

The Catholic World.

UNITED STATES.—Disgraceful Bigotry.—Two cases of outrageous and shameful bigotry are reported in our American exchanges just to hand. Writing in the New York *Freeman's Journal* a correspondent from Rochester, N.Y., says there is great indignation among the Catholics of Corning over a decision just received from the Superintendent of Public Instruction Skinner, declaring that the Sisters of Mercy in St. Mary's School, one of the public schools in the city, must abandon their religious garb during school hours, or that the school must be closed. The Superintendent holds that the wearing of a distinctive garb by teachers in the public schools during school hours, and while teaching therein, constitutes a sectarian influence. The effort to oust the Sisters of Mercy from the public schools has been in progress for some time, and at school elections several efforts to defeat the present members of the Board have failed. The Catholics declare that the A.P.A. is responsible for the agitation, and feeling is running very high. The other ebullition of bigotry is reported as having occurred at Roosevelt Hospital in New York. Father Hughes, of the Church of the Passionist Fathers, had been summoned to the death-bed of a young man in the hospital. Father Hughes thus describes what took place: "When I reached Ward No. 2, the medical ward, I asked a nurse if she would please place a screen around a cot of the sick man. She refused. I insisted, and an orderly finally brought a screen. I was busy with the Holy Oils, when the orderly told me I must go. I replied I would not go; that I was not disturbing any one, and that he must be gentlemanly. Dr. Peabody, the attending physician of the ward, had entered and walked down to the Fifty-eight street end of the ward. The orderly approached from the group of physicians, at the far end. 'You will have to go,' said he. 'I will not go,' said I. Then down came the screen before I had administered communion, given extreme unction or granted the last indulgence. The orderly walked to the door, opened it, and with his hand upon the knob, stood waiting for me to leave. I was practically put out of the ward. When I returned to the church we held a meeting to decide upon some course of action. Then Father Young, a clergyman 70 years of age, told us how he had been insulted in the hospital again and again. In fact, the Rev. Father Casserly, who died more than a year ago, used to say he was only just tolerated in the hospital. For twenty-nine years the Paulist Fathers have been administering to the patients of Roosevelt Hospital. I have been going there eleven years myself. We are called night and day. Never a cent for the support of the church of the Paulist Fathers has come from the hospital. They never mention us in their reports. For the last five years I have often been treated badly. They have gradually weeded out their Catholic nurses. If the recommendation of a nurse happens to have the signature of a Catholic priest she is not considered. We are not permitted to go from cot to cot, although Protestant clergymen are allowed there. As a matter of fact, Roosevelt Hospital was built with money that formerly belonged to a Catholic, the late Roosevelt Bailey of Baltimore. Two-thirds of its patients are Catholics." The only excuse which the Superintendent of the hospital was able to offer for such a scene was that it is the practice at the Roosevelt Hospital when the doctor of the attending staff makes his daily rounds that all visitors shall be requested to leave the ward until he has finished his rounds.

Still they come.—Judging by the ever-increasing stream of converts into the Church, the "Romeward movement," which is so marked a feature of our time, so far from having spent its strength, is only just beginning to make its influence felt. The American correspondent of the *London Tablet* gives the following list of recent converts:—Mr. A. Oakley Hall and Mrs. Hall have been received at the Church of the Passionist Fathers in New York by Father G. M. Searle. Mr. Hall was originally baptised in the Murray street Presbyterian Church, and brought up as a Presbyterian. Mrs. Hall was an Episcopalian. Mr. Hall's three terms as Mayor of New York were in the seventies. He acted as London correspondent of the *New York Herald* from 1883 to 1888. He was London correspondent of the *New York Journal* during 1890 and 1891. Mrs. Mary Utley Robbins, widow of Judge Chillon Robbins, who was Judge of the Court of Common Pleas at Freehold, N.J., has formally renounced the creed of the Episcopal Church and received Catholic baptism in the Church of Our Lady of Mercy by the Rev. Thomas J. Campbell, S.J., president of St. John's College, Fordham. The Rev. Edward L. Buckley, until recently rector of the fashionable Zabrisck Memorial Church at Newport, R.I., has been converted to the Catholic faith. He left Newport last autumn, resigning his charge with the statement that he had begun to entertain doubts whether the Protestant Episcopal Church was the true Church of God. He intends to study for the priesthood. One of the most notable of recent conversions to the Catholic Church is that of the Rev. George M. P. Bowns, of New York, formerly a minister in the Methodist Episcopal Church. One of his ancestors was a disciple of the founder of Methodism, and was one of the early preachers under him. Others among his relatives have been prominent in the Methodist pulpit for nearly half a century. Mr. Bown's conversion is regarded as a direct result of the recent mission to non-Catholics held in the Church of the Paulist Fathers. Following closely in the footsteps of her friend, Miss Elizabeth M. Gurney Miss Emma Arnold, of 255, West Twenty-third street, a well-known worker in the Episcopal Church in New York, has joined the Catholic Church. She was received by the Rev. F. X. O'Connor, S.J., in the presence of a few friends from New York and Philadelphia.

Why the Church Progresses.—In connection with the above the following tribute to the Catholic Church from the Chicago organ of Methodism is interesting: "The Roman Catholic

Church is growing in all lands because it constantly manifests its interest in the poor. One of the most lovely things in it is its perpetual and universal care for the poor, the sick, the deserted, the hopeless, and the ten-times-over destitute. The Church sends to leper settlements its priests, some of whom become lepers. That is being 'all things to all men' with emphasis. That Church ministers to the plague-stricken. It aids to steady the discontented. That Church is therefore filled to the doors by people who throng its temples and stand up in every foot of space when the pews are filled. When strikes paralyse labour in manufacturing districts that Church sends its agents to aid in solving the conflict, and one of its strong points at this hour is in its growing agency and influence among discontented, striking, and menacing workmen. He who is looking for proofs that Romanism is growing in power in this Republic is mistaken if he confines himself to Rome's increasing political schemes. Nothing promises more for that wild Church than its hold upon the minds of men, women, and children, who believe that capitalists lose human tenderness in proportion as their riches increase."

ENGLAND.—Returning to the Fold.—The Rev. George Hare Patterson, Unitarian Minister, Stanhope street Church, Belfast, has been received into the Catholic Church, by the Rev. John Tohill, administrator, St. Peter's, Belfast. A daughter of Mr. Patterson Gwendolina Josephine, was received into the Church on the same occasion. The Rev. Mr. Patterson has left Belfast for England. Mr. Cyril Augustine Perring, son of the late Rev. A. Perring, Vicar of Norton-by-Daventry, was received into the Church by Father Gilbert Vincent Bull at Spilsby on Holy Thursday. Messrs. Henry Thornley, W. H. Clarks, Cecil Capel, Percy Capel, and W. B. Aspland have also been recently received by Father Bull. The conversion of other prominent people include the names of two, Rev. Hamilton M'Donald and Lady E. Smith.

High Church v. Low Church.—A few weeks ago, as our readers will remember, a cable message appeared in the daily papers describing the action of Mr. John Kensit, who made a public and violent protest during the course of divine service against certain ritualistic practices which were carried out in a London Anglican Church. A few days after the would-be reformer was summoned to appear at the West London Police Court to answer a charge of creating a disturbance in St. Cuthbert's Church. Witnesses were called to give evidence as to his actions during the veneration of the Cross on Good Friday, and although an endeavour was made to exclude that ceremony from the category of divine services, the magistrate decided that Mr. Kensit's action was an offence within the meaning of the Act, and he fined the offender £3, with the alternative of seven days' imprisonment. The matter is not yet settled, however, and vigorous action is likely to be taken by both the great Anglican ecclesiastical organisations. The Church Association (which represents the Low Church party) is to champion the cause of Mr. Kensit, and the English Church Union (the High Church Organisation) undertakes the defence. Two actions are in view—first, Mr. Kensit will appeal to Quarter Sessions against the magistrate's decision in the affair of St. Cuthbert's, and then he will seek a faculty for the removal of "illegal furniture" from St. Ethelburga, Bishopsgate street. In the first case the Church Association will seek to prove that even a noisy protest against a Catholic service in a Protestant church is not a "disturbance" within the meaning of the Act. Mr. Miller, the secretary, gives a dismal account of the depression which exists in Low Church circles in consequence of the toleration extended by the Bishops to the High Church clergy. "The state of the villages," continued Mr. Miller, "is most distressing. We have 11 vans going about the country, and our van colporteurs reports from all parts how the Protestant lady are driven out of their parish churches, and have no way of worshipping unless they go to Dissenting chapels." It appears that the Association has in the past spent £70,000 in ecclesiastical litigation, with the result that 60 ritualistic practices have been legally condemned. Such is the way in which the Anglican brethren "dwell together in unity."

FRANCE.—France and the Conversion of England.—The work of the Archconfraternity for the conversion of England, to which we have so often referred in these columns, is being taken up with great enthusiasm throughout France. Week after week has witnessed the erection in different French towns of this Archconfraternity of intercession for England. The *Semaine Religieuse* of Nantes gives a graphic account of the ceremonies which accompanied the solemn erection of the confraternity in the *grand seminaire* of that town, and which were rendered all the more impressive by the presence of M. Captier, the Superior of the Society of Saint Sulpice, to which the Pope has entrusted this Apostolate of prayer. The college chapel was elaborately decorated for the occasion and Mgr. Rouard, the Bishop of Nantes, presided at the ceremony and made a stirring appeal to the students to enter heartily into the work of the confraternity. Having recalled the labours of Father Ignatius Spencer, M. Olier, Cardinal Wiseman, and Pope Leo XIII., Mgr. Rouard enumerated the several grounds for hope of the conversion of the English people, and exhorted the students to a holy rivalry with the prayers and efforts of the French refugee priests, their predecessors in the vineyard of the diocese of Nantes.

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