

The Catholic Record

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ADVERTISING RATES.

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THOS. COFFEY,
CATHOLIC RECORD,
London, Ont.

Catholic Record.

LONDON, FRIDAY, MAY 30, 1879.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ontario, May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,
Yours very sincerely,

J. JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

WE FEEL pleased to chronicle the reception into the church of Lord Bury, son-in-law of the late Sir Allan McNab.

WE HAVE received the first number of the *A. O. H. Journal*, published at Springfield, Illinois, in the interest of the Ancient Order of Hibernians. It presents a every tasty appearance, and its editorials display a marked ability.

A BRANCH of the Catholic Mutual Benefit Association has been established in this city. This is a society which commends itself to all thoughtful minds. It is one of the very best insurance companies, conducted on the most modern and economic principles. It is thoroughly Catholic in all its workings, and is highly recommended by the clergy wherever established.

THE ESCAPED NUN lately put in an appearance in Detroit. The *Free Press* man says she has an air of seeming sincerity and belief in her mission, which shows that the *Free Press* man knows very little about Edith and her mission. We suppose she will turn up here again soon. When she visited London a short time since it was to be "positively her last appearance," but like all paying travelling shows, we have no doubt she will appear "just once more," when the amusement season opens.

A FEW days since a great commotion was raised because a number of Catholic pupils in the Flint deaf and dumb institution had refused to sing Mozart's "Gloria." It now transpires that this was not the cause of the expulsion. The Catholic pupils have some time been compelled to suffer many petty annoyances and insults at the hands of a couple of bigots named Aldrich and Parker. The following were a few of the many grievances which the pupils complained of:

"The said respondents have introduced into said institution religious exercises in which we were required to join in violation of our conscience and the laws of the State.

The respondents have read in our hearing and have introduced into said institution books and papers of a sectarian character and greatly offensive to us and to the Church of which we are members, and have caused or permitted remarks and speeches therein by the instructors and others against the Catholic Church and the priest of this parish who is our pastor, and have treated with ridicule and contempt the religion and belief which we profess.

The respondents have so conducted the great charity committed to their care in such a manner that Catholics must either abandon their faith or leave the institution.

The respondents have diminished the

civil rights of the undersigned on account of our opinion concerning matters of religion."

The committee of investigation have decided to admit the pupils. We hope they will dispense with the services of those firebrands who have been the cause of the trouble.

REV. MR. CARMICHAEL, of Hamilton, delivered a lecture under the auspices of the Irish Benevolent and St. Patrick's Benevolent Societies, on Wednesday evening, on the occasion of the Moore centenary. His subject was "Dean Swift." The lecture was in every respect one of the most brilliant efforts we ever had the pleasure of listening to. Mr. Carmichael is a thorough Irishman, one in whom all natives of that country may with justice feel a certain degree of pride. Most people are more or less acquainted with the life and times of the great man chosen by the lecturer for his subject, but the varied life of the "Dean" never shone out so brilliant to us as it did on this occasion by the graphic word-picture of the lecturer. A most hearty vote of thanks was tendered Mr. Carmichael at the close, and in response he said he felt proud to see Irishmen of all creeds united in London. While Englishmen stand together as Englishmen, and Scotchmen stand together as Scotchmen, he was proud to see this shame of centuries being blotted out, that Irishmen could not stand together as Irishmen. We hope the rev. gentleman will soon appear again in London.

TO OUR READERS.

It was announced in the last issue of the "CATHOLIC RECORD" that a change in the management and editorship of this journal had taken place. This is the first time that we appear before the public as its new editor and proprietor. Conscious of our many deficiencies in the capacity of a Catholic journalist, we may be permitted to throw ourselves upon the kind indulgence of the readers of the "Record," trusting that they will overlook our shortcomings, and accept our earnestness and good will to do our duty to the best of our ability. We feel confident for the future success of the "CATHOLIC RECORD" when we take into consideration the kind sympathy and flattering approbation of our own beloved Bishop, his clergy, and the great encouragement extended to us by the established authorities and clergymen of other Dioceses who have kindly promised us their support in our undertaking.

The "RECORD" has been in existence but for a short period. Already it has taken its stand among much older periodicals of the country. The circulation of the "CATHOLIC RECORD" extends over every province of the Dominion of Canada. Its pages are perused by thousands of readers in the various Dioceses of British America as well as in the United States. From every part of this continent it has received the most gratifying encouragement.

It will be no small gratification if we even succeed in preserving the good will and patronage of its numerous readers. With this object in view we are determined to spare no pains or sacrifices, as far as our limited resources will permit, to make it a most useful chronicle of passing events the world over. While recording incidents connected with the church, we will not neglect the most important events of the day as they may occur. Our readers will be kept acquainted with everything calculated to interest, instruct and promote virtue, by opening before them the large field of literature, science and religion. In a word, it shall be our aim to keep pace with the progress of the times.

As a Catholic journalist, we consider that we have a still higher mission. At a time when a large class of journalists are bent upon cutting through and breaking down all restriction of decency to achieve its ignominious end; when a licentious press, for the purpose of attracting public attention and curiosity, does not hesitate to display to the eyes of its readers the depravity of human nature and the most fascinating pictures of vice, it behoves the Catholic journalist to place before his readers matters calculated to give relish for what ennobles the mind and elevates

the heart above the poisonous atmosphere of this nether world. It becomes the imperative duty of the Catholic writer to warn the reader, and especially the young and unsuspecting, against the seductive and disastrous results of the licentious literature of the day, and invite him into sound pastures wherein both the mind and the heart will find solid and wholesome food. For this purpose, it shall be our duty to transfer to our columns whatever we shall find in our esteemed contemporaries offering an antidote against the immoral and infidel tendency of a corrupt and corrupting press. In the evil days we have fallen upon, the very foundations of society are undermined by the revolutionary doctrines of Communism and Socialism. The Church of Christ is assailed by misrepresentations and atrocious calumnies. To meet incessant attacks, and stand in defense of the eternal principles of justice, order and religion, is the daily occupation of the Catholic journalist. Hence the necessity for us to call to our assistance the co-operation of our friends among the clergy and laity better qualified than ourselves to repel the attacks which are daily forced upon us. That the friends of truth and religion will stand by us in our earnest efforts on behalf of the noblest and most sacred interests of mankind—is our sincere hope.

It is unnecessary for us to state here that the "CATHOLIC RECORD" will continue to be what it was intended from the beginning—a strictly Catholic paper. As its name implies, it will be simply a faithful chronicler of things and facts connected with Religion, the Catholic Church and the welfare of society in general. As a Catholic journalist we have no political flag to hoist, no party interest to support. We leave the field of politics to our statesmen and those entrusted with the management of public affairs. It must not be expected, however, that measures which we shall consider adverse to the eternal laws and principles of justice and religion will be overlooked. We claim the privilege to use our own judgment and discretion in all matters affecting the welfare of society.

In bringing these remarks to an end, we ask a great favor of our many readers, and especially of the clergy of the various Dioceses which patronize the RECORD, to forward to us brief and interesting accounts of matters and things which they deem useful and agreeable to the generality of the patrons of this journal.

TOM MOORE.

It may seem trivial, but we think there is much in it;—this habit of a nation giving pet names to men. The French love their great Emperor best when they speak of him as the little Corporal, and the last brilliant sovereign of England was known universally by his people as Harry of Monmouth. And we once heard a lecture on the great Liberator, and though the speaker wanted neither eloquence nor knowledge of his subject, we came away displeased, if not disgusted, because all through the discourse he spoke of "Mr. O'Connell."

Some men are so completely in sympathy with the best aspirations of our people, and wind themselves so thoroughly about the natural heart that every one looks upon them as near and familiar friends, and no more think of speaking of them in ceremonious terms than they do of calling their own child by other than his domestic, a pet name.

If this be true, or rather since this is true, we need no further argument to show, that whatever may be the position of the poet, the historian and the politician—and all these he was—the man whom the nation calls Tom Moore has established a lodgment for himself in the warmest corner of their national heart. He is the pet, the favorite. The people are not so much proud of him, (though that, of course, is true, too), as fond of him. They are less anxious about enquiry into the claim he may have to stand high, or highest in the various departments of genius and scholarship, on which he exercised his manifold mind, than solicitous to put him forward on all occasions, to make their children and neighbors know

him. This done, it is assumed, without a doubt, that every one who makes his acquaintance will become forthwith added to the number of his admirers.

It would be very interesting to enquire into the cause of this state of the national mind, or rather national heart, towards Tom Moore; and no doubt, upon the coming centenary floods of light will be shed, as upon this, so upon every other point of interest connected with the poet of all circles and idol of his own. An article like this is too short for such an investigation; and besides it would only anticipate, by a day or two, the fuller, more satisfactory, discussions the centenary will produce.

Here we will stop to say only this, that Tom Moore is the pet of the Irish nation, and its pride, not so much on account of his genius or scholarship, of his patriotism or religion, as for this reason, that better than any other man living or dead, as far as we know, he gave voice to the Irish heart.

We are a poetic race, given to dreaming and melancholy, with an imagination disproportioned to either intellect or will, fonder of the glories that are gone by, and of those other glories that we picture for ourselves in the future, than we are of anything which the present can furnish. With less love of home than the English, we have far more love for the people at home.

Our friendships and enmities are alike passionate, our capacity for endurance unlimited, but in pursuing a given end we are far more uneven, and less persevering than either the English or Scotch. We are not, of course, assaying so difficult a task as picturing the national spirit. But this much had to be said to show how myriad-toned an instrument that was from which Tom Moore rubbed off the dust of ages, and made to sound forth a music so sweet, so grand, and withal so awful that even enemies had to stop in their cruel work and drop a tear for the sorrows of a wronged people. The melodies are the voice of the Irish heart, surely, in a true sense, and fuller, we think, than ever a national heart was made to speak. Moore had the key to every most secret shrine within it, and knew just where to find and how to use its richest treasures. His hopes and fears, its loves and aversions, its tenderness and fierceness; he felt them all in their fullness because he was himself a thorough Irishman.

This is, we think, the secret of his wondrous popularity, that he said what he felt, and felt with the nation's heart. It has often been objected that he would have been more truly the national poet, if, like Burns, he had written in the language of the people.

There is not room here for a description of the kind, but for ourselves we are delighted that he did not do anything of the kind. Burns, of course, was a great poet. Who denies it? but if instead of that scraggy, unpronounceable gargon, harder to the ear than the national thistle is to the fingers, he had clothed his immortal thoughts in a vesture of pure English, perhaps he would not have pleased the Scotch so much, but he would have pleased mankind far more. No; we are glad that when Tom Moore felt ringing through his soul the music of a fine nation, and set himself to the task of bodying that music forth in words, he had the taste and judgment to see it deserved the very best the language afforded. And the best certainly he gave to it, pure, clear and forcible, and so thoroughly classical that no matter how the English speech may vary in time or place, any one who knows it at all can understand the melodies.

But now we must stop before we have rightly begun. The power of speech is the highest gift of man, and they who excel in its use, who, to speak like Carlyle, can grasp the atmosphere of the pure empyrean that overreaches this low world, and by embodying it in words, can bring it down to be the delight and property of man, his soul food and enrichment—let them be always in esteem, and let the gratitude of the millions who have been by them lifted up and made better, erect shrines to their

memory, and honor them as the truest of national benefactors.

Amongst such Tom Moore holds a high, a very high place, and therefore we sympathize deeply with all engaged in that great movement which will find its culmination on the 28th, in honor of the genial, the kindly and singularly gifted poet of Ireland's affections.

THE PUBLIC WORSHIP OF CATHOLICS AND PROTESTANTS CONTRASTED.

Written for the CATHOLIC RECORD by C. F. Street, M. A.

ARTICLE II.

A brief explanation of the Mass will set forth very forcibly the love and devotion of the Catholic Church to our Saviour Jesus Christ, and the spiritual and edifying worship she promotes. The one absorbing subject of the Mass is the whole passion of our Lord from the offering of Himself to God the Father for our redemption, to His elevation on the Cross, and to the reconciliation of Almighty God towards penitent sinners. Hence prayer books are prepared for the laity, or their minds are so instructed that they may accompany the priest throughout his ministrations with devout affections in all those mysteries of their redemption.

The Mass may be divided into six parts, as follows:—It begins by the "Asperges" or "sprinkling of holy water," reminding the congregation of their baptismal vows, and graces, and that with clean hearts and pure consciences they must draw near to God. Their faith in the mysteries of the Trinity, incarnation and redemption is manifested by the sign of the Cross, which the people make, together with their priest, as he stands at the foot of the altar, saying: "In the name of the Father, and of the Son, and of the Holy Ghost." After the reading of the 42nd Psalm, having reference to the enemies of God's people and the strength He gives to overcome them, then follows the "general confession" of the Priest and people of their innumerable sins in thought, word and deed, against the Divine majesty, and an earnest entreaty for mercy and pardon.

The second part of the Mass is another and more particular preparation for the sacrifice, where the priest supplicates the Lord to take away our sins, repeats the Kyrie Eleison or calls upon the "Lord to have mercy;" he chants the "Gloria in Excelsis" "Glory be to God on high," a very ancient and soul-inspiring hymn of praise; such as the Angels sang at the nativity of our Lord.

Then follows the collects or prayers, as contained in the liturgy, and the reading of the epistle and gospel for the day, and the recitation of the Nicene creed. All the epistles for each Sunday are taken from those of St. Paul or other apostles; or from the Acts of the Apostles; and the gospels from some portion of the four gospels of the new Testament Scriptures.

The third part of the Mass is the preparation and sanctification of the bread and wine for the use of the sacrifice, and is also the commencement of the sacrifice or oblation. The ceremonies and prayers which accompany the oblation are very solemn and affecting, expressing the deepest humility, contrition and gratitude on the part of the celebrant in behalf of himself and his congregation, and setting forth the willing offering on the part of Jesus Christ to bear in His own person humiliations and sufferings for the glory of His Father, and the redemption of mankind. The worshippers are instructed to offer themselves to God, their hearts as a sacrifice to Him to be made worthy of His acceptance by being united to the sacrifice of His beloved son; and then their hearts are lifted up to heaven at the preface, where they unite their adorations with those of the saints and angels.

The fourth part of the Mass is called the canon, or rule for the consecration of the oblation; it is the main action of the sacrifice, and therefore the most solemn and important portion of the whole worship. The oblation becomes the incarnate word sacrificed for mankind, the continuation and renewal of the sacrifice on the cross; and here the congregation bow down their bodies and souls in

solemn adoration, realizing the presence of Him who didst truly suffer and wast immolated on the Cross for man, and from their inmost souls they long to apply to themselves the merits of the sacrifice of the Cross and pray the Lord to wash away their sins.

The fifth division of the Mass includes the sacramental part or the holy communion. The priest who is the celebrant adoringly partakes of the immaculate host, and then the members of the congregation who have prepared themselves by the sacrament of penance draw near and devoutly kneeling at the chancel rails, with deep contrition and earnest faith receive also the heavenly food of eternal life, while those who do not participate in a real communion are instructed to make a spiritual communion at this time.

The last portion of the Mass, called the post communion, expresses the public thanksgiving of the congregation to God for the inestimable blessings conferred to them in having been permitted to participate in the sacred mysteries, and generally concludes with the reading a portion of the 1st chap. of the gospel of St. John, which declares the great mystery of the incarnation, and of which the mystery of transubstantiation is at once the symbol and fruit.

I will now consider the public ministrations of the Protestant ministers, ordained by their Churches for the glory of God, the edification of the people in the faith of the Lord Jesus Christ, and the salvation of their souls.

Priests or Ministers being set apart or ordained "pro bono publico," therefore, if their public duties are faithfully fulfilled, we may conclude that their private ministrations, or those which concern individuals, harmonize with the character of their public ones. The public worship of the English or Protestant Episcopal Church, like that of the Catholic, is conducted in accordance with a liturgy, the principal parts of which are as follows:—the "general confession," the reading of Psalms and lessons from the holy scriptures appointed for each day. The hymn called the "Te Deum" is sung or said between the lessons, and another hymn or psalm after the 2nd lesson; then follows the recitation of the apostles creed, and the concluding portion of the service during the week days consists of a few collects, a general thanksgiving and occasionally the litany. The Minister does not approach the Communion table during this service, but officiates at a desk generally outside of the chancel rails. The celebration of the Eucharist or Sacrament of the Lord's supper does not form part of the ordinary daily service except on some special holy day. But on Sundays, besides these parts of worship, there is the ante-communion service, including the reading of the ten commandments, the epistle and gospel for the day, the reciting the Nicene creed, with a few additional collects or prayers, and these constitute all the parts of public worship in which the Episcopalians as a body participate. That most important Christian worship—the blessed Eucharist—which is the principal worship of the new law, does not form a regular portion of public worship, strictly speaking, or is not included in that part of worship at which the congregation of the English Church, as a body, remain to witness or to assist; it is celebrated in many of their Churches only once a month, or, if more frequently in some of the city churches, it is then only administered in the presence of those who are to receive the Communion, and as the regular or frequent communicants constitute about one-tenth part of the congregation, hence nine-tenths leave the Church when the sacrament of the Lord's supper is to be celebrated. The prayers, ceremonies, and hymns during this portion of the Anglican worship are the most solemn and edifying part of the liturgy. It consists of a "general confession" more expressive and penitential than that in the beginning of the ordinary service, a preface adapted to the day, a devout prayer by the Minister in the name of all who are about to receive communion, and then the celebrant "standing before the table and hath