

that King Edward's voice is said to have barely risen above a mutter when he made the declaration on the last occasion upon which, we hope, it ever will be made.

'If the Roman Catholics were not allowed to celebrate Mass in the British dominions, as was of course the case at one time, then there would be some consistency in the King's declaration; but if, as we do, we leave them perfectly free to carry out their own forms and ideas of worship, and not only this, but if these very same forms and ideas of worship, if the Mass and the invocation of Saints, are tolerated in the Church of England itself, surely we are only straining at a gnat while we are swallowing a camel if we object to the King being excused from calling them names.'

That is admirable and we commend it to the favorable notice of our Anglican friends throughout this Colony.

RETURNING TO THE FOLD.

The *St. Louis Church Progress* reports the reception into the Church of Mr. William A. Hobbs, a well-known journalist and proprietor of the local 'Register,' on his deathbed.

Mr. and Mrs. Lucas-Shadwell have been received into the Church by Mgr. Merry Del Val in the private chapel of a convent at Rome. Mr. Lucas-Shadwell was for some time member of Parliament for Hastings and is a Justice of the Peace and Deputy Lieutenant for the County of Sussex.

A report (says the *Brisbane Age*) has been current during the last two or three days that the Rev. P. G. Howes, one of the clergymen in Rockhampton, of the Church of England, was about to join the Roman Catholic Church. The report has been confirmed. Mr. Howes arrived in Brisbane the other day and accepted an assistant mastership at the Christian Brothers' College, Nudgee. Mr. Howes, B.A., Keble College, Oxford, was ordained in 1898 by the Bishop of Ely. He was curate at Huntingdon till 1899 when he was appointed curate of St. Saviour's, Croydon, but the same year he resigned that office on his acceptance of the position of curate of the Anglican Church at Longreach. He served there for some time, and then was appointed to Rockhampton where he had served since.

Mr. Edward McFarlane, proprietor and owner of the Royal Hawaiian Hotel, Honolulu, Hawaiian Islands, died in the Auditorium Hotel, Chicago, recently. Mr. McFarlane and his brother, Frederick, a man also of great wealth and influence, were in Honolulu during the mission given by the Jesuit missionaries, Fathers Boorman and Magevney, of Chicago, and became deeply interested in the doctrines of the Catholic Church. Frederick was at once received into the Church. Within a month Edward married a Catholic lady of California and started on his wedding tour to Europe. A few days after reaching Chicago, Mr. McFarlane was taken ill with pleuro-pneumonia and sent for Father Boorman, who had arrived before him. The priest hastened to his bedside and finding him perfectly disposed received him into the Catholic Church and gave him the last sacraments.

The recent death (says the *Boston Sacred Heart Review*) should not pass unnoticed of the Rev. Henry Irwin, M.A., Oxon., a Church of England minister in the far West, familiarly known as 'Father Pat,' an itinerant missionary, who was received into the Catholic Church before his death. A priest relates the following anecdote illustrative of his goodness of heart: 'On one occasion he walked nearly forty miles to reach a telephone, to call me to the bedside of a dying Catholic miner, though the dying man did not himself ask for the consolations of his religion. After leaving the sick man, I met "Father Pat," and his joy was almost boundless when I told him I was in time to give all the last sacraments.'

The Rev. Rudolf Altschul, formerly a minister of the Reformed Episcopal Church, was recently received into the Catholic Church with his wife and five children, in the Church of St. Paul the Apostle, New York. Mr. Altschul and his wife are middle-aged. Their children, three girls and two boys, range in age from 22 to eight years. Mr. Altschul moved a short time ago to New York from Philadelphia. Since going there he had devoted his time to lecturing, literary work, and preparation for entrance into the Catholic Church. The entire family were instructed at the same time. Mr. Altschul, in reply to a newspaper representative, said that he had studied the question for a number of years before he made up his mind to abandon the Reformed Episcopal Church. Finally, he said, he called upon Archbishop Corrigan, who gave him a letter to the Paulist Fathers. He and his family were under instruction for a number of weeks. Speaking of the cause that led him to become a Catholic, he said: 'I found indifferentism in the Protestant Church and a great disregard for the sacred truths of Christianity. I also became satisfied that the Church of Christ can be ruled by only one visible head.'

Writing in reply to a letter sent by a Wesleyan minister to an English paper Mr. Frank Banfield, M.A. (Oxon), says:—'The English Catholics in the United Kingdom in 1802 probably did not number 100,000. Since 1840 or thereabouts something approaching half a million of English people have come into the Church as converts, and they have married, many of them, and multiplied. Now, for a long time past, the Church has received about 10,000 converts a year. Many of them have been men of known reputation for talent and integrity. I will in this connection content myself with mentioning Newman, Manning, Faber, Pugin, Ripon, Coventry, Patmore, Bute, De Lisle, De Vere, and so on. I am a convert myself, and I have a very

large acquaintance, both Protestant and Catholic, but especially Catholic. I know personally many converts. Speaking as a man of the world, my impression is that, taking our converts as a whole, they are about the average Englishman in ability, as they most distinctly are in earnestness, force of character, and religious knowledge. Such men and women exercise influence. . . . There is, in fact, a large non-Catholic population whose sympathies are with the Church, a population which is growing, a population much more sympathetic than some nominally Catholic populations.

No Catholic in the hour of death desires to become a Protestant, but the number of English non-Catholics who at that dread moment seek the harborage of the Catholic Church is great as our priests know well.

The Church in Italy.

MR. WILLIAM P. ANDREWS, fresh from a visit to Italy (says the *Boston Pilot*) writes in an esteemed Unitarian contemporary on 'The Church in Italy.' He says:—'Protestantism, which plays such a great part in our own civilisation, makes very little progress in sunny Italy. The Italian can only be reached through the depths of his warm, emotional nature, and the cooler, intellectual appeal of Protestantism is there a seed that falls upon rather barren ground. The Roman Church, with its splendid ceremonies, the refuge of its always open churches, where the duchess in her diamonds and laces and the poor old fruit-vendor with her basket side by side may find a quiet haven amid the turmoil of daily life, its minute interest in the daily affairs of all its members touches the Italian heart much more closely. Every holiday, for instance—and there are many in Italy, 18 of which are legally recognised—is really what its name suggests, a holy day. The Church instructs the communicant from his earliest youth in the meaning of its observance, the significance of the saintly life, or the Divine event which the celebration of the day would commemorate. It is the Church which inaugurates and prepares the great procession through the streets of the town, the flowers and fireworks with which the joyful occasion is celebrated. Its appeal is always to the joyful side of his nature. He is made to feel that all his joys spring from his religion, and every glad day is thus bound up in his thought with some religious observance. "Worship the Lord with joy" is an idea which the Church is forever inculcating.

'It is quite true that where, as in Pisa, the Church has lost its hold on the people, they have become much less happy and much less moral. The Church enters very closely into all the relations of life, and certainly has a tendency to keep sacred all that we value as

'The Sanctities of the Home.

The Church is doing a great work in helping the peasants by means of village banks and other co-operative institutions established under its auspices in the rural districts, to become thrifty and well-to-do, and to better develop the agricultural resources of the country. Of the village banks to aid the small agriculturists recently established in rural communities, eight hundred are Catholic institutions, set up by the Church to aid their poorer parishioners; and only one hundred and twenty-five have been established on an unsectarian basis. These banks have been of very great service, and have done a great work in helping the poor farmers. It has also taught them the advantage of co-operation and co-operative dairies, insurance societies, co-operative trade unions, and co-operative societies for the care of the sick and the old; and funeral expenses have proved everywhere a great aid in ameliorating the condition of the very poor. Through its dispossessed nuns and monks the Church is doing a very valuable educational work. Its parochial schools for the younger children are decidedly

'The Best of their Class in Italy.

The children are taught the things that will be most valuable in the daily lives that they are likely to follow. They are taught to read and write extremely well. A pupil of these schools but ten years old will write a personal letter, admirably expressed, and generally in a very good hand. They also learn the simpler forms of arithmetic, and keep household accounts very well. No attention is given to the merely ornamental branches of education, which are taught in our own public schools; but they are very carefully instructed in all that goes to make them useful in the household. The little girls are, for instance, taught how to cook and care for the kitchen by the actual practice of cooking their own mid-day meal, which the scholars prepare and eat in the school building. They are also taught all the varieties of the art of sewing, from the simplest stitching to the most elaborate embroidery, and many other things that tend toward the happiness of home and State.

'The little boys are also given a great deal of valuable practical instruction, and come out, on the whole, better fitted for the work in life they are likely to do than many children who have gone through a more highly intellectual process of training.

The French-Canadian, like the Italian, who has preserved faith in the Church, is taught to believe that it is a religious duty to bring as many Catholics into the world as it is possible to do.

'This is the First Great Duty to the Race

and to the Church, before which all other interests must be regarded as secondary and of very minor importance. It is very noticeable that in Italy and in Canada, where alone the Church has retained its domination over those branches of the Latin race, the families of children are from fifteen to twenty-five in number.

'An admirable article by a careful English observer of statistics, Sir Robert Griffo, in the 'Popular Science Monthly' for December last, has called attention to the fact that elsewhere the calculated