

NOTE AND COMMENT.

A lecture of more than ordinary interest to those who take an interest in Anglican Ritualism, was recently delivered in Preston, England, by the Rev. Father Philip Fletcher, M. A., Oxon., founder of the Guild of Our Lady of Ransom. It was entitled "Reminiscences of Ritualism." He stated that his conception of religion from his earliest recollection up to the time when he was sixteen years of age was a very dismal one.

The service in the parish church (Protestant) was dry, soulless, spiritless, and formal. They had what was called the "three-decker pulpit," the clerk was at the bottom, the reader of the lessons was on the second portion, and the parson or preacher was on the top section. The sermon was considered the principal or vital portion of the service, hence the pulpit was placed right in the middle of the chancel, completely obscuring the altar or Communion table. As a matter of fact, he did not remember ever seeing the Communion table at all. As to doctrine, he had a very vague idea of Jesus Christ. He looked upon him as a historical personage, somewhat after the same fashion as Catholics looked upon David, or Noah and his family. In fact, he knew far more of Old Testament worthies than he did of Our Lord. The Rev. Lecturer then referred to the Ritualists and his first becoming acquainted with a Ritualistic clergyman, the Rev. Mr. Purchase, in his seventeenth year. Mr. Purchase was very advanced, using Mass vestments, practicing Catholic devotions and ritual, using incense and altar lights, etc. He attended service at this gentleman's church, and at once he felt attracted to the bright, spirited, and devotional character of the services. His idea of religion underwent a thorough change. From being bored by religion and the service he began to enjoy the services, and his very conception of religion changed completely and permanently. The first time he heard Gounod's "Messe Solenne" was at this Ritualistic church in Brighton, and he would never forget the expression that magnificent Mass music made upon him. What a change it was from the old order of things—the service he had attended at his own parish church!

At this Ritualistic church of Mr. Purchase's in Brighton they had what was called Mass, and Catholic hymns such as Father Faber's "Hark, hark, my Soul," "Pilgrims of the Night," "O Paradise," "Faith of Our Fathers," etc., were sung. They saw, therefore, how Ritualism helped him to learn Catholic truth and practices, which eventually in God's own good time landed him in the Catholic Church.

But if Anglican Ritualism had been the means, under God, of bringing him into the True Fold, it often acted as a hindrance to the conversion of others; and this is the important aspect of it to which we desire to call attention. Here is the report of what Father Fletcher said on this subject:—"While Ritualism taught Protestants Catholic doctrine, practices, and devotions, it also prevented many from entering the Catholic Church—they remained on the threshold."

When a Ritualist got what was called the Roman fever—that was, a longing to become a real Catholic—he would be dissuaded from taking the step by specious arguments, such as: "What is there in Roman Catholicism that the Church of England cannot supply? We have the Real Presence, Mass, and all the other rites, doctrines, and ceremonies of Rome. Remain in the Church you were baptized in. If it is good enough for Dr. Pusey and So-and-so, surely it is good enough for you!" and so on. The Ritualists were always holding controversies among themselves upon the most vital points of doctrine. This was his experience throughout his Ritualistic career as a clergyman of the Church of England.

ST. MARGARET OF CORTONA.

There has been placed in St. Patrick's Church quite recently, near the beautiful new marble altar of St. Bridget, which was so generously donated by Mr. M. Burke and Miss Burke, a magnificent life-sized statue of St. Margaret of Cortona. This statue is the generous offering of Mrs. (Capt.) F. Loye, to the memory of her mother, the late Margaret Dowling. It has been admired by all and unanimously acknowledged to be a valuable addition to the beauty of St. Patrick's Church. It will be interesting to those of our readers who are not familiar with the

Four of them lived in a clergy house, and they were continually disputing about the Real Presence, Confession, and other important points of doctrine. Well, at last he finally made up his mind and entered the Ark of Peter."

It is to be prayerfully hoped that many another earnest-minded Anglican Ritualist may be vouchsafed this grace which was accorded to Father Fletcher.

A courageous critic in the current "Quarterly Review," remarks the London Tablet, deals drastically with such religious novels as Miss Corelli and Mr. Hall Caine fling upon the world. "Religion," says the writer, "is a reasonable service, not hysteria or claptrap. But the works which we have taken in hand to review insist that it is both. Deny them their hysteria, they would be destitute of force; forbid them their claptrap, and where would be their influence?" Giving "place au dames," he examines Miss Corelli's "Electric Christianity" and finds that it is nothing more than a debased off-spring of the Neo-Pagan school drenched with the colors of a hundred superstitions. It did not come out of the New Testament any more than "Catholicism is the creed devised by him who deny his Master," as we are gravely informed in Barabas, in which she has turned the death of the Redeemer of the world into "a tale of human passion, with Calphurn for its hero, and a ravishing woman for its centre of interest, assimilating Christ to a mighty 'muscular Hercules,'" and handling the Prince of Apostles as a grotesque and ludicrous personage—the accomplice of Judas in his treachery." The Reviewer furthermore undertakes to show that Miss Corelli's novels are ignorant and illiterate, and has naturally a good deal to say on her exuberant Turkey carpet style, to be delivered from which a sober man run to Bradshaw's "Railway Guide," or Todhunter's "Algebra."

Mr. Hall Caine is next brought to the bar and is declared to be "a showman with a gift of powerful language, and a drum on which he beats very loudly," who "lives and dies by emotion." John Storm, Mr. Caine's "Christian," whose career is determined in spite of vows of chastity, by a woman whom he attempts to strangle for her soul's sake, is mercilessly criticised. The author's knowledge of monasticism is well illustrated by the remark put into the mouth of the Superior of the Bishopgate Brotherhood, that St. Ignatius and St. Philip "established the severest or modern rules." The Reviewer's last words are:—"Great and manifold as have been the mischiefs wrought by unbelief, it has hardly done worse than call out a reaction which dispenses logic, turns faith to mythology, canonizes the absurd and so distorts the Christian as to make him at once an imbecile, a visionary and murderous fanatic."

A London journal referring to recent efforts in London, Eng., against the vice of intemperance says:—

"A large congregation assembled on Sunday afternoon in St. James' Hall, under the auspices of the United Kingdom Alliance, to inaugurate 'a great temperance crusade' in London. It is being conducted by the Rev. Leonard M. Isitt, a well-known temperance worker, who comes from New Zealand. 'You are literally a drink-sodden people,' exclaimed the speaker; and the observation was endorsed by sympathetic and outspoken comments from the audience. The other day, in the course of a walk from Holborn to Hampstead, he entered bar after bar, only to find them nearly all crowded with men, women and even children."

career of St. Margaret of Cortona to give the following little sketch of her life:—

Margaret was a native of Alviano, in Tuscany, and was born in 1248. The harshness of a step-mother and her own indulgent propensity to vice, cast her headlong into the greatest disorders. The sight of the horrible carcass of a young man who had been her gallant, struck her with such a great fear of God's judgments and with so deep a sense of the treachery of this world, that she, in a moment, became a perfect penitent.

The first thing she did was to throw herself at her father's feet and bathed in tears, begging his pardon for her utter contempt of his parental authority

and fatherly admonitions. She spent her days and nights in tears; and in order to repair the scandal she had given by her crimes, she went to the parish church at Alviano, with a rope about her neck, and there asked public pardon for them. After this she repaired to Cortona and made a most penitent confession to a Father of the Order of St. Francis, who admired the great sentiments of compunction with which she was filled, and he prescribed austerities and practices suitable to her fervor.

Her conversion happened in 1274—the twenty-fifth year of her age. She was assailed by violent temptations of various kinds, but courageously overcame them; and after a trial of three years, was admitted to her profession among the penitents of the Third Order of St. Francis in Cortona.

The extraordinary austerities with which she punished her sinful flesh soon disfigured her body. To exterior mortification she joined all sorts of humiliations; and the confusion with which she was covered at the sight of her former sinful life, continually pushed her to invent many extraordinary means of drawing upon herself all manner of confusion before men.

We regret that we have not space to dwell longer on the life of this exemplary model of true penitents. After twenty-three years of severe penance, and twenty of them in the religious habit, worn out by austerities and consumed by the fire of divine love, she died on the 22nd of Feb., 1297.

After the proofs of many miracles, Leo X. granted an Office in her honor to the City of Cortona, which Urban VIII. extended to the whole Franciscan Order in 1623. She was canonized by Benedict XIII. in 1728.

NOTES ON CATHOLIC NEWS.

The Catholic University of America, through its rector, the Rt. Rev. Thos. J. Conaty, D.D., was the recipient recently of a gift of \$10,000 for the establishment of a fellowship in the faculty of divinity. The donors are Mary Gwendoline Byrd Caldwell, Marquise de Meriville, and her sister, Mary Eliza Breckenridge Caldwell, Baroness von Zedtwitz. The establishment of this fellowship is a perpetual memorial of their deceased parents and is independent of the scholarship founded a few days before by the Marquise de Meriville.

Probably the most beautiful and costly chalice ever made in Baltimore, says the "Sun" of that city, has just been completed by Mr. William H. Saxton, the jeweler. The gorgeous vessel cost exactly \$11,800 and is a splendid specimen of the jeweler's art.

The chalice will be donated to a Catholic Church in Maryland, but not in this city. Who the donor is even Mr. Saxton does not know. Neither has he any idea to what church it is to be given. The order was given about ninety days ago, and he was given a free hand to make it as beautiful as he could, the question of cost not entering into the arrangement. It is understood the chalice will be presented to the church for which it is intended by a wealthy Baltimore lady. Of the 180 precious stones which go to beautify the chalice, most were the property of the lady for whom it is being made and were old and valuable jewels.

The bowl, which is about three and a half inches in diameter, is surrounded with a border of the florid and free renaissance scroll. The scroll, which was worked and designed by Mr. Saxton personally, is a graceful relief decoration, in which 144 old Brazilian and East Indian stones are arranged. Six fine old Brazilian stones, five carat each, are set in the massive staff. At the junction of the staff and the base eight brilliant East India stones are arranged. On the graceful Gothic base is set a dainty cross formed of eleven East India stones.

Most Rev. William Hickley Gross, Archbishop of Oregon, is reported to be seriously ill at St. Joseph's hospital in Baltimore.

Archbishop Gross is suffering from heart trouble. He went to Maryland about three weeks ago for a rest, and has since been visiting at St. Charles' college, near Ellicott City, where he conducted a retreat, Annapolis and Ilchester. While at Ilchester he was taken ill.

The Catholics of San Francisco presented the Rev. Peter C. Yorke with a beautiful address and a check for \$3,000 recently. The presentation took place in the parlors of the Pioneer building, where friends of Father Yorke had gathered to bid him farewell before his departure on an extended trip abroad. In a brief address Judge Robert Y. Hayne presented Father Yorke with a handsome album containing the address and the check. The album is a beautiful work of art.

Rev. John M. McCloskey, chancellor of the diocese of Trenton, died at Hampton Junction, Warren County, Oct. 28d, aged thirty-three. He was ordained to the priesthood in Rome about ten years ago. While living abroad he contracted a Roman fever, which developed into consumption. On his return to America he was for a time pastor at Beyerly, N. J., and later was transferred to Trenton, where he was an assistant to the late Bishop O'Farrell. When Bishop McFaul suc-

ceeded to the Bishopric, Father McCloskey was made chancellor of the diocese.

M. Theobald Chartan the portrait painter who has received sittings from the Pope, gives good reports of the Pope's health. His Holiness, as usual, eats extremely little, and only sleeps three hours a night, but his mental vigor is surprising and he has no physical ailments. M. Chartan, who painted Leo XIII. seven years ago, recognized very little difference in his subject. "His face is no more wrinkled, he has the same welcome smile, the same sonorous and musical voice."

Rev. Thos. Austin Dyson, Prior of St. Dominic's Monastery, Benica, died on Friday, October 21, at St. Mary's Hospital, San Francisco, Cal. He had been suffering for two years with heart trouble.

Owen Dyson, in religion Rev. Thos. Austin Dyson, was born in Rotherham, Yorkshire, England, on January 31, 1846. His parents were Episcopalians, in which belief he was educated. He became a convert to the faith at the age of 22 years, and shortly afterward entered the Dominican Order. His studies for the priesthood were made at Woodchester, England, and Louvain, Belgium, and he came to this coast after his ordination. During Father Dyson's 20 years' residence in California he filled the office of Prior at Benica for two terms.

OUR CONTEMPORARIES ACROSS THE LINE.

Every individual Catholic has a place in the important work of extending the light of faith to those who, from various causes, are groping in spiritual darkness. It is not sufficient to look out only for one's own salvation. That is our first duty, but not the only one we are obliged to perform. When God commanded us to love our neighbor as ourselves, He made each of us, in a certain sense, his brother's keeper.

The gospel of selfishness is utterly incompatible with the broad spirit of charity and brotherly love which Christ and His Church command us to practice. The person who contents himself, therefore, with taking care of number one in spiritual matters, to the exclusion of the rest of mankind, lives in a fool's paradise if he fancies that he is safely traversing the narrow way that leads to everlasting happiness.

It is quite characteristic of blindly selfish souls to cherish the hallucination that their conduct, though at no point approaching the ideal laid up for our emulation by the tenets and teachings of Christianity, is all that is requisite to their own particular comfort and salvation. People who are thus self-deluded in their spiritual version, are, necessarily, ~~intellectually~~ narrow and inconsiderate in all their dealings with fellow-beings.

In the great membership of the visible organizations of Christ's Church there are many of these but life creatures who vainly imagine that the little sphere of activity to which they carefully confine themselves is the only vitally important area of God's universe. They are stupidly indifferent to the broad, all-embracing horizon of Catholicity in its true aspect, the embodiment of practical love and fellowship, of tenderness and charity—in short, of Christian unselfishness applied to our every relation to God and neighbor.

Such individuals call themselves Catholics, but in no single respect, it is safe to assert, do their lives and actions respond to the inflexible test of genuine faith. It is not rash judgment to suspect that they are of the number of whom Jesus spoke when He said "not everyone who saith to Me Lord, Lord shall enter into the Kingdom of Heaven." Unless we have that charity which concerns itself to the welfare of our brother man, voluble professions of faith and self-righteousness are worse than vain.

It is by no means optional with us then to serve our neighbor by means of kindness, consideration and good example; we are obliged to do so or forfeit whatever claim we may possess to the unmerited inheritance of spiritual favor.—Catholic Universe.

SECRET OF GERMAN-CATHOLIC INFLUENCE.

Perhaps one explanation of that apparently warm interest which the German Emperor takes in matters affecting the welfare of his Catholic subjects is to be found in the fact that the Catholic Church in his realm is showing such great activity. The Kaiser is a very observant ruler, and although he never loses an opportunity of referring to his illustrious grandfather and the divine right of kings, he keeps one eye at least constantly on his people, in order to see how popular opinion drifts.

The Catholics in Germany constitute about a third of the imperial population; but they have more cohesiveness and energy than the other two-thirds whenever their interests are affected. The German Centre, which was and is the creation of the German Catholics, defeated the strongest chancellor Germany ever possessed. It has stood in the way of not a few of William II's pet projects, and the Catholic strength is, consequently, well known to the Emperor. Then there is the court chaplain, Dr. Stoecker, of Berlin, who Lutheran though he is, affirms that the Catholic Church in the empire, by the interest it shows in the condition

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and welfare of the wage-earners, and by the zeal which it displays in keeping the toilers out of the ranks of those dangerous socialistic societies which are the bane of so many European lands, is doing more for the State than all the Protestant churches combined.

One of the great menaces of many European countries at the present time is just that sort of socialism which the Catholic Church is combating so successfully in the Fatherland. It is not at all strange, therefore, that the German Emperor, Lutheran though he may be, should show himself very well disposed toward the Church; for he is far wiser in his generation than his ally, Humbert of Italy.—Catholic Columbian.

OPEN AIR PREACHING.

It will be interesting to watch for the results of the open air religious services and preaching by Catholic priests in New York City. The work of carrying the faith to non-Catholics by means of missions in churches and halls has already become an established element of vocation of the Priestly Fathers, and several secular priests of New York City, with the approbation of the Archbishop, have taken up with success a similar line of work in various parts of the city and State. But preaching in the public streets is a new departure, of which the issue is uncertain. This movement, too, has the sanction of the Archbishop, and undoubtedly there is a great field for the work among the thousands of the unchurched in New York City. We hope the plan will prove rich in religious benefit to the many who will be reached through it, and may bring spiritual graces to numbers who could not otherwise be brought to the light and truth. Assuredly this public preaching of the faith in the Empire City marks a vast difference in the popular attitude toward Catholicity from what it was a generation or two ago. The ways of Providence are indeed inscrutable. — Boston "Pilot."

FREE PEWS.

The Rev. Father Donohue, rector of St. Thomas Aquinas' Church, Brooklyn, has done away with the renting of pews. His reasons for this innovation were because he believed that all worshippers in the Church should be upon equal footing; that in the house of God there should be no distinction made; that the first come should be the first served. Father Donohue is of opinion that his parishioners would appreciate the new move and contribute generously in other ways to the support of the Church to make up the loss of \$5,500 a year. Other pastors

Ancient Order of Hibernians.

ANNUAL CHURCH PARADE.

Officers and members of the various Divisions and Hibernian Knights are requested to assemble at Hibernia Hall, 200 Notre Dame street, on Sunday, 27th inst., at 2 p.m., and proceed to St. Jean Baptiste Church, where Divine Service will be held.
By order of County Board.
JAS. McIVER, Secy.

will eagerly watch the movement, and if it proves the success Father Donohue anticipates, no doubt most of them will inaugurate the new system. The question has been asked: "When and how did the renting of seats first originate in a Catholic Church, so as to have a place for the rich and one for the poor?" The Monitor answers thus:—

"We really do not know, nor care, when the custom arose, but we suspect why it originated. If all seats were free, every church would require standing army of ushers. There would be a regular stampede every Sunday for front seats. But what a difference in the morning when the seats are rented! Immediately these front seat people would put the publication of the gospel to shame in humility. They are content with two square feet of standing room beside the door, where there is never a collection box to distract them in their devotions. If they belong to a society, they must contribute to its support; if they go to a theatre, they must pay for a seat. It costs money to support the Church, and the renting of seats is one of the means of raising that money. The practice works no hardship on any one. The whole Church is the House of God and it is not the poor who object to the renting of pews, but those who are too niggardly to contribute anything to the support of religion."—Exchange.

If you have catarrh, don't dally with local remedies, but purify and enrich your blood with Hood's Sarsaparilla.

The hours we pass with happy prospects in view are more pleasing than those crowned with fruition.—Goldsmith.

Nothing is so haughty and assuming as ignorance where self-conceit sets up to be infallible.—South.

If a man be indolent, the best discipline to which he can be subjected is to suffer the evils of penury.

BIRTH.

TRAINOR.—At 59 Eleanor street, on November 9th, a son to Mr. and Mrs. Owen Trainor.