

CHINA.—Condition of the Church in the Celestial Empire.—Monsignor Favier, Vicar-Apostolic of Peking, is expected shortly at Rome. Thanks to his tact, Pontifical diplomacy, and the efforts of M. Pichon, French Minister at Peking, the condition of the Catholic mission in the Celestial Empire is highly satisfactory.

ENGLAND.—Beginning the New Year well.—Midnight Mass was celebrated in all the Catholic churches in London in connection with the new year, and the congregations were everywhere large, the majority, and, in some instances, all receiving Holy Communion, which, by special concession was administered to the faithful on this occasion. Cardinal Vaughan attended the pro-Cathedral, Kensington. At St. George's Cathedral Bishop Bourne assisted at the service. Canon Murnane preached at the Church of the Sacred Heart at Camberwell. It is to be hoped (says the *New Era*) that a new year begun so holily by the Catholic world will be specially blessed and that the new century, which is about to dawn, will witness still greater advances in the progress of Catholicity than the memorable century which is closing and which has been marked by two such notable events as Emancipation and the restoration of the English and Scotch hierarchies and the Tractarian and Romeward movements.

Overlooking the Bristol Channel.—The Church of the Immaculate Conception, Clevedon, is perched on a cliff and overlooks the Bristol Channel. Catholic mariners, passing up and down the Channel, are able, even at a great distance by means of telescopic advantages, to see the statue of Our Lady Star of the Sea, which occupies a niche in the front of the Church of the Immaculate Conception, and which looks down on all passers by as well as all the mariners up and down the Bristol Channel. The Franciscans here are doing a noble work for God and souls. It was in 1880 that these Fathers, expelled from France, their native land, turned their back on their own ungrateful shores and crossed over to enjoy some of England's liberty. Clevedon was one of the places they settled in and they are now flourishing here. They also have fine friaries at Ascot (Berks) and Woodford Green (Essex).

Destruction of a Church at Cardiff.—The Church of the Holy Cross, Cardiff, was practically destroyed by fire on Thursday afternoon, December 28, the outbreak being attributed to the heating apparatus. The organ, which was ruined, was valued at £500, and the church itself cost about £1,300 to build.

Death of a Venerable Priest.—The death is reported of the Rev. A. Cruickshank, D.D., the sad event taking place on January 4 at St. Bernard's Abbey, Leicestershire. In early life Father Cruickshank was brought up and educated as a Protestant, like all his family. He was sent to Rugby School, and passed with distinction through its course of studies. As an earnest and thoughtful student of the religious controversy of the day he became a Catholic soon after the establishment of the Hierarchy. After his reception into the Church he went to the English College, Rome, to study for the priesthood. After a distinguished career in the theological schools at Rome he was ordained priest, and was appointed Vice-Rector of the Collegio Pio, which Pius IX. had founded for converts. After a few years in that office he went to England and was appointed on the staff of Warwick street Church, London. The harassing duties of a priest on the mission in those days did not suit his somewhat delicate constitution, and after a time he went to reside at the Abbey of Mount St. Bernard, Leicestershire, where he dwelt for nearly quarter of a century.

A Venerable Priest.—A correspondent of the *London Tablet* writes: "It may interest your readers to know that the Rev. Dr. Rymer does not stand alone as the representative of the clergy of the old London District. There is living at Newport, Isle of Wight, the nephew of the Rev. Joseph Hunt, by whose efforts St. Mary's, Moorfields, was built—the Rev. Joseph Bowyer, who was born in 1817 and ordained priest September 29, 1839, by the saintly Bishop Griffiths. I think he must be the oldest representative of the clergy of the old London District."

FRANCE.—Ordinations of ex-Military Officers.—Three ex-Infantry officers who had passed through the famous military College of St. Cyr, the French Sandhurst, were ordained deacons at St. Sulpice recently by his Eminence Cardinal Richard. They are the Comte de Miremont-Pargués, M. de Boi-mareuil, and M. Quillet. The eldest son of General Feneil, Governor of La Flée in the Alsace, one of the strongly fortified towns of France, also received deacon's orders. Minor orders were conferred in the chapel of the Seminary, the principal ordinations taking place in the Church of St. Sulpice. The church was thronged on the occasion with friends and relatives of the students, many others, including leading Catholics, attending the imposing ceremonies which gave 33 new priests and 58 deacons to the Church in France and elsewhere.

An alarming incident.—The Christmas functions in the cathedral at Meaux were suddenly interrupted by an alarming incident. Mgr. de Brécy, the Bishop, who was about to address the vast congregation on the subject of a monument to his illustrious predecessor Bossuet, suddenly fell from his throne in an apoplectic fit. He was carried to his episcopal palace, and according to the latest news, has recovered consciousness.

GERMANY.—Prince Max of Saxony.—Prince Max of Saxony, who is a priest (says a Berlin correspondent) has been appointed by Liberal papers to every vacant episcopal See. He was lately made Bishop of Metz and Mayence, and Archbishop of Cologne. The Prince himself desires to live and work quietly among his Catholic toilers at Nuremberg. One of the most prominent and respected Catholic prelates of the German Empire said lately, as to these appointments of the Prince: "Prince Max is doing much greater and more splendid work for the Catholic cause as a simple labouring-priest at Nuremberg than he would do

as Archbishop of Cologne." Two of the Prince's ancestors have been bishops of Germany and Austria. One of them was Prince Clemens Wenceslaus, who was Bishop of Freising, Augsburg, Ratisbon, and Elector of Treves. The four dioceses over which he ruled as an excellent Bishop and regent, covered an area larger than the kingdom of Saxony.

The Catholic Press in Fatherland.—At the awakening of Catholic life and activity and Germany, the Catholics of the Fatherland were represented by three papers. Now the number has swollen to over 300. The power of the Press is generally appreciated. It is held that wherever error, heresy, and false reasoning find a way, so can truth, dogma and equity. Catholic journalists are banded together in a society under the patronage of St. Augustine. They have frequent conventions to discuss and decide upon one common programme by which close contact between the Catholic Press and the Catholic people may be assured and maintained.

SCOTLAND.—The Archdiocese of Edinburgh.—In the year 1880 there were in the Archdiocese of Edinburgh and in the four suffragan Sees of Aberdeen, Dunkeld, Galloway, Argyll and The Isles, 162 priests, 307 churches, chapels, and stations, and a Catholic population of 110,000; in 1899 the numbers were:—priests, 233; churches, etc., 369; Catholic population, 133,400.

SOUTH AFRICA.—Missionaries for Rhodesia.—The Very Rev. Father Sykes, S.J., Prefect Apostolic of the Zambesi left Southampton, on February 3, for South Africa. He took with him a party of lay brothers. After a short stay in one of the Jesuit houses in Cape Colony, Father Sykes hopes to get to Rhodesia and Bulawayo by Beira.

THE PHILIPPINES.—Liberation of Clergy.—The Spanish Minister of Foreign Affairs has received a telegram from the Spanish Consul at Manila, announcing that the steamer *Uranus* has arrived there from the island of Panay, having on board the Bishop of Wega, 117 monks and priests, five officers, and 115 civilians, who have been liberated.

UNITED STATES.—Honouring Archbishop Ireland.—The Commercial Club of St. Paul recently gave a reception in honour of Archbishop Ireland. Rarely, if ever, has there been such a gathering in St. Paul: all the representative citizens and many leading inhabitants of the State came together to do honour to Archbishop Ireland as the representative of all that is best and greatest in American citizenship. Among those present were the Anglican Bishop (Dr. Gilbert), the Mayor, two Judges, and the Senator for the district, all of whom were members of the reception committee. Several speeches were made in which the Archbishop was eulogised in glowing language: and it was pointed out that he had made the City of St. Paul known throughout the whole world. Bishop Gilbert's speech was as cordial as any. He said, in the course of it, that he came to pay a tribute of affection, admiration, and honour to one whose noble life, splendid achievements, and exalted patriotism had been an inspiration and guide to him as it had been to all. Everywhere he went he had found the name of Archbishop Ireland known, honoured, respected and loved. Archbishop Ireland, who was deeply moved by the speeches and by the extraordinary enthusiasm with which he was greeted, said in the course of his reply: "As my friends and fellow-citizens you greet me; as your friend and fellow-citizen I thank you. I am deeply moved by the words addressed to me in the name of so many citizens of St. Paul and Minnesota. Not to appreciate the value of this evening's manifestation, not to experience from it the thrill of joyous gratitude would argue that mine is not a mind to apprehend nobility and generosity of thought and action in fellow-man; that mine is not a heart to soften beneath the warmth of kindness, to vibrate in response to the touch of disinterested friendship. I have ardently loved my city, my state, my country. I have always deemed it my urgent duty to do whatever was possible for the benefit of my fellow citizens, without distinction of race or creed. The minister of a Church whose principles are for me inviolable, to the spiritual welfare of whose children I am pledged by my ordination vows, I have never believed that I must not see in men outside the ranks of that Church, my fellow-men and brothers. His Grace then went on to say that for him humanity was the mark of man's brotherhood, and to its remotest frontiers humanity received his love. While his primary field of work was the strictly spiritual, yet he held that his field was likewise in the whole range of human interests moral, intellectual, social, and even material. To his mind religion embraced the whole man. As a bishop of the Catholic Church and the sternest upholder of her teachings, he was greeted by fellow-citizens, most of whom were non-Catholics. This showed that they had all learned the great lessons of practical Christian charity and of practical American citizenship. While each one held fast in his own conscience to what he believed to be the truth, he respected the consciences of others whom God, not man, should judge. They sincerely loved one another in the brotherhood of man under the fatherhood of the great God. Faithful to the letter and spirit of the American Constitution, they admitted and proclaimed equal civil, political, and social rights for all American citizens. In no other city in America was there less evidence of religious strife or dissension than in the city of St. Paul. His visit to Europe convinced him that for the whole people there was more social liberty, greater extension of social and political rights, richer rewards for industry, more fruitful opportunities for talent in America than in any other country of the world. They should be the most satisfied of peoples. Unless they frittered away their opportunities America was sure to become a great nation, and the opening of the twentieth century would be for her the opening of an era of prosperity such as she had never before dreamt of, such as no other nation might hope to attain."