

THE OLD CATHOLICS.

FOR a religious movement started less than thirty years ago, in the face of seemingly overwhelming difficulties and disadvantages, in itself of an unattractive kind, owing to the few temporal inducements it could offer, and its demands upon self-renouncement and self-denial, pronounced "dead" over and over again by its enemies, "ground to very small powder," indeed, interred with shouts of triumph, it must be allowed that *Old Catholicism* ends the century in a remarkably healthy condition. Roughly speaking, its adherents number 500,000 souls; it is firmly established in Germany, Switzerland, Austria, Holland, Belgium, France, Italy and the United States, and is accepted by both the Greek and the Russian Churches as a pure and lively branch of the Church Catholic. It is governed by six bishops, signatories of the Utrecht convention, and three bishops elect, who await the formalities of consecration. In Holland it reckons twenty-three parishes, with a theological seminary at Amersfoort; in Germany ninety-three parishes and associations, with a second theological seminary; in Switzerland fifty parishes, served by fifty-nine ecclesiastics, and with a third theological seminary; in Austria twenty-three parishes, and some fifteen thousand adherents; while Bishop Koslowski, in his Polish diocese of Chicago, rules 40,000 souls. A mass of subsidiary figures, from Italy, Bohemia, Illinois, etc., all bearing testimony to the steady progress of the movement, may be advantageously studied in the annual *Alt-katholisches Volksblatt*, published at Bonn. The literary activity of the movement is represented by the excellent *Revue Internationale de Theologie*, appearing quarterly, and containing articles in German, French and English, by four periodicals in Germany, three in Switzerland, two in Italy, one in Holland, one in France and one in Chicago.—*The Anglican Church Magazine*.

THE Council for Service Abroad, appointed by the United Boards of Missions of the Provinces of Canterbury and York, recognizing the greatness of the opportunity which will be offered by the Church of extending and establishing Christ's Kingdom in South Africa as soon as the present war is over, have invited clergy who have had some experience of work in the home Church to enroll their names for service in that country, either for a term of years or for an indefinite time. Such enrollment will be held by the Council to carry with it a quasi pledge on the part of those enrolling themselves to respond to any call which may be duly made upon them to serve in South Africa as soon as the door is opened.

CHURCH WORK IN NORTHWEST AUSTRALIA.

WE have received an interesting letter from the Rev. Herbert Pitts, of Roebourne, northwest Australia. He says that Roebourne is the metropolis of the northwest, and is distant by sea from Perth—the chief town of the colony—about a thousand miles. That means that he is separated from his cathedral city by a stretch of country almost as wide as that which separates London from St. Petersburg. The nearest railway station is at Geraldton, about 720 miles away. The area commonly known as the "Nor'-wes" comprises about one-third of the colony, or rather more than 300,000 square miles; there is one ecclesiastical building—Roebourne Parish Church—and within it two priests are working, Mr. Pitts at Roebourne, and the Rev. W. T. Pigrum at Broome, the headquarters of the pearling industry. With the exception of the Roman monastery at Beagle Bay, and two small (R.C.) mission churches at Cossack and Broome respectively, Roebourne Church is the only ecclesiastical building in the northwest, the only Church making any permanent provision for the religious needs of the community. The majority of the settlers are engaged in pastoral pursuits, and as the average area of a pastoral lease is about 350,000 acres, the population is not large. On few stations are there more than six whites, native labor being the rule. The population of Roebourne (including Asiatics) is about 300, of whom about a fourth are Anglicans. The Nonconformists, however, attend Church fairly regularly. At Cossack, its port (about eight miles north), are about 100 whites, of whom about fifty are Roman Catholics. At Roebourne a Sunday School has been opened with about twenty scholars. The average attendance at the services is about twenty-five in the morning and from thirty to thirty-five in the evening, not quite so good a proportion as at Cossack, but still a satisfactory one. In the Marble Bar and Nullagine district, about 250 miles inland from Roebourne, nearly 2,000 souls are engaged in gold-mining. Absolutely nothing is being done among them, but it is hoped that before very long a mission will have been started there.

At present the Bishop has not a man to send. There are (says Mr. Pitts) some terrible scamps among them, as in every community, but many of these miners are the best hearted fellows in the world, and have true "grit" in them. Generous to a fault, many of them would part with their last sixpence to help a "mate." "The people," (adds Mr. Pitts) "here are very generous and set a good example to all at