The Catholic Record

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ment for teachers, situations wanted, etc., ch insertion. Remittance to accompany ed and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and org, N. Y., and the clergy throughout the

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subscribers ask for their paper at the post ould be well were they to tell the clerk to their CATHOLIC RECORD. We have infor-carelessness in a few places on the part of clerks who will sometimes look for letters

Henry, Luke King, P. J. Neven, E. J. Broderick and Sara Hanley are fully authorized to receave the street of the street all other business for the street of the street of

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

by Dear Sir.—Since a reader of your paper. ction that it is directed filty, and, above all, that it a reader of your paper. I have noted with sa action that it is directed with intelligence a shifty, and, above all, that it is imbued with a stre Catholic spirit. It strenuously defends Catho praciples and rights, and stands firmly by the tea are and authority of the Church, at the same it promoting the best interests of the country. Folling these lines it has done a great deal of good the welfare of religion and country, and it will have and more, as its wholesome influence reach more and more, as its wholesome influence reach

> UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

T Sir: For some time past I have read you ble paper, the CATHOLIC RECORD, and congrayou upon the manner in which it is published siner and form are both good; and a truly be spirit pervades the whole. Therefore, wift re, I can recommend it to the faithful. Bless. u and wishing you success, believe me to re-

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, FEBRUARY 13, 1909.

THE HAIL MARY. We are asked by a correspondent to explain the authorship of the Angelic Salutation, or the Hail Mary. It is called the Angelic Salutation because its opening words were employed by the Archangel Gabriel when sent by God to priests of the Roman Catholic Church do announce to the Blessed Virgin the mystery of the Incarnation. It is also called Hail Mary, as these are the first words with which the prayer begins. The salutation, or the Hail Mary, or what is known as the first part was composed partly by the Archangel Gabriel and partly by St. Elizabeth, the cousin of the Blessed Virgin and mother of St. John the Baptist, on the occasion of the Blessed Virgin's visitation. In St. Luke, ch I. v. 28 we read ; "And the angel being come in, said unto her; Hail, full of grace, the Lord is with thee ; blessed art thou among women." In the same chapter, vv. 41, 42, we read: "It came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost : and she cried out with a loud voice, and said : Blessed art thou amongst women, and blessed is the fruit of thy womb." Now the only two words added to these are explanatory. The first is "Mary," the second is "Jesus." The use of both is evidentthe former showing to whom we are addressing ourselves, and the latter in a spirit of adoration expressive of our faith in our Saviour and the divine maternity of Mary whose intercession we are about to ask. The Church made the latter part, sometimes called Holy Mary, from its opening words. Simple as the prayer is it is wonderfully sublime by reason of the truths it enunciates and the mysteries it contains. Coming as it so frequently does immediately after the Our Father it opens up the whole vista of the Mother's intercession and that of the saints. It proclaims in a few words the mysteries of the Incarnation and Mary's divine maternity. Lastly, it asks for prayers at the two most serious points of every one' life now, when in active life and labor and suffering-now, which alone is ours; for the past is fled and the future is not certain: at the hour of death-just as certain as the other moment-and the moment when Mother Mary's prayer will be so much needed, for we shall not be able to pray ourselves, and the judgment of God is at our door.

TO A CORRESPONDENT.

We received the other day a clipping announcing the marriage in New York of a Protestant lady to a Catholic earl. The nobleman was Earl Granard. The marriage rite was performed by Bishop Cusack, the auxiliary Bishop of New York, at the residence of the bride's parents. There is nothing about this social event which should cause surprise Still less is there anything to scandalize even a delicate conscience. Yet our correspondent asks: "How has a Bishop the right to marry a Catholic to a Protestant lady?" Then in unseemly temper and unCatholic criticism he adds "It must have been the money that did it, as all poor people are refused. It seems to me money will do everything in church matters." There is no use paying attention to such language. Unfortunately it is much more common than it should be, otherwise we might dismiss "A Reader," as he signs himself, until he had learned respect and courtesy.

Bishops know their business too well to be caught by social pride or itching palm. If our correspondent had reflected he would surely see under all the circumstances how unjust is his conclusion, all the more reprehensible because it is applied to all church administration. New York is the last place in the world as regards fruit or benefit, those who re where money need be the motive cause of ministerial functions. Our people cannot judge particular cases with equity. In matters such as the present we must stand upon Catholic ground if we wish to be sure and correct. Now one of the first of Catholic principles is that a bishop is the judge of things ecclesiastical in his diocese. If he deems it advisable to give no dispensation in so-called mixed marriages he is free. If another bishop gives dispensations he also is free. Money enters into neither case. A bishop is placed to rule the Church of God in his diocese. All jurisdiction starts from him, subject of course to an appeal to the Pope. The bishop is responsible not to men but to God. His right is divine, his obligations are heavy and his dignity exalted, Nothing can be more unCatholic than to critize episcopal action. The question is: "How has a Bishop the right to marry a Catholic to a Protestant?" the same right by which he has power to marry two Catholics. We fear that "A Reader" is not well posted on the new matrimonial legislation. The Church admits the marriage between Catholic and Protestant, but requires that for the validity of the sacrament the marriage rite be performed by a priest duly authorized.

COMMUNIONS OF BOTH KINDS

We have been asked " why the priests of the Roman Church partake of bread and wine while the laity partake of bread only." Our " Enquirer " cannot be a Catholic or he would not put the question in that way. If we take the language literally our answer is that not partake of bread and wine : nor do the lay people partake of bread. The correction is necessary for two reasons. As it stands, " Enquirer " leaves himself open to the charge of disrespect to wards the most sacred rite in the Catholic Church, or to the charge of ignorance. In either case he would have done better to ask some friend. The question is not at all in proper form. Enquirer" asks why priests do a certain thing. The first reason is that it is the legislation of the Church that the celebrant alone communicates in both species. Any other priest present who wishes to communicate receives only the one species-the species of bread. If the sacred rite to which " Enquirer " evidently refers were merely the partaking of bread and wine on the part of the celebrating priest, and of bread on the part of all others, there might be reason to complain. Bread and wine are more than bread alone. We object altogether to the expression. Let us pass to the spirit of the question which we restate. Why do priests of the Roman Catholic Church communicate in both species whilst the laity communicate in only one? The pronouncement of the Council of Constance (1418) contains the clearest answer. This council decrees " that although in the primitive Church this sacrament was received by the faithful under both species, nevertheless to avoid scandal and danger, the custom hath been reasonably introduced, that it be received by the consecrato under both species and by the laity under the species of Bread alone; since all must believe without doubting that the whole Body and Blood of Christ is truly contained as well under the species of Bread as under that of wine." Let it also be observed that from the very beginning of the Church, in spite of the prevalent practice of communion under both kinds, "there was always a clearly expressed conviction that communion in one kind was enough for the full and complete Sacranent as instituted by our Lord." The Mass of the Presanctified on Good Friday, which was regarded as "ancient' n the sixth century, is an evidence of what the early Church thought of communion in one kind. Home Communion and that of the solitaries of the deserwere constant practices of communior in one kind. The same may be said about communion of the sick. Badger, an Anglican authority, relates in a work upon the Nestorians of Coordistan that he was astonished to find many of then receiving under the species of Bread only. They informed him that the taking of the chalice was not considered necessary but optional. Leaving history and taking up the nature of the Holy Eucharist we must admit that the sacrament is full and complete under either species and just as complete under one as under the other. We must admit this if we admit the Real Presence There is a distinction which we must parefully observe between the complete Eucharistic rite and the Eucharistic sacrament. The former is the Sacrifice

reception of our Lord's Body and Blood. contradiction of practically all that is Now, since our Lord is whole and entire under each Species it is to be acknowledged, as the Council of Trent puts it, that even under one Species Christ whole and complete is received and is the true Sacrament, and that therefore, ceive one species only are defrauded of no grace necessary for salvation. If we turn to the practical side of the question we see that unless communion under both Species is essentially necessary for the Sacrament, Communion under the species of Wine is altogether impossible. The danger of spilling, the danger of infection, aversion of large numbers drinking from the same cup the difficulty of obtaining wine in some countries, are only some of the object tions against Communion under the species of Wine. Communion under the species of Bread is the only practical solution, fully in accord with the teach ing and discipline of the Church.

A SAD MAJORITY. The letter of a friend from St. John's.

Newfoundland, reached us the other

day, giving us figures which, though few.

are most deeply humiliating. He first

informs us that the city of St. John's is

to take next month a vote on local ontion. With this we have not much to do. It is local, and we are too far away to form a prudent opinion. This novel way of making people temperate hardly appeals to us with the efficiency and sincerity so requisite for the practice of true temperance. Other channels are found for the detestable vice. Each individual is made his own bartender, and black bottles or flasks take the place of decanters. If the drinking were done only at home with the influence which home ought to have and which it generally has, much of the evil would be controlled. Our correspondent feels confident that local option will do much good because it will remove ninety per cent of the temptation. We would wish to think so. Any measure which will remove so great danger is surely making for the public weal. Moral evils are not easily eradicated or habits changed by the vote of the majority. What will help temperance is strong public sentiment -that business people and society in general have no use for those who drink hat treating is to be frowned down and oafing around saloons to draw ostracism upon the guilty ones. The point in our riend's letter which grieves and scandalizes us, is that out of sixty saloons all but five are in the hands of Catholics. Fifty-five out of sixty saloons in the hands of Catholics ! Proclaim it not in Gath! Better tenantry and rack-rent when nerve and muscle strain to pay the landlord his tax-better the hardships of the sea than that a whole city should point the finger of scorn: hese be Catholics." If local option will drive these people back upon the soil it will have accomplished a great deal. If local option is to succeed the after traffic should be stopped with a arm hand. Then will it gain a further victory. The fact that fifty-five signs will have to be taken down is no small Who said: Suffer the little children to affair. People will pass through the come to Me. streets without the humiliating thought that practically all the sale of liquor is in the hands of one denomination-our own Church-whose ideals are so high, whose principles so elevating and whose children are urged to be so mortified. We cannot be indifferent in the cause of temperance. Nothing degrades an invice. Intemperance has done more harm to our people than absentee landlordism. Nor does the demon of intemperance ever come alone. He brings with him a legion worse than himself. Whatever therefore helps temperance and sobriety ought to be welcomed. Society in St. John's ought, if figures reveal the scenes of fifty-five bars, to be united in saying that such a state cannot continue.

CATHOLIC SCIENTISTS. We have received a complex question one containing others. We are asked to name a few Catholic scientists and their discoveries and to tell whether Galileo was condemned. Lastly our correspondent writes: "I found myself face to face the other day with a non Catholic who said there were very few scientists who were practical Catholics. I named a few of them and he was surprised to find that they were Catho lies." Our friend has not helped us out by a single name. He might, without injuring his case, have stated what names he had mentioned. We must confess that we are at a loss from want of proper classification. Nor can we pretend to judge whether those whose names we give are practica Catholics. They are Catholics, and that is surely enough. It is easy to be a practical Protestant whose negative creed does not place obligations upor their adherents. In the latest number of the American Catholic Quarterly Review Dr. Walsh says: "The history of of the Mass which in its completeness what the Jesuits have done in astronomy includes Communion : the latter is the before and after Galileo is the complete | RECORD office.

written with regard to the Church's opposition to science as exemplified by the Galileo case." We need mention only the names of Fathers Perry and Secchi as most distinguished astronomists. If we go back to the first chapters of modern science we have Galileo, Columbus, Friar Bacon, Leonards de Vinci, Copernicus, who was a priest, Guido Ubaldi, who stated the laws of leverage, Toricelli, who invented the barometer, Galileo, who invented the microscope and telescope. Fabricius of Padua discovered the circulation of the blood (1610-1618). Pope Gregory XIII. reformed and fixed the calendar. The Church gave a most vigorous impulse to geography. "All that we know of China," wrote Spreugel, "seventy-five years ago." Coming to times much nearer the present generation we have Montgelfier as the inventor of the balloon, Seguin of suspension bridges, Pasteur, Marconi and many more. I we turn to art-whether it be architecture, painting, sculpture or music-we find the same generous encouragement and a legion of names whose works charm the eye or ear of the whole world. Let us give a full paragraph to Galileo.

RELIGION IN EDUCATION. A federal council was held in Philadelphia at which as many as thirty Protestant denominations were represented. They took up, among different subjects, the question of religion in education. After discussing it and appointing a committee, whose report was voted down they acknowledged their complete helplessness to solve the problem. Many suggestions were made, all of them impractical and futile. The only encouragement to be derived from the whole proceedings is that all of these representatives acknowledge the need of religion in schools. Their divisions and their right of private judgment with its logical insubordination preclude the formulating of religious instruction at all satisfactory and efficient. Old theological errors spring up from the grave -dividing the council not into two parties but thirty. The Universalist will not have anything upon the incar nation. The Methodists and others cannot bear lessons touching upon the sacraments, the sacrifice or the priesthood. So the stream is soon divided All are agreed that there cannot be a good word said about the Papacy. Like fervent Protestants they refuse any light upon that subject. Any religion will do except the religion promulgated, taught and defended by the Papacy. Still, this is the religion which insists upon presiding over the school, upor resting with the family by the hearth as well as standing at the altar and teaching from the chair. Divided Christianity manifests its increasing weakness day by day. It is most pitiful when the young children ask for bread and their representatives reply that they can give but a stone. This seems to be the answer of the collected wisdon of thirty different denominations Strange acknowledgment from thos who pretend to be teachers under Him

DISTINGUISHED CATHOLICS.

We add a few more Catholics who vere renowned for their discoveries, inventions or learning:

Volta, who made the battery called after him and was the first to discover Abbé de l'Epée, or Abbé Sicard, who was the author of visible speech or the method by which deaf mutes were taught to speak. Gregory of Tours was the father of history in France. The Abbé Hantefeuille was the inventor of watchsprings. Amongst the learned men we may mention Cardinal Mezzofanto, who was master of fifty-eight different languages; Hany, a Canen of Paris, a celebrated mineralogist; Mabillion, a most learned Beaedictine : Gerbillon, a Jesuit Father, a renowned mathematician and explorer in Asia; Sorbon, a priest and founder of the celebrated school of the Sorbonne at Paris : Gerbert, a very learned Pope; Rubruquis and Plancarpin two Capuchin Fathers, great explorers and artists such as Fra Angelico and Fra Bartolomeo.

THE CHURCH in the United States has suffered a grievous loss in the death of Rev. Wm. O'Brien Pardow, S. J. Although his work pertained almost entirely to the American Republic his name was a household word in Canada. We publish in another part of this issue of the CATHOLIC RECORD an interesting sketch of the life of this great priest.

THE NOVEL entitled "Child of Destiny," which appeared in the columns of the CATHOLIC RECORD some time ago and of which Dr. Wm. J. Fischer of Waterloo, one of the brightest Catholic writers in the Dominion, is the author, will shortly appear in book form. It will be beautifully bound and illustrated by an Italian Catholic nobleman, Marquis Carlo Cattapani. The price is \$1.25. Orders may be sent to the CATHOLIC

man who seldom reads a Catholic paper and to whom the reading of a Catholic book would be time wasted. In course of conversation a gentleman said to one of these young men the other day: "I suppose you have read Shakespeare's the sport, "that is, unless he has written some of them within the past year." Many young men who think and dream but of triumphs gained in the sporting arena, find themselves but dummies when in the company of cultured gentlemen. Their minds are simply blanks so far as all the higher elements of life are concerned.

THERE SEEMS TO BE trouble in the New Westminster penitentiary in regard to the escape of a convict. An investigation was held to ascertain who was to blame in the matter. We desire to take no part in the controversy whatever except to urge strongly, upon general principles, the advisability of the Government making appointments to the management of prisons of persons who are not members of oathbound secret societies. Nearly half a century ago there was considerable agitation in the country along this line, because it was found that the grip and pass - word had of entimes been used to defeat the ends o'j astice.

IN THE DIOCESE OF COLUMBUS, Ohio there is a strong movement on foot to extend the Holy Name Society. At a meeting held in the Cathedral last Sunday, fifteen hundred men, kneel ing, repeated, after the Bishop, the pledge to abstain from profane, blasphemous and vile language. This is one of the hopeful signs of the times. Hand in hand with this splendid work, however, should be an earnest desire to promote and extend the temperance movement. Drunkenness is close akin to profanity and obscenity. The more we accomplish in the promotion of purity and decency of language and temperance the more glory will come to the Church.

THE GERMAN CATHOLICS of the United States, and Canada too, and it is a pity we have not more of them in this country, are always a militant body in matters pertaining to the Church. A German Catholic society in Cleveland has appropriated \$25,000 to the purpose of preparing young men to direct the German Catholics in a ceaseless fight against socialism and other forms of modern error. The socialists, it seems, have a number of organizers constantly on the road, holding meetings, and in other ways endeavoring to promote the extension of that humbug, fair to the eye, which has been tried, and has miserably failed, in every age of the world, to produce better conditions amongst the

A SAMPLE OF THE WORK of the madap reporters comes to us from Mobile, Alabama. We were told in a press espatch about the destruction of the Jesuit College, in Springhill, near that city, and that the library, which was stocked with books four hundred years old and of priceless value were destroyed The money loss was estimated at \$125,000, but the press agent relieved us somewhat by declaring that no casualities resulted, the students and professors all escaping without injury. Thereal facts the luminous power of electricity. The small extent and did not even interrupt the course of studies. Would it not be well were our law makers to find some means of punishing the yellow paper reporter when he deliberately departs from the path of truth?

> MANY ARE UNDER the impression that the beautiful hymn, "Adeste Fideles." known in English as "Come all ye Faithful," is an old Anglican hymn, In the current number of the Irish Ecciesiastical Record of Dublin, Dr. Grattan, who is a foremost authority on church music, writes some interesting facts about it. He shows that the oldest score of "the Adeste" known to exist is in the archives of the Royal Irish Academy and that the manuscript is dated 1745. The manuscript was the work of Rev. John Francis Wade, an Irish priest. Another manuscript volume, a copy of the one in Ireland and dated 1751, has been discovered in Stonyhurst college, Lancashire, England. It was inscribed for one Nicholas King by Father Wade. The Irish manuscript is remarkable for being the earliest copy of the hymn known to exist anywhere.

INFORMATION COMES from Ireland that there is a gradual departure of the people of that country for Canada and the United States, and the Government has been urged to greater action to prevent the depopulation of the country. No doubt the cause of all this misfortung is that the Government is in the habit of dealing out justice to the Emerald Isle in homoepathic doses. The landlord interest seems to be still very powerful-Although the Land Purchase Act has over the control of those things which

HERE IS A PEN PICTURE of the young done some good, and will continue to do so, the absentee owners of Ireland's soil have still a powerful grip in the country. A Government such as we have in Canada would bring about an era of prosperity, but this, we fear, will not be granted until there is a greater awakenworks?" "Yes, all of them," replied ing in the public mind in England. At a banquet lately given in New York, the Hon. Maurice Plunket stated that the farmers were the chief wealth producers in Ireland, but they have been handicapped by landlordism. He entertains the hope that in fifteen or twenty years

Ireland will be owned by a peasant pro-

prietary-a consummation devoutly to

be wished

FOR SOME REASON, and no sane man can find a good one, our fellow citizens of the Orange Order are exceedingly active in the work of preparing for what we are told will be a great celebration on the next 12th of July. It is the intention to group the brethren in very large numbers at central points. Toronto will, as usual, be head-quarters, and we may expect that once again that city will to some extent be tied up for the occasion. If we ask the average man on the street for a reason why all this fuss and feathers should be in evidence one day in the twelvemonth, he will shake his head and confess that to him it is a mystery. The followers of William profess to be the defenders of civil and religious liberty. Who is, we may ask, attacking it? Certainly not the Catholic Church or its episcopacy or priesthood. If any inroads are being made upon it the charge must be laid at the door of those outside the Catholic fold. A careful reading of the newspapers will give abundant proof of this statement. Catholics could not if they would and would not if they could infringe in the slightest upon the civil and religious liberties of any class, creed or color in the broad Dominion. The charge made against the Church by these men is simply for the

purpose of keeping the dupes of the

townline lodges together for other pur-

RIGHT REV. THOS. F. HICKEY, who

has become Bishop of Rochester, owing to the death of Bishop McQuaid, is one of the most remarkable Bishops in the Republic. Those who have the pleasure of his acquaintance recognize in him a man possessed of rare qualities of mind and heart which give him a splendid equipment for the performance of the duties of his high and holy office. From the Boston Pilot we learn that "he was consecrated Titular Bishop of Berenice by Most Rev. Dr. Farley, Archbishop of New York, May 24, 1905. Bishop Hickey was born in Rochester, Feb. 4. 1861. His early education was received in St. Mary's Parochial school and at St. Andrew's Preparatory Seminary. In 1879 he entered St. Joseph's Seminary, Troy. He was ordained in 1883 by Bishop McQuaid in St. Pstrick's Cathedral. After laboring in various parts of the diocese he was appointed to the Cathedral. On the death of Father Kiernan, Bishop Hickey was made Vicar General, and on Jan. 25, 1905, was chosen coadjutor Bishop of Rochester. Since assuming the duties of rector of the Cathedral, Bishop Hickey has had the new chapel and magnificent spire built. He has enlarged the Cathedral school and added a post-graduate course. He has also erected the new Cathedral hall, which was opened a few months ago.' of the case are that the fire was of Although the people of Rechester have reason to regret the demise of a Bishop cause to rejoice that one so worthy has been called to fill the vacant See.

THE SOCIALIST PROPAGANDA has made some progress amongst that class which allows the demagogue to do their thinking. We are glad to know that few Catholics have anything to do with socialism. "Everybody," says the Intermountain Catholic, "is more or less of a socialist, though nearly everybody has another name for it. The trouble with the socialism of the Socialist party in America and other countries is that it is a socialism by leveling downward instead of a socialism secured by elevating those who are in a lower stratum of society. In England, where an old-age pension scheme is in working order, this function of the State is really socialistic. And it is a soci listic scheme in Germany which puts the government in the insurance business. Indeed, any policy of government which invades the field formerly occupied by the individual is socialistic in its nature. The oldage pension and the insurance scheme stand for centralized control of certain functions which have always been considered, narrowly perhaps, as belonging to the individual. To whatever extent these theories are accepted by the governments of the earth, to just that extent are the governments drifting toward socialism. Few American citizens will acknowledge to being socialists in the broadest sense of that word, but all will acknowledge the tendency of government, not only in America but in all of the civilized countries, to take

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For a year lish journals b cold-blooded ently driving in the west against the er poses of the la ed for farm that these w ox a more de an a half for they have where grazing farming can i poorhouse, to an, and ma A strange d alls it cruel onomic nece women to the a prison. M or are ignor rish land qu eferred to delivered ociety in D who was for Local Gove and what he Dublin addr tract of Iris and cattle, try, some si heard a greato-day. The

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