

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 19, 1893. Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore with pleasure, I can recommend it to the faithful.

Yours truly, D. FALCONIO, Arch. of Ottawa, Quebec, Canada.

LONDON, SATURDAY, DEC. 17, 1904.

THE DELEGATE'S VISIT TO LONDON.

Last week the Diocese of London was honored with a visit from His Excellency Most Rev. Archbishop D. Sbarretti, Apostolic Delegate to Canada.

A full report of the different functions attending his presence in London will be found in another column. His welcome by the beloved Bishop of London, by the priests of the whole Diocese, and by the laity of the city, was in every regard a most warm one.

The Delegation of the Holy Father, which is not only a great ecclesiastic, but one of nature's noblemen. A beautiful simplicity blended with a rare dignity—a warmth of manner bespeaking the kind heart, combined with great zeal and prudence of character—such are the distinguishing traits of the Holy Father's representative in Canada.

His presence. This happy state of affairs is the outcome of a spirit of unity, of love, of singleness of purpose on the part of Bishop, priests and people. Where there is respect for authority—the people towards their faithful and zealous priests, and love and esteem and loyalty of all towards their Bishop—the result must necessarily be the rapid advancement of God's Kingdom in this favored diocese.

TROUBLES OF M. COMBES.

There was a stormy time in the French Chamber of Deputies last week arising out of remarks made by a professor of history at the Lycee Condorcet before his pupils, in reference to Joan of Arc, and derogatory to the heroine.

The professor was one of the staff of the Lycee, and we presume he was supposed to be a teacher according to M. Combes' own heart, since he has secularized the schools of France.

The motion was withdrawn, on protest from Premier Combes, who declared that the Opposition should not now bring charges of espionage against the Government, as the system of

espionage had been abolished simultaneously with the resignation of General Andre.

The discussion on Joan of Arc was, however, continued, and several Ministerialists declared that the action of M. Chaumie, the Minister of Public Instruction, was a weak concession to the Nationalist or Catholic party, and made a demand that Republican educators should be protected by the Government against Nationalist assaults.

M. Chaumie's action they declared to be an assault upon freedom of speech. M. Chaumie declared that the professor had unquestionably manifested a great want of tact in attacking one held in such general veneration as the maid of Orleans.

Boys in a school-room, he said, cannot be spoken to with the same freedom which may be used when men are addressed, and the punishment which had been inflicted on the professor would show that it is necessary to respect public opinion, which deservedly holds Joan of Arc in high esteem.

The matter was closed by a motion of confidence, which was carried by a large majority, among whom were many of the Nationalist party, though most of the extreme Socialists voted against the Government. The incident proves how precarious is the position of the Combes Government, and it will not be surprising if it should meet with a defeat before it is able to carry through its measure for the separation of Church and State, which is disagreeable to the Nationalists because of its drastic character, yet does not please the Socialists because it allows four years before the Budget of Public Worship shall be entirely abolished.

The incident itself of the dismissal of a teacher in the Lycee is not of great magnitude, and it does not appear that it should greatly affect the stability of the Government, but the seriousness with which so small a matter was taken up in the Chamber shows on what an insecure footing the Government stands.

Here may be mentioned another incident which has recently come to light, and which is also being seriously discussed to the discredit of the ministry.

It will be remembered that Premier Combes very narrowly escaped defeat in the Chamber on the question whether or not he had suggested through his secretary to the monks of the Grande Chartreuse should pay him a bribe in consideration of which they would be allowed to remain in the country.

Even the commissioners who had been appointed to examine into the matter had found that he was compromised in the transaction, but he was saved by the servile majority which he has behind him in the Chamber, and which voted that he was not guilty of the crime charged against him.

But in connection with the Grand Chartreuse there is at the present moment a new scandal from which it does not seem that the Government will escape with a clean record in the eyes of the public, even if their majority in the Chamber should continue to stand by them with its usual pertinacity.

Messieurs M. Riviere and Co., in a letter to the London Times, speak for the truth of the story, which it will be well to leave to the Government the guilt of both meanness and dishonesty which must greatly discredit them.

A liquidator was appointed by the Government, to dispose of the property of the monks, when they were dispossessed of it. But of that property the most valuable part which excited the enmity of the Government was the manufacture of their celebrated liqueur known all over the world as the "Grand Chartreuse."

The liquidator, acting on behalf of the Government, sold the right of manufacture and sale of the liqueur to a certain firm and it is now issued under the trade-mark and label formerly used by the monks.

Of course this is an open theft of the property of the monks, but the Government majority could see no crime in this, and the Government's dishonesty is easily condoned so far as the Chamber of Deputies is concerned.

But now it appears that the Government has sold a property which it had not succeeded in acquiring, and its dishonesty and meanness have over-reached them.

It is well known that the celebrated liqueur is made by a secret process which only the monks themselves are acquainted with, and they have guarded

their secret so carefully that the Government has not the knowledge of it, and therefore could not impart it when it sold the right of manufacture and sale.

The monks were not so simple as to inform their enemies of the great secret, and they have carried it with them to Tarragona in Spain, where alone the real Grande Chartreuse liqueur will in future be manufactured. The French label and trade-mark, which have been stolen by the Combes Government, and sold to a French firm, are therefore simply a fraud, as the liqueurs now made in France are merely imitations of those which were made by the monks of the Grand Chartreuse and have not the tonic properties which made the real Chartreuse so famous.

The monks are beyond the control of the French Government and the Government cannot prevent them from publishing to the world the full particulars of the dishonesty and fraud of M. Combes' Government, and this, it is said, is just what they intend to do. It is a question whether any Government in a civilized country could survive this exposure; but in France, where the public are so sensitive to ridicule, it can scarcely be that the Combes Government will be able to outlive the exposure of this infamy and fraud. At the very least, even should a servile majority in the Chambers of Deputies sustain the Government through this exposure, it would seem to be inevitable that the Treasury department will be forced to disgorge the ill gotten gain which it has absorbed by selling a piece of property of which it had no possession, even by dishonest means.

A BLUNDERING (OR WORSE) JOURNALIST.

The Toronto Mail and Empire made itself rather ridiculous last week by attempting to throw ridicule upon His Excellency Sir Elzear Taschereau, and afterwards of Samuel, Saul, and David, and of Our Lord and His apostles, should become modernized. But, after all, the earth was given by Almighty God to man to be utilized, and it is better that this region should be improved than that the immobility noticeable throughout the Turkish Empire should be permanent.

But this matter seems to have been brought forward by the Mail and Empire in order to expose another supposed eccentricity. It appears that the Church regularly attended by the Acting Governor General in Ottawa is the Church of the Sacred Heart, and the Mail and Empire stated that the Apostolic Delegate, Mgr. Sbarretti, intended to visit that Church on the feast of the Immaculate Conception. It was added that Sir Elzear Taschereau desired to force the Cabinet of the Dominion to give an official reception to the Apostolic Delegate on the occasion, but that the Cabinet refused.

It was already well known, when the Mail and Empire made this statement, that Mgr. Sbarretti had no intention to visit the Church of the Sacred Heart in Ottawa on Dec. 8, as complete arrangements had been made for some time before that His Excellency should visit London on that day, and the invitations to all the priests of London diocese had been already issued and received before the Mail and Empire's eccentricities had been announced. The Mail and Empire should be more careful in its statements.

THE ASCOLI COPE.

It was announced some time ago that Mr. J. Pierpont Morgan had given orders that the beautiful antique cope which he had purchased, and placed on exhibition in the South Kensington Museum, was to be returned to the Cathedral of Ascoli, from which it had been stolen, and it was further stated that in consequence of this generous act the King of Italy had conferred a knighthood on Mr. Morgan.

It does not appear that orders have as yet been given to the director of the museum to return the cope, as it still remains in the museum. The director of the museum when spoken to on the subject said: "We have heard nothing about the surrender of the cope beyond what was published in the press. Some time ago it was fully identified as the famous treasure of the cathedral of Ascoli, and information on the subject was conveyed to Mr. Morgan."

Mr. Morgan purchased the cope from a dealer in London who received it in the ordinary course of business. He paid \$10,000 for it; but it is understood that if he gives up the cope the money he paid will be returned to him by the dealer, who must then look to

the person from whom he made the purchase to be recouped, this being the law governing the recovery of stolen property when the right owner has been discovered.

There is no doubt regarding the identity of the cope as being the property of the Church of Ascoli to which it was presented in the thirteenth century by Pope Nicholas IV.

We cannot suppose for a moment that Mr. Morgan will hesitate to restore the property as soon as the evidence is brought to his notice that it really belongs to the Cathedral of Ascoli.

Some of the missionary priests of the North West have a herculean task before them in spreading the light of the gospel. Rev. Father Guerin, O. M. I., of Saskatoon, has charge of a parish with a radius of eighty miles. This necessitates very long journeys, and he is obliged to come back every two weeks to Saskatoon to celebrate Mass there. That place has grown very rapidly. From a population of one hundred and fifty last March it now numbers three thousand inhabitants.

The Missionary has no residence, and his church is of necessity a very modest one with a considerable debt hanging over it, while his people are very poor. Those who could spare a little money for charitable purposes would be doing a most admirable work by sending their contributions to the Rev. Father Guerin, O. M. I., Saskatoon, Sask., N. W. T.

MODERNIZING PALESTINE.

So associated is the Holy Land with our notions of antiquity that it undoubtedly strikes us as somewhat incongruous when this region which is so intimately connected with the life of Abraham and Isaac and Jacob, and afterwards of Samuel, Saul, and David, and of Our Lord and His apostles, should become modernized. But, after all, the earth was given by Almighty God to man to be utilized, and it is better that this region should be improved than that the immobility noticeable throughout the Turkish Empire should be permanent.

But we may at least express the hope that the great landmarks of antiquity which connect the Holy Land with the sacred associations of past ages may be preserved inviolate amid the improvements which are to be introduced into that country. It would be a greater loss to religious sentiment than gain to the people, if the relics of ancient Jerusalem and Bethlehem, the Dead Sea and Lake Genesareth were replaced by objects of modern utilitarianism, but there is danger that these relics of the past will disappear in the rage for modern improvement. Steamboats are to be placed upon the Dead Sea to make Jerusalem a distributing centre for the whole of Palestine, and a great part of Arabia and Syria. A steam railway is to be built to Bethlehem which will certainly interfere greatly with the ancient associations of the country with the life and labors of Our Lord.

The consent of the Turkish Government is also waited for before these supposed improvements are carried out. Even from a secular point of view, Palestine will lose much of its interest if the points which are religiously interesting are hidden or destroyed by the zeal for modernization, and there will be fewer travellers to the Holy Land in future should this change take place, as at the present moment it seems highly probable will be the case before long.

CREMATION.

It was recently stated by the London Chronicle that the Berlin Cremation Society had sent a petition to the Pope signed by about ten thousand persons begging the Holy Father to abolish the official disapproval of the practice of cremation issued by Pope Leo XIII., some years ago.

The Chronicle indicates its opinion that this petition is a hopeless one, because, as it remarks, "the Roman Catholic Church, as is well known, still refuses its last rites to those who defy one of the dogmas of the Nicene and Athanasian creeds, and students will be interested to learn the fate of the petition of the Berlin Cremation Society."

We have no means of knowing what may be the final decision of the Holy Father in reference to this matter, or of predicting what answer may be given to the Berlin petitioners, but we think it right to point out to the Chronicle and to all who may be inclined to believe the reasoning of that journal to be correct, that there is a very great difference between the two cases of which it speaks. The two creeds, the Athanasian and Nicene, relate to the faith of the Church, which is fixed and unchangeable. The truths which Christ taught to His apostles are those which He commanded them to teach all nations, and there is no authority in heaven or on earth which can change them.

Irish in Greece.

Rev. Daniel Quinn, head of the Leonard College at Athens, in Greece, who is at present visiting in this country, is a native of Yellow Springs, O. Father Quinn has spent the last two years in Greece, and speaks far better Greek than he does his mother tongue.

He tells a story bearing out the assertion that no corner of the earth is so remote that an Irishman or an Irish woman cannot be found there. Several years ago Father Quinn sought a vacation on the island of Cephalonia, one of the seven Ionian groups of the west coast of Greece. One day while wandering over the island he came upon an institution of learning for women. Father Quinn was invited in by the Sister Superior whose name proved to be Murphy. She was reading a history of the Irish race written in Greek.

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were not, indeed, composed by Christ, but they contain a summary of the truths which Christ revealed. They were composed by their respective authors for the purpose of making clear, doctrines which Christ had revealed, but which were afterward denied by hair-splitting heretics, making it necessary for the Church of Christ to define them in terms which could not be misunderstood. The Nicene creed is the work of the authorized teachers of the Church, and the Athanasian creed, though not composed by a Council of Bishops of the whole Church, as was the Nicene creed, has, nevertheless the sanction of the Church, so that both these formularies of faith, having the sanction of the infallible Church which Christ established on earth, that they are the teaching of Christ, cannot be denied by any true Christian.

The prohibition of cremation is an act of a different kind. It is not the definition of a dogma of faith, but the forbidding of an act which the Holy Father as Head of the Church deemed likely, for many reasons, to diminish the piety of the faithful. Cremation is undoubtedly a departure from the traditional usage of the Church, and it is, besides, likely to be a cause of our forgetting or neglecting to pray for the dead. For these and other reasons, the Holy Father forbade it; but there is no doubt the same authority which issued the prohibitory decree could remove the prohibition, which is disciplinary and does not regard faith. The case is not, therefore, to be regarded in the same light as the unchangeable truths of the Athanasian and Nicene creeds. Nevertheless, Rome does not lightly change its decisions, even in matters of discipline, and it may not, and probably will not change its decision on the question of cremation, even on the petition of a highly respectable local association, such as the Berlin Association undoubtedly is.

SOCIAL POWER OF LIQUOR.

One cause of the extension of liquor drinking among men is that it has social features which give it power over the individual and make it a popular habit difficult to escape. Liquor which intoxicates has in it that which stimulates and pleases the palate, and is regarded as affording a feeling of good cheer. It is an ancient custom, and is still practiced, to extend an invitation to "have a drink together" or to offer the glass of wine as an expression of good will and hospitality. To decline is considered the rude refusal of a courtesy and the rejection of good fellowship, and kindles a feeling of resentment on the part of the one who "treats" or entertains.

Social drinking prevails among the laboring classes and in circles of wealth and luxury. Among laborers there is a tendency to drink strong liquors because of a sense of thirst produced by exhaustion of the body in severe toil. The saloon becomes the convenient and natural resort and offers also social features that are attractive. Fellowship at the bar and the exchange of political ideas with discussion of other important affairs connected with the day's work, are among the pleasures of the bar. It is indeed difficult for a young man to stand out against the practice and refuse the invitation "Oh, come along and have a drink." In the Wild West it has been hazardous to decline a man's hospitality at the bar. Liquor drinking has a strong social influence over laboring men.

Among people of wealth who are able to gratify all tastes there is a natural development of a feeling of freedom and largeness in the enjoyment of life. This liberal or broad sentiment in the use of the good things of human experience tends to relax strictness of thought and conduct. Wine and other liquors, being among the good things of life, are regarded as to be used and enjoyed. On the same ground they are to be offered to guests in the spirit of unstinted hospitality; they are used at public dinners and at social events. To withhold them is regarded as indicating lack of generous hospitality, and to decline them as refusing to accept good fellowship.

Thus the practical difficulty with the young man of strict principle and careful conduct who wishes to avoid the peril of drink lies in the way of his social relation to those who drink whether as a fellow laborer when urged to take a friendly drink, or as an invited guest in circles of wealth where he must appear as rude and crude if he declines. The power of liquor is not merely in its stimulus, but in its social pressure on the individual.

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THE APOSTOLIC DELEGATE AT LONDON.

Imposing Celebration of the Jubilee of the Proclamation of the Dogmas of the Immaculate Conception.

AT ST. PETER'S CATHEDRAL.

The hearts of the Catholics of London were excited on account of the special honor conferred on us by His Excellency, Most Rev. Donatus Sbarretti, D. D., Archbishop of Ephesus and Apostolic Delegate to Canada, in coming to our city to assist at the celebration of the Jubilee of the Immaculate Conception. Especially gratifying must have been the visit of His Excellency to our beloved Bishop and his faithful clergy, since His Lordship had the happiness of celebrating the anniversary of his birth on that beautiful feast-day.

The joyful pealing of the Cathedral bell on Wednesday morning announced the arrival in our midst of our distinguished guest.

In the evening the gentlemen of the congregation, composed for the most part of the various societies, assembled in St. Peter's school, and wearing the badges of their order and the Papal colors, marched to the Bishop's Palace, where, so great was their number, they formed in a double line along Dufferin avenue to the Cathedral steps, making a guard of honor for His Excellency. En route from the Palace the Delegate was accompanied by the Bishop, Dr. Sinnott, Father O'Bryan, S. J., and the local clergy.

The spacious Cathedral was crowded to the doors. The altars were magnificently decorated with roses and chrysantheums of the Papal colors, together with lights and tapers, producing that indelibly charming and gorgeous, at the same time chaste and simple effect seen rarely except in churches where Sisters have charge of the altar.

Arrived at the Cathedral the Bishop received His Excellency at the door in the order prescribed by the ritual for such occasions, after which he was escorted to the sanctuary, the procession entering in the following order, led by Rev. Father Egan: cross-bearer, acolytes; the Bishop, attended by Rev. Gregory O'Bryan, S. J., of Montreal, and Rev. J. T. Aylward, Rector of the Cathedral; the Apostolic Delegate, accompanied by his Secretary, Rev. Dr. Sinnott, and Fathers McKeon of St. Mary's church and Stanley of the Cathedral.

After a short time spent in prayer, the Bishop cordially welcomed His Excellency to our fair city. The following is His Lordship's address:

May it please your Excellency, on the eve of the beautiful feast of the Immaculate Conception, when the Catholics throughout the world are rejoicing "with exceeding great joy" on the occasion of the jubilee proclaimed by the Holy Father, the Bishop, priests, religious communities and faithful laity of the Diocese of London, have special reasons for joy and thanksgiving, since we have with us the worthy representative of the Sovereign Pontiff for this glorious Jubilee celebration.

We extend to your Excellency a most hearty welcome and desire to express to you, our love, obedience, sympathy, veneration and admiration for the present illustrious successor of St. Peter, His Holiness, Pope Pius X., who, in the midst of trials and persecutions on the Papal throne, is earnestly striving "to renew all things in Christ."

Your Excellency has ably filled many important offices connected with the government of the Church, and in your present position as Apostolic Delegate to Canada you will be pleased to hear that in this portion of the Dominion, Catholics possess equal rights with their fellow-men.

The right to adore God according to the teaching of the Holy Catholic Church, the right to give Catholic children a Christian education in the school, the right to enjoy both religious and civil liberty is granted and appreciated, and as a result of justice and freedom being given to all good citizens, there exists peace, harmony and good-will among all classes of the community in which we live.

Although the diocese of London is in its infancy when compared with many others, still it is fairly well supplied with beautiful and solid churches, with Catholic schools and educational institutions and with homes for the aged, the infirm and the orphan, and both priests and people are ever ready to co-operate and make the generous donations required for religious, educational and charitable work.

We sincerely thank your Excellency for the honor of this visit, and we must trust and pray that you may be long spared to adorn the high and holy office in which an all Wise Providence has placed you, and we also cherish the hope that the devotion of Canadian Catholics to the See of Peter, as well as the fairness, courtesy and generosity of all true Canadian citizens, will help to make your burden light and render your stay in Canada a blessed, peaceful and pleasant one.

In conclusion we humbly ask for ourselves and clergy and people the blessing of the Holy Father and of your Excellency.

His Excellency graciously replied as follows: My visit to you at this particular moment is destined to leave in my soul an impression that no event in life—no, not even death—will be able to efface: it will remain indelible. I thank you, Right Reverend Bishop, most cordially for the words of welcome which you have addressed to me as the humble representative of the Holy Father in this country. It is a pleasure and a consolation for me to learn of the progress of the Church in this part of the Lord's vineyard and also to hear from you that priest and people work together to promote the interest of our religion. I thank you for reminding me that this is a free country, where rights are respected and where we can worship God according to the dictates of our conscience. In a country where every man's right is respected, and where justice is the foundation of society, the hope is rea-