

Varia.

Catholic Reform Abroad.

FRANCE.—Some time ago it was reported that the Petite Eglise in France, an account of which appeared a year or two ago, was about to make up its differences with the Church of Rome. Leo XIII wrote an appeal to them to return into the bosom of the Roman Church. They have, however, preferred to place themselves under the Bishops of the old Catholic Church in Holland, which, as our readers have already been informed, has taken over Pere Hyacinthe's work at Paris. Last June a conference took place at Paris between the old Catholic Archbishop of Utrecht and six representatives of the Petite Eglise, coming from Dauphine, Champagne, Languedoc, and Normandy. Resolutions were passed (says the *Labaro* for February) for the organization of the scattered members of the Petite Eglise, for the spread of its principles, the diffusion of religious books, the holding of conferences at suitable centres, and the diffusion of the Scriptures in the vernacular. The Petite Eglise, as has already been stated, has had neither priest nor church for years—in fact, from the time when its Bishops and priests had one by one died out. It is strange that even now one resolution passed at the Conference forbade the priests about to be ordained to wear their clerical garb, except when engaged in official acts. A few days ago the Abbe Volet, of the old Catholic Church at Paris, held a conference at Reaumont (Isere). M. Canier, old Catholic cure of Geneva, was also present, and a priest is about to be sent to minister to the members of the Church scattered round Lyons, who number, it is said, some 500 souls.

ITALY—Count Campello's movement still makes progress in spite of the fact that his banner of reform was raised first at an obscure Italian village, and that even yet no attempt has been made to gather a congregation in any of the larger towns or cities. In 1888 he had three centres. Two years ago he had five. Now he has eleven. In 1888 he had two priests working for him. Now he has six. Signor Janni has just opened a new mission room at Oneglia, on the Riviera. The first meeting, which took place on February 17th, was well attended.

GERMANY.—Bishop Weber has just received two young Roman Catholic priests into the number of his clergy. They have studied awhile in the old Catholic faculty of Theology at Bonn, and have been appointed, the one to Constance and the other to Berlin.

The recent gift of £20,000 to the C. M. S., of which so much has been made in the press is not a benefaction for immediate use. The fund is to be invested, and the interest alone will be available year by year. Thus the immediate increase of the society's income is comparatively small, more especially as this gift is taking the place of an annual subscription of £250.

The Easter Birth.

Again the flower-shoot cleaves the clod,
Again the grass-spear greens the sod;
Again buds dot the willow-rod.

The sap released within the tree
Is like a prisoned bird set free,
And mounteth upward buoyantly.

Once more at purple evening-dream
The tender-voiced, enamored stream
Unto the rush renews its theme.

How packed with meaning this new birth
Of all the growing things of earth—
Life springing after death and dearth.

Thou, soul, that still dost darkly grope,
Hath not this, in its vernal scope,
Some radiant resurrection hope?

The Church of England missionaries in North China have lately completed the printing of a Chinese Prayer Book.

The English Bible Society recently received an order for a large number of Bibles in the Luganda language. The instructions accompanying the order were that the volumes should be exactly three inches broad and three inches thick. Curious to know why these dimensions should be given, the officers of the Society have discovered that the special shape is to enable the owner of the book to fit it into one of Huntley & Palmer's three-pound biscuit tins, leaving room at the side for the "Oxford's Helps to the Study of the Bible," and at the end for a Prayer Book and Hymnal. These tin boxes are now plentiful in Luganda, since so many English people visit the country, and they protect the books from white ants.

A well-known clergyman of the Church in the United States, in an article under the title "Are there not some things to be learned from our Christian brethren?" makes the following remarks on the subject of Church papers, which show that American Churchmen are as remiss as their British brethren in this respect: "The religious newspaper is one of the strongest of the helps used by our brethren. It is not easy to learn what proportion, say of the Methodists, take such a paper; but it is far larger than with us. Our people are intelligent, but they do not read Church papers with great eagerness. Why not? It is hard to say. . . . Though we are a reading people, still it is true our Church folk read very little about their own Church. . . . There is scarcely any one agency that would be so helpful in promoting an interest in all branches of Church work as the distribution of a good Church paper in every family in every parish. The Methodist minister, when he visits a new family, asks, "Do you take a denominational paper?" If they do not, he then and there tries to induce them to subscribe for it."