to save the people from the exactions of these organized freebooters, called middlemen, who have become possessed of the lever to get very wealthy in the shortest possible space of time. The first Napoleon adopted a drastic but very effective method of dealing with the combines of his day. Prices of foodstuffs were so high that the poor people found it almost impossible to make purchases. Napoleon fixed the price of each article and announced that those who would break the law by demanding a higher price would be shot. Many of the dealers lost their lives, and prices quickly became normal. Such an ex-

treme measure as this would not suit our day, but most certainly some measures will have to be adopted to regulate matters of trade and commerce. Men who enter into combinations with the view of charging exorbitant prices for foodstuffs, etc., should be treated as conspirators, and the punishment should be made severe. The infliction of a nominal fine is an absurdity. The fine is paid and the conspirators continue to do business at the old stand in the old way. Truly the modern world has given us a multitude of men who in business matters have no regard whatever for the moral law.

THE BLACK HAND

The situation among the criminal portion of the Italians of New York is becoming serious. Last week there were some bomb outrages. Fortunately no lives were lost, but for this no credit is due the Black Hand operators. A member of that organization threw a bomb from a fast moving automobile at an Italian fruit store, the proprietor of which had refused to comply with his demand for money. The police department of New York has become unusually active in the work of suppressing these murderers and have now in their employment seventy-five thousand Italian detectives. The detective bureau has a list containing the names of no less than five thousand Italian convicts believed now to be in New York. Since the 11th of July the police records show fourteen cases of bomb throwing. The agents of the non-Catholic "missionary" societies tell us that the Italians have been "emancipated" that they are not now under the thraldom of the priests. They have been "emancipated" with a vengeance. But how is the American government going to deal with the situation. When so many criminals from Italy have been permitted to take up their abode in the city of New York, it looks as if the methods of the immigration agents were very loose. The prospects of reforming the Black Hand murderers and making them good American citizens are very poor indeed. Will the American government go so far as to adopt heroic measures, by putting Italian criminals and those whom the police have good reason to suspect are undesirable citizens, on board ship and send them back to Italy to be dealt with by the Italian government and Mayor Nathan.

SOCIALISM AGAIN

We received during the week a two-column clipping from a Socialist paper, forwarded most probably by a reader of our article on "Socialism Unmasked" in our issue of the 19th inst. The writer of said clipping sets out to prove that Catholics are committing a huge blunder when they attack Socialism on religious grounds. In support of this contention he quotes from a speech of the Hon. Charles Russell, son of Lord Russell, said to have been delivered before the annual congress of the Catholic Young Men's Society of Great Britain. The fact that neither the place nor the date of this remarkable speech are given makes us very suspicious of its authenticity. The antecedents of the speaker add to our suspicions concerning the correctness of the quotations from his utterances on the occasion referred to by the socialist editor. And now for the speech itself of this noted Catholic leader.

He is made to begin his address by a reference to the origin of Socialism, which he ascribes to "the present deplorable and appalling state of society." We are then confronted with a quotation from Cardinal Gibbons, for which again neither time nor place are given, and the very first sentence of which is devoid of all sense. We are confident that the great American Cardinal never wrote or spoke such nonsense as is attributed to him in that sentence. And then comes the absolutely false statement that "except upon the lines of Socialism there is at the present moment no other remedy proposed." "Socialism alone holds the field" declares the speaker, and the admiring editor puts his words in display type. Have the distinguished orator and the applauding editor forgotten the immortal cyclopaedia of Leo XIII. on the condition of the workingman, the labor question and socialism? They contain the only practical solution of the difficult and dangerous problems connected with the labor question and the impoverished condition of many of the world's workers. And the policy of Leo is the policy of the Catholic Church to-day. Obedience to her authoritative voice and not to that of the socialistic demagogue is the only hope of the social as well as of the religious world of to-day aye, of all times and in all lands.

The hon. speaker next proceeds to define socialism as "the municipalization of the sources of the production of wealth, or in other words, it is a system under which the State is to own all the productive business and manufacturing in a country instead of their being owned, as at present, by a fortunate and favored section of the community." State ownership then of all the sources of wealth is the

socialistic panacea for all the ills of the world. But its wonderful corrective and curative powers cannot be proven from the history and experience of modern nations. No country in the world perhaps has experimented more in the state management of public utilities than France. And yet nowhere under the sun is there more social unrest and discontent to-day than in that country. Within the past year France has suffered from one of the most colossal and disturbing strikes which the world has ever witnessed. And, mark it well, most of the strikers were government employees. So, apparently, state ownership does not make for peace, prosperity and contentment. Nor need we go so far afield to prove the chimerical character of the municipalization of the sources of wealth. Who will make bold to say that the Government employees of Canada are the most happy and contented class in the country? On the contrary, they often complain most bitterly of the treatment which they receive and compare, most unfavorably, their condition with the condition of the employees of concerns owned and operated by capitalists. We have yet to learn that the employees of the Intercolonial Railway, for instance, are any better paid or any more contented than those of the Canadian Pacific or Grand Trunk.

Because state ownership of railways, telegraphs, telephones, the postal service, etc., may and does co-exist with the practice of Christianity in many countries, the Hon. Mr. Russell concludes that there is nothing in socialism contrary to Christianity or Catholicism. But Socialism, as we proved in our other article, referred to above, stands for a great deal more than state ownership. It advocates many other revolutionary changes which are radically opposed to the teachings of the Christian religion. And hence the definition of socialism given by Mr. Russell is far from being complete. Again, he says that English Socialists do not advocate the expropriation of private properties without compensation. M. Jaurais, a leading French socialist, says: "It is impossible to tell with certainty whether the general expropriation of capitalist property will be carried out with or without compensation." So according to this brilliant light of collectivism, and many other lesser luminaries of the socialistic world, the disciples of Karl Marx are ready to espouse unadulterated expropriation if they find that it is necessary for the attainment of their cherished schemes. But Mr. Russell does not think that even such unjust expropriation is either anti-Christian or anti-Catholic. He ingeniously attempts to prove this astounding assertion from the fact that all governments justly claim the right to tax the property of the people for the conduct of public affairs, for national defence, etc. He appeals to the justice of income taxes, death duties and increment taxes. But the veriest tyro in the study of economic problems can see at a glance that there is a whole world of difference between the exaction, on the part of the state, of a fair tax for the upkeep of public institutions, the administration of public affairs, the protection of the homes and hearths of the people and the wholesale confiscation of all private possessions, which is one of the rotten planks of modern socialism.

The noted English Catholic publicist who is paraded in the article under examination as a protagonist of Socialism warns us against accepting the extreme views of individual Socialists as representative of the real Simon, pure, esoteric doctrine of communism. But as every ism and ology has its accredited exponents, so also has Socialism. And who are they? There is Marx, Bax, Bebel, Jaurais, Hyndman, Blackford, Hardie, Ramsay, McDonald, et al. These men are the acknowledged leaders and captains of the Socialistic phalanxes. If we cannot learn the truth about Socialism from such men as these to whom shall we go? Now in our former article on this question we proved from quotations taken from the speeches and writings of several of these champions of communism that its creed to-day is frankly and openly anti-Christian. And so the assertion of the Hon. Mr. Russell that it is not both absurd and untrue.

The fact that this misleading and villainous article has been clipped from a socialistic weekly and forwarded to us, most probably by a Catholic, is another proof of what we have already stated, namely, that some of our Catholic people are unfortunately becoming more or less imbued with the false and dangerous doctrines of Socialism. We would advise the sender of this clipping, and all others who are inclined to sympathize with the promoters of communism, to read Mr. Larmour's little book, or the works of the Jesuit Father Cathrein, "The Religion of Modern Socialism," by Father Ming, S. J., "The morality of Modern Socialism," by the same author, "The Fundamental Fallacy of Socialism," by Arthur Preuss, or other standard works by Catholic authors on this question. Would to God that such useful books were more widely read by our Catholic

people. If they were the Church would be spared the sad spectacle of seeing her children allying themselves with the sworn enemies of God and His Church.

NOTES AND COMMENTS

The outcome of the war on religion in France, so far as it affects French prestige in the East, is not such as to bring joy to the average Frenchman. It was all very well to make war upon helpless women, and upon a body of men whose vocation precluded more than passive resistance, but when it comes to lowering the tricolor in the eyes of foreigners it is, to use a homely expression, a horse of another color. And that is the effect which quite legitimately follows upon the atheistic tendencies of recent governmental regimes in the Republic, French prestige abroad has, in the past, been more closely bound-up with the presumed Catholic character of the French nation than a certain type of Frenchman will care to admit. But that it is so a recent event in Asia Minor has demonstrated to a certainty. In the light of it the French Protectorate over Christian missions would seem to be a thing of the past.

IT IS INTERESTING to recall that the first blow to this Protectorate was dealt by an American religious. Shortly after his election as General of the Minor Conventuals, Father Dominic Certain went to Constantinople, and as certain disturbances had occurred there gravely affecting his order, and despite repeated representations, been long neglected by the French authorities, he immediately called upon the Ambassador to request the exercise of his authority in seeking redress. But the General met with very scant courtesy at the hands of this august French official, and was given clearly to understand that he must exercise his patience still further since it was not convenient to raise the issue just then. Father Dominic, bowing to this decision, quietly withdrew and walking across the street to the Italian Legation formally asked the Marchese Imperiali to assume the protection of his order throughout the Orient. The request was at once complied with, and within half an hour, the Table's Roman correspondent remarks, the thing was done.

THE FRENCH Government, we are further told, was furious over this unexpected turn of affairs, and made every effort by indirect representations to Propaganda, and even to the Holy Father himself, to have the change rescinded. But, as they were politely told, it was too late, and, as a direct result, one body of missionaries after another has transferred the protection of its interests to Italy or Germany, until now, the famous French Protectorate has under its jurisdiction scarcely any but French missions. The latest to pass from beneath its control is the Carmelite Mission in Syria, which, in the last week of July, was formerly transferred to the protection of Italy. The action of France in appealing to the Vatican in the matter of the Minor Conventuals was in the light of recent events at home an object lesson in effrontery.

SPEARING OF MISSIONS, we publish in this issue a communication from Father John Fraser of Ningpo, China, with respect to his work in furthering the interests of his mission in Ireland. Since leaving his diocese, Father Fraser has made a prolonged sojourn in the United States and Canada; has visited Rome and had a private audience with the Holy Father; spent some time in England and Scotland, and in Ireland has had good success in procuring volunteers for the work in China. We have had occasion frequently to refer to Father Fraser, and to his labours in the Celestial Empire. While yet a student of the Propaganda he offered himself to the Vicar Apostolic of Peking, and shortly after ordination entered upon the duties of his chosen office. There he has met with signal success, and, at the instance of his Bishop, has now come to America and Europe on a two years' furlough to solicit help for the Chinese mission. The most important result of his visit is the foundation of a Seminary for foreign missions in New York. It is still undecided whether Father Fraser shall remain in New York to preside over this Seminary, or return to China to resume his work there. But in either event, his visit cannot but result in a great impetus to the missionary spirit on this continent. Among recent recruits at Wei-hai-wai, it is gratifying to note, is Father Eusebe Meunier of Montreal.

IN THE MUSEUMS of England no exhibits attract more attention or are more worthy of study than relics of the Roman occupation of Britain. These, as may be supposed, are not any too numerous, but such as exist have an interest all their own. One of the most remarkable was an exhibition at Sheperd's Bush, near London, during the Coronation. The Roman legions carried two metal standards, which were regarded as so sacred, that none were surrendered