

that day. It was the exposition of the relics in the abbey of Hierre which occasioned the concourse of people there and the consequent establishment of the fair on its festival. The dedication of the church of St. Remi, in Rheims, is still commemorated by an annual fair on the 1st of October. In the year 1486 the monks of St. Germain-des-Prés, at Paris, had the privilege of holding a fair near the abbey; so had also the abbey of St. Laurent. This was the Parisian festivity. Every day during the fair, mass used to be said in a chapel in the end of one of the halls or booths. There was also a fair in the open place opposite the west front of Notre Dame; another within the walls of the temple on the festival of St. Simon and St. Jude; another on the festival of St. Clare, before the Abbey of St. Victor; and generally there used to be a fair before each church on the festival of its patron saint.

In England the history of fairs proves the practice to have been the same as in other countries. When the first mass was sung in Salisbury cathedral, after its erection on the new site, king Henry III. gave a charter to the church, granting, among other privileges, the liberty of an annual fair of eight days, from the vigil to the octave of the Assumption inclusive, for the benefit of the church. The priory of St. Bartholomew, in London, had the privilege from the kings of England, of holding an annual fair on its festival.—*Mores Catholicæ.*

(From the *London Tablet.*)

CHINA.

THE CATHOLIC BISHOP OF NANKIN.—A letter from a private soldier of Her Majesty's 55th Regiment, dated Chusan, May 20, 1843, and addressed to the most Rev. the Archbishop of Bengal, says:—"We praise and give thanks to

God for his great kindness in sending three missionaries, who arrived in May, 1842. One remained in the city of Ninghai, and the other two proceeded to join the brethren at Nankin and arrived there just at the time our fleet and army entered the great Yang Tse Kiang. There are a great number of Christians in Nankin with a bishop and several priests, but it is to be lamented that they are so much exposed to persecution by the officials and mandarins of the country. Were it not for that, China would in a short time be the greatest Christian country in the world. A bishop arrived here about a month ago; at the time of his arrival, the major-general commanding was formally dressed upwards of two hours waiting for him. His lordship wore the dress of a Chinaman, with long beard, and the plaiting of hair down the back. The Sunday following he came to chapel and celebrated mass, and appeared highly pleased at seeing the number of communicants of Europeans, Sepoys, and Chinamen, a considerable number of the 2d Madras Native Infantry here stationed being Roman Catholics. After prayers, the priest requested the soldiery not to pay any compliment to the bishop during his stay in or about the city, as it might be the means of bringing his lordship to the notice of the mandarins when in the interior of the country, where he was then about to repair.—[Bengal Catholic Herald.]

CLAIMANTS TO THE CROWN OF MARTYRDOM—MISSIONARIES FOR CHINA, COCHIN CHINA AND COREA.—The Madras Catholic Expositor, says the French ship *Le Laborieux*, touched at Singapore, on the 19th of August, with six missionary priests; the Rev. Messrs. Favre and Martin, for the Chinese College at Penang; the Rev. Messrs. Sollier and Degoust, for Cochin China, and the Rev. Mr. Venault, who is to learn at Macao his ultimate destination. *Le Laborieux* had left two other priests at Pondicherry, where the *Cleopatra* was expected with Messrs. Titaud and Foreet, who, as well as four other priests, are also destined for China.

Letters from China state that two French priests have proceeded to the frontiers of Corea to take the place of their martyred brethren; one is to be consecrated Bishop by Monseigneur Reldes, V.A. of Leest. Three French priests have embarked for China and Cochin China. "*Sanguis martyrum, semen Christianorum.*"—[Bengal Catholic Herald, Sept. 2.]

In January, 1843, Bishop Castro, at Pekin, received intelligence from Corea, that towards the close of the year 1839, Bishop Imbert, the Rev. Messrs. Chastan and Mauban, with seventy Christians, were beheaded, and 180 Christians