THE CATHOLIC RECORD,

Published every Friday morning at 388 Richmond Street, opposite City Hall, London, Ont.

RATES FOR ADVERTISEMENTS.

12] cents per line for first, and five cents per line each subsequent insertion. Advertisements meafor each subsequent insertion. Advertisements measured in non-ariel type 12 lines to an inch.

Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Thursday morning.

Terms to agents, twelve and a haif per cent, on remitances, or one free copy to the getier up of each club

ten.
We solicit and shall at all times be pleased to reve contributions on subjects of interest to our reads and Catholies generally, which will be inserted
hen not in conflict with our own views as to their ity in this respect.

communications should be addressed to the gned accompanied by the full name and adthe writer, not necessalily for publication, but MANAGER, CATHOLIC RECORD, 388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, MAY 16, 1879.

TO THE GREATER GLORY

BLESSED SACRAMENT.

LOVE'S PRISONER.

EOVES PIGSONER.

But is He lonely? Bend not here
Adoring angels, as on high?
An yes; but yet, when we appear,
A softer glory floods His eye.
Tis earth's frail child he longs to see;
And thus He is alone—for me Then, best of lovers, I'll draw near

Each day to minister relief.
For the 'the thoughts of year on year
Of sin should make me die of grief,
Yet day by day, my God I see,
'Sick in prison'—all for me!"

ASSOCIATION FOR THE RELIEF OF POOR CHURCHES.

Approbation of His Lordship Right Rev. John Walsh, D. D., Bishop of London.

The object of this Association is to furnish poor churches gratuitously with vestments, linen or other requisites for the service of tho Altar, when the Pastors cannot otherwise procure them. No refusal being given in the case of absolute need, the only limit to a compliance with demands is an utter want of resources, as the work of making vestments, etc., will proceed as long as material can be obtained.

This chority is made direct to our Lord Jesus Christ,

proceed as long as material can be obtained.

This charity is made direct to our Lord lesus Christ, which is our motive in urging Christian souls to aid this good work in every possible manner, either by subscriptions or donations of goods, such as silk dresses, damask, velvet, linen, muslin, linings, ribbons, curtains, carpets, embroideries, flowers, vases, candlesticks, etc.

Annual subscription, One dollar. Gentlemen can be admitted as members by becoming sub-scribers.

Donations in money or goods will be received by the Directress of the "Children of Mary," Convent of the Sacred Heart, 42 Dundas street, London, Ontarlo, where the good work will be carried on.

NO PAPER NEXT WEEK.

We have to ask the indulgence of our subscribers for not issuing a paper next week, consequent upon important changes connect ed with the business. We hope to make up for the omission in future numbers by making the RECORD more than ever a complete Catholic newspaper.

IMPORTANT ANNOUNCEMENT.

In consequence of a change in the pro prietorship of the Catholic Record, all letters on business connected with the office, should in future be addressed "Manager," Record Office, London, Ont.

readers to the first of a series of articles which we publish to-day upon "The Public Worship of Catholics and Protestants Contrased." It is from the pen of an eminent convert to our holy religion, and will, on that account, prove doubly interesting to the Catholic reader. The subject will be continued regularly each week until concluded, and we would recom mend our readers to pay particular attention to it, and keep all the numbers of the RECORD containing it, for future reference.

The rumor is revived that poor Doctor Dollinger is on the point of submitting to the authority of Rome. This time it comes from the Roman correspondent of the London Times, a paper not very much given to taking roscate pro-Catholic views of things. It says:

"A rumor is current at Rome that Dr Dollinger is not unlikely to return to communion with the Holy See. Pope Leo is reported to have recently spoken with great respect of the learned professor, who never once said Mass since his differences with his own Bishop and Metropolitan were formally made public. When Dr. Dollinger quite recently reached his eigthieth birthday, many congra tulations poured in from his old allies, notable from an influential Cardinal at Rome, who professes his belief in Dr. Dollinger's 'speedy submission to authority.'

On Friday Mr. Errington, the member for Longford, was present at the Catholic Congress in Paris, when he was very warmly received, the president of the association, M. Chesnelong, availing himself of the opportunity to pay not only a graceful compliment to Mr. Errington but to Ireland. He proposed Ireland to France as her model in the educational struggle in which her Catholic thildren are now engaged, and in which Irean 's example would be seen to be most en-He recalled the gigantic labors of the illustrious author of that legal and constitutional agitation which resulted in the emancipation, both religious and political, of Ireland, and when he mentioned O'Connell's name the whole audience, rising to their feet, hailed it with three rounds of the heartiest and most enthusiastic applause.

MONTH OF MAY.

Our colums have been so crowded these few weeks past we had not room for a word degree. We can add nothing to them except mere outward forms, that it was hollow and mould it to the practical business of life is, in on the sweet month the Church annually de- to express the hope that they may be often unreal, unintelligible to the poor, associated the majority of cases, to render it less efficient votes to the Queen of Heaven. When or in the minds and hearts of all of us during where the particular form of celebration that now prevails originated we are not prepared to say. But can it be far from the truth that the first Christian who ever prayed to Mary, or offered her his respectful veneration, must have felt in his soul a thrill of joy like to what the body experinces amid the soft atmosphere and green grass, and balmy flowers of this sweet month? May is the youth of the year, its time of promise, when the seed is put down in hope, awaiting the harvest that will feed and gladden the land. Mary is not Redemption, surely, she is infinitely far from it; but both historically and theologically she chiefly expended on the Blessed Virgin Mary is its promise and harbinger. She was the day-star that shed the first mild light over the sombre clouds that for long ages had ob- to this effect having been made by a promiscured the heavens, and she not merely gave promise of the glorious Day that was so soon to | Episcopal Church, I was led to consider the come, but was also an influential agent in its production. People who wish to criticise may say: God did not stand in need of His own or the ministrations of the Priest and Miniscreature; He could have done as well without her, she was not necessary to Him. Let us charges referred to, and show that it is the this to do with the fact, clear if anything is clear in the Gospels, that He did not do without her, and not merely used her as an instru- fective and unedifying. ment, which He might well have done, but was at pains to show, in His very first approaches towards her, in what a magnificent and a layman of the Catholic Church for the robe of glory, commanding veneration, He last six years, most favorable opportunities was pleased to clothe her. Let any one read have been afforded me to study the Protestthe interview between the Archangel and Mary, and then he need not study the eral religious teachings, to familiarize myoutburst of prophecy in the Magnificat: "For behold from henceforth all generations shall call me blessed," for he will be convinced of means of edification, and to become acquaintthrong the world over, forseen by Thee, sweet mother, when first Thou pronounced the this holy time will proclaim thy abounding blessedness, and then in the joy of their hearts take refuge under the shadow of thy holy intercession, evening by evening as the month goes by? May is emphatically a time, not for argument, but for praise, thanksgiving and prayer. The more of all this we offer, and have offered for us to God, now or at any other time, the better for us. We should spend our lives wholly in this service if it were possible. But since it is not, it should be our wish, as it certainly is our duty. to make up for our shortcomings in every way we can. And what way so efficacious as to procure the assistance and friendly aid of the glorious Queen of Heaven.

And then what a sweetness and consolation in these May devotions. Around the evening altar, all aglow with lights, shining like angels' eyes, amid the perfume and beauty of spring's brightest flowers, with our dear holy Mother, from behind the crucifix, looking down so serenly upon us, as who should say, We particularly call the attention of our I am your friend, you are my children, who but must feel his soul melted into greater love for God, and greater confidence in His goodness who has added to all His other benefactions the gift of His Mother.

> What a new light this last reflection casts upon this whole Catholic practice. A half pagan, but wonderfully gifted lady, hearing somebody attacking it, as if it were injurious to Christ, put the sharp question-Do you believe that the Son is God," and when she was answered in the affirmative, made her interlocutor feel rather ridiculous by saving -"Well, you may, but it is a queer way of showing it to turn His mother and whole family out of doors. It is a queer way surely, but it does not look so bad as when we contemplate it in the light of the gift from the cross. The very last consolation left to Him on that awful day, and therfore the last He tore from His bleeding heart, to bestow it upon them, was His mother. Woman befrom that hour the disciple took her to His own." And so do we, so does, and always did this, this blessed request, and after that we give to her too with happy hearts and tender rejoicing in the possession of such a treasure, of the universe. which, like St. John, we "may take to our own;" we give to Her the respect and venerdoesn't remember Father Faber's beautiful

ever wrote. Jesus, when His three hours was run, Bequeathed Her from the cross to me And, Oh! how can I love the son, Sweet Mother, if I love not thee?"

and devotionally are persuasive in the last glory of our heavenly mother.

THE PUBLIC WORSHIP OF CATH-OLICS AND PTOTESTANIS CON-TRASTED.

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

The most serious charges which Protestants often prefer against the Catholic Church are that her priests do not look and point their people to our Lord Jesus Christ exclusively for salvation, that their love and faith are or the saints, and that their worship is formal, unintelligible and superstitious. Statements nent minister of the Anglican or Protestant subject with care and to make a comparison between the Catholic and Protestant worship, ter, in order to prove the incorrectness of the admit it all. And what then? What has all Protestants and not Catholics who are wanting in true earnest love and devotion to our Lord Jesus Christ, and whose worship is de

Having been an Anglican, or Protestan Episcopal minister for about twelve years ant and Catholic creeds, to observe their sevself with their worship, liturgies and rituals, to experience their respective graces and that truth already. But here it is again, in ed with the characteristics of the clergy and spite of our determination-arguing as if laity of both Churches. Prepared and fortithere were any need of it, or it would be of fied by this observation and experience I, any use if there were-instead of singing an therefore, feel that I may without presumphymn of praise and joining with that great tion express my opinion on a subject which concerns all who are interested in the true faith and the most efficacious means ordained sublime peroration quoted above. Who during for edifying and saving their souls. In considering the question concerning the love and devotion of the Catholic and Protestant Churches towards the Lord God our Saviour, I believe that I shall be able to treat the matter fully and clearly by examining the ministrations of the Priest and Mini ter, or the worship which they respectively celebrate for the promulgation of the faith in Jesus Christ and the salvation of souls. The charactoristics of a Church are plainly brought to light by the nature of its worship, the leading doctrines and principles upon which it is founded and the prominent subjects which it inculcates. Public worship gives the tone to private devotions; the prominent doctrines inculcated by the worship when we meet in the House of God, are those which will be most impressed on the mind of the preacher who instructs the people and which will have the most influence over us when we mingle in the world. The assembling together of the faithful, the united prayers of a congregation with their priest or minister and the lessons enforced by the public acts and words of the ambassador of Christ tend not only to establish the faith in the heart and minds of individuals but to convert society at large; and the more frequently that the faithful assemble together for public prayer with their pastors the more will the body of Christ be edified. Having this object in view, the Catholic Church has wisely ordained that public ministrations by her priests may be held in the House of God during the week-days as well as the Sundays of the year; and it is the custom in the cities, towns and villages or wher ever a priest has charge, to open the House of God for the celebration of public worship on every morning throughout the year, whenever a priest can be present. Since the establishment of Christianity, as regularly a the sun has risen above the horizon to begin a new day, so has the Catholic Church -the light and life of the spiritual worldbegun each day by the celebration of the hold thy Son-Son, behold thy Mother; "And Blessed Eucharist, or Mass; and in the present age, when the Church has stationed her priests and established her missions in the Catholie Church. It would be foul cities, villages and districts throughout every treason, marked by the basest ingratitude if Continent on the face of the earth, it is worthy we didn't. We prize the dying gifts of a of note, that owing to the difference in the friend, because they are dying gifts, and for time of day and night between many places the giver's sake rather than for their own of our globe, caused by the earth's rotation on value. So here, the first motive is to know its axis, that there is never an hour of every day Him, to show obedience and gratitude for of the year which is not sanctified by the cele-

never cease to take place in this or that part

they are dealing with in greatest clearness, an Anglican minister I used to imagine that the expense of the practical one. To wait till the Roman Catholic worship consisted in a boy's intellect is mature before you begin to with outward gay trappings which were more for the whole afterwork of the world. In fact this sweet time, for our own good and the for display than as symbols of truth, that it we have always attributed to this the making was more adapted to the superstitious than of nine tenths of our loafers. If a boy is not to those who had faith. I am, thank God, set to the work of his life before sixteen, he now in a position to acknowledge frankly, will seldom succeed in it, and will in all probthat my early education and prejudices had ability turn out a worthless vagabond. And deceived me, that my former ideas were most it is easily understood, that it must be so. erroneous. The information and experience which I have received as a member and regu- profession. The life of a person who cannot lar worshipper of the Roman Catholic Church | put his mind to work, is a constant wear and have proved to me very conclusively that she | tear, a daily vexation; the language of slangteaches most carefully her congregations "to dom has long ago expressed it most graphicworship God in spirit and in truth." The ally, if with little elegance, as "holding the ministrations and ceremonies connected with | nose to the grindstone." Now this "breakthe Mass, so unmeaning to Protestants, I ing in to harness," in the boy as in the colt, have found are wholly imbued with the spirit | must, to be efficient, take place before the musfaithful Catholic, and that there is not one

ceremony superfluous or unmeaning. lie worship of Catholics, which is always celebrated before noon, is very significant of But the Irish boy, and the American youththe holy character of the ministrations which there are no American boys-must be set to are a chosen people, and that their worship is the sacrifice of the New Law. There is of the Mass. Some of the other sacraments and only means or preparations to celebrate it and may be beneficial—for others they must be abworthily participate in it. "The sacrifice of the Mass changes," says a holy writer, " our Church into heaven; the Divine Lamb is there immolated and adored, as St. Paul represents Him to us in the midst of the heavenly Sanctuary." The solemnity and dignity of the Mass demands very careful preparation on the part of the celebrant. As the sacrifices of the Mosaic dispensations were associated by divine authority with ceremonies appropriate to their importance or signification as types of the "Lamb slain from the beginning of the world," so the true sacrifice, that of the precious Body and Blood of Jesus Christ, demands more consideration and preparation on part of the Christian Priesthood. The Priest must realise his most intimate relation with his Divine Master in the mysterious duties committed to him, as he stands before the Altar, representing Jesus Christ, who says whenever a Mass is celebrated, "This is My Body which is given for you, this Cup of the New Testament is My Blood which is shed for you," here do I offer Myself as I offered Myself during my passion, here I offer Myself as I did on my resurrection, here I of er Myself as I did on my ascension into heaven. The Priests are required to be in a state of grace through the Sacrament of Penance before they begin the Mass, and to say certain prayers as provided in the Missal, to wash their hands as symbolical of the interior purity which they should experience, and to robe themselves in a manner becoming their office. Even as the Almighty God ordained under the ancient Law peculiar and sacred robes for the High Priest and Priests in the discharge of their religious duties, so also the Church Catholic prescribed a dress for her clergy. Each portion of the sacerdotal dress ordained for the celebration of the Eucharist is symbolical of some circumstance in the Passion of our Lord, which the Priest must call to mind when robing himself for his vocation. Thus the clergy of the Catholic Church are required to take every precaution that they enter the House of God and approach the altar with a deep sense of their responsible position as Ambassadors of Jesus

PRACTICAL EDUCATION.

We have a high respect for our University degrees. They shew at least that the man bration of holy worship or Masses which has gone through a certain class of studies for a certain number of years, and that unless our University examinations are a sham, he An explanation of the Mass will show the has attained a certain proficiency in these grave importance of this public service, an studies. But we do not think that in all ation and love She so richly deserves. Who importance which Catholics only can proper- cases they are an unmixed good. There are ly appreciate. The Mass or public worship two kinds of education—the one theoretical, stanza, Cardinal Newman calls it the best he of Catholics, I must remark, en passant, is to be learned in the school, the other practical, seriously misunderstood by Protestants, to be obtained in the experience of the prootherwise, I believe, they would respect more fession to which one is destined. Now we are than they do the faith which Catholics pro- inclined to think that there can be no greater These four lines remind one of the "Lauda | fess and their frequent assembling for prayer | injustice done to the common run of our boys, who have already benefited con-Sion," by this, that they express the doctrine and meditation in their houses of worship. As than to prolong their theoretical education at using the Record as an advertis

Nothing is more galling than an uncongenial of our Lord in His passion, and are simple, cles of the mind of the boy and the muscles beautiful, and deeply affecting to the penitent of the body in the colt are set. It is true that in the English lad this setting of the muscles takes place at a comparatively late period of The word "mass," as applied to that pub- boydom, hence he can remain away from his practical education longer than most others. ompose it; it is derived from the Latin word | work at a much earlier date, if they are meant 'missa," meaning "having been dismissed to succeed. It will be seen from this, that in or sent away," referring to the custom of the the majority of cases University degrees, far Church in primitive times, when establishing from being an advantage, are in reality a herself in heathen or pagan countries, of per positive evil. And they are so for this mitting the unbelivers, unbaptised or unin- reason:-To obtain a University degree a boy structed, after having listened to the prayers must be on the very verge of manhood. and instructions, to leave the church before He cannot take B. A. much before 18 or 19. the celebration of the Holy Eucharist was if so soon. But at 18 or 19, the business of begun, as those only were allowed to be pres- life-the practical education should long ago ent and assist in those sacred mysteries who have begun, and if not began at that age is were members of the Church, or preserved useless. This accounts for the large number the grace of baptism. At the pre ent day, of Americans that grow up loafers. The in Christian countries, to the regular congre- American child matures whilst yet only at gations, undisturbed by the presence of the the High School, and hence his theoretical infidel, or Catechumen in their holy assem- education is obliged to trespass upon the pracblies, the word Mass reminds them that they tical one, and hence his ruin. We know of only two exceptions to this rule-that of is only for the believer and penitent. The clergymen, and that of literary men. And Mass is the principal worship of Catholics; it they form exceptions from their very nature. The duties of clergymen as those of literary nothing greater in religion than the sacrifice men from their very nature admit of a longer theoretical, and more delayed practical edumany offices and ceremonies of the Church are cation. Hence for them University degrees

"GRIP" AND THE SISTERS OF CHARITY.

solutely pernicious.

Our satirical contemporary Grip has a just ap-preciation of genuine charity, regardless of where it shows itself as will be seen by the following extract from that paper:

Tweed, March 3, 1879.

To Charles Clairmont, Marmora. Can get Sisters of Charity of Kingston as nurses, provided authorities secure temporary hospital.

Grin is sorry that he cannot have this breif telegram printed in gold, as it deserves to be. It is from a Catholic priest in an eastern Ontario county to a citizen of a village in another part of his parish, in which it had been reported the small-pox had broken out in several *Protestant* families. No Catholic was known to be afflicted, but the reverend father, with a true Christian heart, in the presence of trouble, became a pastor to all alike. It need scarcely be said that the Sisters of Charity gladly consented to go on this mission as soon as word was sent them, but happily it was found that there was no ground for serious apprehension as to the disease spreading. The manifestation of brotherly love must be grateful to all who have regard for the well being of the country, as well as to the Protestant people of Marreverence, would we had more like you in all the churches!"

Of those who indulge in the delights of a meerschaum pipe, few perhaps, know what meerschaum is, or where it comes from. The word "meerschaum," literlarly translated, means "sea foam," and the substance which this word represents received its name from its resemblence to the froth of the sea. Meerschaum is a mineral substance which, is chemical; parlace, is called a hydrous silicate of magnesia this is to say, a mixture consisting of magnesia, silicon and water. This mineral is found in Moravia, in spain and Asia Minor. The best comes from the latter country, from the mines near Eskischelir, on the pursack river. These mines, it may be remarked, are worked chiefly by Armenian Christians, and have a world-wide reputation in commerce. Large quantities of this Asian meerschaum is yearly inorted into Europe to be manufactured into pipes pipe manufacture is principally in the city of Vienna, in Austria Rulla, in the Dutchy of Saxe-Coburg-Gotha. So vast is the quantity of pipes manufactured at those places that their commercial value may be safely estimated at \$2,000,000, a year. Large quantities of them, however, are carved from artificial, and not from genuine material. The artificial material is composed of the waste from the carvings of the genuine article, to which linseed oil and alum are genuine artiste, to which inseed oil and aium are added. These ingredients are boiled together, and when the mixture has acquired the proper consistence and cohesiveness, it is cast into molds and carefully dried. The blocks thus formed are then cartaly in the proper consistency in the constant of the ved into pipes, just as the pure meerschaum pipes are carved. The demand for meerschaum pipes is so great, and the manufacture from artificial material so profitable, that scarcely half the number now offered for sale are made from genuine meerschaum.

THE CATHOLIC RECORD

We beg to call the attention of wholesale merchants and merchants generally to our large and rapidly increasing circulation. We venture to say that no paper ever started in Western Ontario obtained such a hold upon a community in so short a time as the RECORD. The circulation now exceeds 2,000. We can give proof of its efficacy from several mer