

The Catholic World.

AMERICA.—Education.—Cardinal Gibbons, in the *Catholic Mirror*, reports 1,500,000 as being educated in the Catholic schools of the United States at the present time; that 'Missionary Bands' are carrying on work among non-Catholics in seventeen different dioceses, and that '30,000 people are annually received into the Catholic Church in the United States' through conversion.

Ecclesiastical Statistics.—The *Monitor* says that out of 297 American bishops, 92 were born in Ireland, 71 in the United States, 43 in France, 29 in Germany, 15 in Belgium, 10 in Canada, 8 in Italy, 8 in Austria, 7 in Switzerland, 4 in Spain, 3 in England, 2 in Scotland, 2 in Holland, and 1 each in Cuba, Mexico, and the West Indies.

AUSTRIA.—Death of a Cardinal.—The *Catholic Times* says: Cardinal Sembratovicz, Archbishop of Lemberg, was the hundred and twenty-third wearer of the red hat removed by death during Leo XIII.'s papacy. Of the hundred and seventeen cardinals created by the present Pontiff only fifty survive.

ENGLAND.—Benedictine B.A.'s.—Two English Benedictines (says the *Advocate*) have just received the degree of bachelor of arts from Cambridge University, being the first Catholic ecclesiastics to obtain a degree in course from either of the two great English universities since the Reformation. They are much older than the ordinary undergraduates, and took the degree under the new arrangements made for advanced students.

FRANCE.—The Passionists.—The English Passionist Fathers of St. Joseph's Church, avenue Hoche, Paris, have established a high school at 64 rue Jacques-Dulud, near the Bois de Boulogne. The school is intended for the sons of gentlemen preparing for the various professions, as well as for commercial pursuits.

INDIA.—Eucharistic Congress.—The first held in India assembled recently. The *Tablet* says: 'Considering the fewness of priests in India, the large distances which separate them, the consequent difficulty of providing for the spiritual needs of the flock in the absence of the appointed pastor, the poverty of the missionaries to whom travelling is a matter of great expense, one need not be surprised that the attendance at the Congress could not be counted by hundreds. Under the circumstances, we think that the attendance of eight bishops and about sixty priests—sixteen of whom belonging to the Syrian rite came all the way from the Western coast—was very good indeed.

NETHERLANDS.—A Poet-Priest.—The cantata produced at the coronation of the young Queen Wilhelmina, of the Netherlands lately (says *Church Progress*) was composed by Rev. Dr. Schaeppman, a Catholic priest who is considered one of the leading poets and musicians of that country.

CATHOLIC DOCTRINES AND USAGES IN THE CHURCH OF ENGLAND.

THE anti-Ritualistic pot is still boiling fiercely in England. The Kensit party are still urging the campaign and causing vulgar squabbles in churches here and there. The last mail reports some successful prosecutions of the disturbers, and some vigorous action against the new Luther by the Bishop of Bristol. The Rev. F. J. Horsefield, vicar of St. Silas', wrote to the bishop (Dr. Browne) asking: '(1) Did you forbid me to take the chair at a meeting in this diocese at which Mr. Kensit is to speak, and (2) to show my sympathy by my presence on the platform?' The bishop's reply was published in the Bristol papers and in the *Times* of September 9. He does not mince matters, and shows a face as hard as Bessemer steel to Kensit and his party:—'The agitation led by Mr. Kensit,' says Bishop Browne, 'has produced results so shocking that you and I alike shuddered this morning at the mention of them. Their continuance is a disgrace to the forces of the law in this kingdom. It is easy to say that these are the actions of ruffians who are beyond Mr. Kensit's control and go beyond him. As to going beyond him, a prolonged personal experience, as chairman of the East London Church Fund, of the doings of Mr. Kensit and his body-guard make me smile at such an idea. I cannot allow anyone of my clergy to be associated however guilelessly and indirectly, with such abominations as have occurred and will recur under agitation. To make your position clear in the eyes of your friends, I will at your request use language which, but for that request, I should not have used. I forbid you to take the chair or appear on the platform at any public meeting on this kind of question in any diocese at which Mr. Kensit is to speak.'

In connection with this question we have abundant proofs of the extent to which Catholic doctrines and devotional practices are being assimilated by the Church of England. A correspondent of the *London Times*, writing early in September last, asserts that in Great Britain alone there are now more than thirty bishops and over four thousand clergy of the Anglican faith who are helping on the scheme for restoring Papal supremacy, and—as the writer pleases to put it—tyranny.

THE ENGLISH CHURCH UNION

wishes, writes a Mr. Walsh in the *Times*, to restore many things which loyal churchmen think are of a Romanizing character. It appears that members of this Union are exhorted to pray 'that the unspeakable mystery of the altar may be recognised as a Divine Communion, a true sacrifice, a

REAL PRESENCE

demanding a special adoration.' Members are exhorted to pray that the Catholic rule of

FASTING COMMUNIONS

may be better observed—that a more frequent use of

CONFESSIONS

may obtain, and that the anointing of the sick may be rightfully and dutifully restored. Also to pray that all the rites and ceremonies which witness to their union with the

ROMAN CATHOLIC CHURCH

and to the doctrines which they hold in common might be protected and restored.

The writer, who is evidently what he himself calls a loyal Churchman, goes on to affirm that the English Church Union wishes to restore the

SACRIFICE OF THE MASS

and is particularly anxious to secure the attendance of children at the Mass. In support of this assertion the Rev. Mr. Walker is reported to have read a paper at a meeting of the Union held at Birmingham in March last, in which he said: 'Now, the Mass, as everyone knows, is the only service in which the Prayer Book contemplates a sermon, and it is much to be wished that parents and god-parents would themselves bring, and not be content with sending, their children to Mass.'

Every year the English Church Union, Mr. Walsh says, has a

REQUIEM MASS

offered up for its deceased members. The writer breaks off here and pathetically asserts that if there is one thing more than another a loyal churchman dislikes it is a Mass for the dead. He says: 'Our Reformers died at the stake to put down this self-same Mass, which the Church Union loves to restore.'

The Union labours for

CORPORATE RE-UNION

with the Church of Rome, and speaking at Bristol in February '95, Lord Halifax is reported to have called Luther 'a needless and noxious rebel. 'We wish,' said the noble Lord, 'for union with Rome; we wish for nothing so much; but such desire on our part involves nothing inconsistent with a sincere and loyal allegiance to the Anglican Communion. We are convinced on the one hand that there is nothing whatever in the authoritative documents of the English Church, which, apart from traditional glosses of a practical Protestantism, contains nothing irreconcilable with the doctrines of the Church of Rome.'

Another writer to the *Times* of the same date, Mr. Bowen, says: 'I am quite ready to admit that there are cases in which confession is not only beneficial and useful, but may mark a turning point in the spiritual life.'

This writer then proceeds to accuse a book, which he says is called the *Peoples' Mass Book*, published by Browning, of Paternoster Row, of suggesting the custom of sprinkling oneself with water on entering church.

He says that on page 19 of this work is printed in large letters:—

'At the Consecration say:

† Hail True Body of my Lord Jesus Christ!

† Hail True Blood of my Lord Jesus Christ!

Prostrate in lowliest devotion I worship and adore Thee.'

He refers to page 29 of the same work, where is found a

FORM OF CONFESSION,

beginning with 'Father, give me your blessing.' 'Wait in silence for the priest's blessing, and then say 'I confess to Almighty God, to Blessed Mary, and all the saints,' etc.

(The form of confession given *in extenso* is almost identical with that of the Catholic Church.)

Some hymns are also quoted from this work, such as 'Corpus Christi,' 'The Sacred Heart,' 'The Holy Name,' and turning to the end of the manual the writer says he finds a prayer: 'May Holy Mary, the blessed Apostles and saints pray for us.'

A *Catechism for Catholics in England*, by the same publisher, has been brought to light by Mr. Bowen, from whose extracts we gather that it contains an

EXAMINATION OF CONSCIENCE,

which is a *verbatim* copy of that appearing in Catholic prayer books.

The catechism, he says, asks 'What do you mean by forgiveness of sins?' Answer: 'By forgiveness of sins I mean that Christ has given to his priests power to forgive sins in his name.'

Mr. Bowen says: 'Here is a flower from page 19':—

'SAY THE HAIL MARY'

(The prayer is here repeated).

A *Little Treasury for Little Catholics* (same publisher) is said by Mr. Bowen to contain a:

LITANY OF THE SAINTS,

THE SIGN OF THE CROSS,

ROSARY OF B.V.M.,

(enumerating the 15 mysteries).

It has also the following:—

It is the bounden duty of all Christian people, unless prevented by illness or other urgent cause to hear Mass every Sunday and holy day of obligation. When you are prevented from hearing Mass you should make an act of spiritual communion.

The Sultan of Johore on State occasions glitters in diamonds the value of those in his crown and worn upon his person being not less than £2,000,000.