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Catholic Record

London, Sat., Dec. 27th, 1890.

To all our readers we heartily extend the compliments of this blessed as d glorious and joy ful season. May their cup of blies be filled to overflowing-may the peace of God reign with them and about them - may His all sustaining hand be present when the clouds of misfortune hover over and dessend upon them, and we pray and bope the new year will bring to them every joy and happiness, made more true nu more perfect and more beautiful by the resence of the Child of Bethlehem blessing and guiding their footsteps in the path which He has marked out for them to follow.

GLORIA IN EXCELSIS.

"Glory to God in the highest and peace on earth to men of good will" is the angelic song that was heard on the mountains of Judea nigh two thousand years ago. It was intoned and sung aloud . mid the starry vaults by hosts of angels sent to announce tidings of great joy and herald the coming of Him Who was the desired of all nations. The learned doctors of the law who sat in the chair of Moses were not favored with so wonderful a manifestation of God's love for mankind, nor was the Divine message conveyed by voice or sound of trumpet to the palace of King Herod or to the Imperial councils of Augustus Cærar. God's ways are not men's ways. The most consoling and most glorious news ever communicated from heaven to earth, from God to man, was given by angels to the simple-minded. lowly shepherds who were watching their flocks on the hillsides of Galilee and were probably entertaining each other with praise and admiration of heaven's marvellous beauty and with love and adoration of Him Who created

The firmament on hi h With all the blue ethereal sky.

Not to the votaries of pleasure, or to the ambitious of this world's honors, or to men vain of power, does God reveal Him. self, but rather to the simple of mind and the innocent of heart. We read in the book of the wise man : " Every mocker is an abomination to the Lord and His communication is with the simple." Or again, as we are told in the sermon on the Mount: " Blessed are the pure of heart, for they shall see God."

The songs that two thousand years ago brought joy to the hearts of the humble shepherds of Galilee have been repeated at every Christlan home and before every who gathered their innocent children around a rude representation of the crib of Bethlehem and told them the story of us and of a Saviour that was born to us." Tae angelic sounds "Gloria in Excelsis" re-echo in our churches still and are repeated in the homes and at the family gatherings where the happy group is formed around the maternal arm chair, and all are happy and all are blessed and all are loud in their exciamations of pure delight, giving glory to God in the highest, and willing, most willing, to be at peace with all the children of God who are men

of good-will. Worldlings and unbelievers may treat the Christmas holidays with the cynicism of cold contempt and consider as money thrown away and time lost which Chris tian parents employ in the gratification of their childrens' innocent longings for the gifts and playdays and merry rompings of the joyous season that comes but once a year. They do not calculate upon the mighty influence for good which the memory of those pleasant hours will produce for all time to come, nor do they consider how in after life, when grown to man's cetate and mixed up in a world of slp, their descendants will look back with pleasure and anxious longings to the days when Christian joys made them truly happy and the recollection of a mother's smile or a father's blessing on Caristmas morn will make their hearts athe once more for the innocence and known and trusted friends and leadersthe righteousness of life that were for patriotic priests and Bishops who live and them but the sure and abundant source | die for the people and by the people and of the only period of solid enjoyment with the people. We sincerely regret our instances of this are given, and the

doubting and unbelieving few had human governments and human affairs at their disposal, what a cold, selfish, mocking, miserable world they would make of it! The Reformation did its best to annihilate Christmas joys and to wipe out from the calendar the name of Bethlehem and of the Epiphany.
The French Revolution enthroned Reason and Infidelity, while faith in the world's Redeemer was made by law a crime of high treason. But human nature and man's generous instincts of gratitude to "a Saviour that was born to us" have triumphed over rebellion against God and His Church Christmas' innocent joys and hallowed associations have again asserted themselves and the cynic and the agnostic are Christian world which to day rejoices with its lowly shepherds and the joyous prattle of its innocent children singing with the white-winged angels in Heaven: "Glory to God in the highest and on earth peace to men of good will."

THE POSITION OF MR. PAR. NELL.

With indomitable perseverance and determination, unchecked by the formidable opposition of former friends and admirers, Mr. Parnell still holds out and bids defiance to every opponent. His attitude in the presence of the condemnation of his continued leadership by the Irish hierarchy and by a majority of the Nationalist party is one of sublime audacity and boldness, of which a parallel can scarcely be found in the history of the parliamentary life of any leading politician. While we admire his wonderful pluck and manly steadfastness in presence of such mighty odds against him, we cannot but deplore his unwill. ingness to abide by the decision of the mejority, and retire, for a while at least, until the false position in which he stands be satisfactorily explained or with due contrition and amendment be universally condoned. and, if possible, entirely forgotten. There are very few, if any, who doubt the greatness of the man. No one can be found to minimize the vastness of the services which his parliamentary tactics and statesmanship have rendered to Ireland. but a heavy, dark cloud has risen to overshadow his public career. lreland's national characteristic for purity of faith and purity of morals has to be maintained and transmitted to posterity. When MacMorough carried away the Prince of Brefini's wife his subjects rebelied and fought and sacrificed their dearest temporal interests rather than again submit to his authority. Nor have their pure, Catholic instincts since that long period suffered any change. The national instincts of the Irish people are just now as sensitive on that delicate matter as they were seven hundred years ago. Parnell, although born in Ireland and endowed with singular fight. ing and staying qualities, is not of their kith and kin in the Catholic appreciation of moral rectitude, nor does he seem to enter into the national Catholic feeling of abhorrence which conjugal infi lelity stirs up in the minds of the people and of their leaders - the Bishops and priests of the Catholic Caurch, of which he is not a member.

in Canada, who are accustomed to Home Rale and who know how political leaders Catholic altar down through the centuries. | always yield and step down and out when They brought simple joy and ecstatic de. requested so to do by a majority of their light to the men of faith in every sge supporters - fancy that Mr. Parnell should, under similar circumstances, bave graciously retired and bowed to the wishes of the able and patriotic men who, at h! the birth of "A Child that was given to request, met in a chamber of the House of Commons for the purpose of deliberating on the advisability of his continuing in the leadership. In Canada it is the custom at all county conventions, when a majority decides in favor of one candidate, all the others retire with a promise of ad hesion to the party and of generous support of the nominee of the convention Mr. McKenz'e, who was leader of the Reform party for many years, withdrew from the leadership when a majority of his supporters decided that the interests of the country would be better provided for under the management and director ship of Hon. Elward Blake. If Mr Parnell has not acted with a like humility and subserviency to the wishes of the majority of the Nationalist party in Ireland, we in Canada must look upon his insubordination as a very grave mistake. But when he went to Ireland in the face of the opposition of the whole clerical party, and in spite of the actual disapproval and condemnation of Bishops and Archbishops who were his staunchest friends, then we cannot but consider bis action as a piece of unpardonable, if not irreparable, madness. How can be ever represent Catholic Ireland, or command the affection, the respect and of the determined opposition of Ireland's

But all those considerations apart, we

matter. It can only result in disruption of the whole National party, the alienation of all Engish sympathy and This writer is followed by others who in setting back Ireland's chances of emanetpation for another decade of years,

TWO PICTURES.

There is nothing more constantly repeated by certain clergymen whom we need not now name, than that when Luther preached his new doctrines, the Church was badly in need of a reformation. It is stated by these gentlemen that the Catholic clergy were in a demoralized state, that s'mony was openly practiced, and other abominable practices so frequent that nothing less than the overthrow of the Church and of its head, whom they called a usurper, an auti-Christ, man of sin, would effect the desired Reform.

It is not to be denied that there were some abuses which needed to be corrected. and that there were some of the clergy who were unworthy of their sacred office. just as there was a Judas among the twelve Apostles, but this was far from being so generally the case as is represented by enemies of the Church, and within the Church itself there was, as there is to-day, the power and will to correct such abuses.

Commencing with the Head of the Church, there was at this very period which has been so misrepresented a line of illustrious and virtuous Pontiffs whose energies were directed towards keeping up a body of zealous and plous Bishops and priests who might be the means of bringing salvation to their flocks. Such a man was Leo X, who was the Pontiff so much abused by Luther, and such a man was also his predecessor Julius II. But we shall not go into details on this point. We shall merely quote the well-known Protestant historian Leopold Rauke in

reference to this very period. He says: "What judgment can we reach con-cerning the Popes? They had always in view great interests, the direction of a religion under oppression, the contest with pagen'sm, the propagation of Christianity among the Northern nations, the foundation of an independent hierarchical authority. It pertained to the dig-nity of human existence to wish for and to execute great things. These noble pur-poses the Popes possessed to a superior degree. . . . Rome, the seat of papal power, became more and more the centre of the faith and moral life of the Southern nations of Europe. There we could see bold, and often beneficial efforts made to make other nations more sub missive to her authority.'

The Popes were seconded in their efforts to do good by holy Bishops and priests in all parts of the world. The noble qualitles and the wisdom of Cardinals Amboise and Ximenes, called at this time to be Prime Ministers of France and Spain respectively, were productive of much good in these countries, and the very earnestness with which, full of devotion to religion, the people united in saving Europe from the power of the Turks, is an evidence of the strong faith which was then prevalent. The worst scandals which occurred took place in spite of the exertions of the Bishops, and they were attributable, not to the Church authorities, but to the interference of monarche with the libertles of the Church, But let us turn our attention to things

which are going on before our eyes. Are there no scandals taking place in some churches during the closing years of this progressive nineteenth century ! We do not refer to the deplorable reports of which we so often read in the papers concerning the misdeeds of errclergymen. These are the acts of individuals, which are so numerous, in deed, that they should cause a blush to rise on the features of those who are so fond of making wholesale accusations against the priesthood of the fifteenth and sixteenth centuries. We speak of scandals which are said to dominate in some of those churches which are most rabid against Catholics, and which are uncontrolled, perhaps uncontrollable, by any authority.

A series of letters has appeared recently in the Toronto Mail from indignant, yet apparently devoted members of the Methodist body against these scandals, Our readers will remember that recently a delegate in the Conference accused the clergy of that Church of tyranny fully equal to that exer cised by the much abused Popes of Rome. And the speaker was practically endorsed by the voice of the laity. But the charge brought now is of a more serious character, nothing less than a most widespread simony and worldliness on the part of ministers of the Churca who are already luxuriating on rich salaries.

The Christian Guardian asked recently : Shall we have a general Revival, (Reformation?) of Religion this year?" One writer says that a revival is indeed needed, but it is not to be expected when the leading clergy are thinking of nothing but the serious problem, "Where shall I find at the next moving time a higher the loyal support of Ireland in the face salary and a more prominent position in social status?" He adds : "Men are now tempted to sell their services to the highest bidder, if not in one Church, then into another for place and salary." Numerthey ever experienced on earth. If the Mr. Parnell's action in this whole writer after each strong point, adde sarcas.

confirm all his statements. One says in the Mail of 20th Inst. :

"Our Church needs a revival in itself and until one comes upon it it is use'sss praying for the Holy Spirit to be poured upon the people." This is severe enough; but he adds: "It is a fact, air, there is more wire pulling at the present time among the Methodist ministers to obtain good calls than you will find among the ward politicians to obtain s liquor license." He, too, gives instances. He states that in Toronto alone "three or four deals are being consummated among the different churches of the city which are a disgrace to Methodism."

This article calling attention to these doings might not have been writter were it not that the writer of the letter in question tries in this connection to blacken "Popery." He adds: "It is time the people lifted up their voices with no unmistakable sound against the Popery which is in its midst."

This writer is quite astray. Such scandals as he describes are not to be found in Popery. It is absolutely impossible they should occur, unless, perhaps on some extremely rare occasions. The "Popish" method of appointing dif fers most radically from the Methodist mode as described by him.

We would therefore ask these people Does it not strike you that a " Reformation" is now needed in Methodism? And if so would it not be advisable to return again to that Popery which you have been abusing for the last-300 years, shall we say? On no. Protestantism has lasted a little over 300 years, but Methodism is but a few years older than a century. If so young a child has grown so precocious, what will be the condition of Methodism when the wrinkles of nearly nineteen centuries shall have appeared upon its brow?

A third writer denies the statements of the former two in part; but the log rolling which notoriously took place at the New York General Conference, and which, to say the least, was very disreputable, is enough to convince an unprejudiced observer that the men whose conduct at a General Conference was so unworthy the clerical char acter, must have learned their tactics before they showed up at the Conference, and the in ference isthat the complaints are not far from the truth.

DEATH OF VICAR-GENERAL LAURENT

The citizens of Toronto must have been greatly shocked on Friday evening last when the sad and startling news was carried around that Vicar General Laurent had died suddenly. So awfully sudden was the taking away of this good and holy priest that not one in Toronto, most probably not even himself, suspected that there was anything wrong with his health or that he would not live for many years to come. But God's ways are not ours: they are hidden and mysterious, especially as to the day and the hour when we shall be summoned to Father Laurent was born in 1822 at Anjou, in France, and came to this country on the invitation of Bishop de Charbonnell, by whom he was ordained two years after his arrival, in 1860

After remaining a few years attached to the parcchial ministration of St. The children are well fed and clothed. Michael's Cathedral, in which he acquired and the establishments are models of celebrity for indefatigable zeal and un- cleanliness and neatness in every regood work, he was placed in charge of St. Patrick's parish. Here he was faced from the start with enormous difficulties. The old frame church had been burnt to the ground some time previously; the population, although of the poorest class, was constantly on the increase. A church edifice of large dimensions was imperatively necessary to meet the grow- have done, but when rabid journalists like icg wants of he congregation, and adequate school accommodation had to be uselessness of religious orders, and when found. Father Laurent met these difficulties without alarm. St. Patrick's upon the public, it is quite pertinent that church alone cost in the neighborhood of | we should ask whether our religious com-\$30,000; but this large sum, by his un- munities are not doing as much for the flagging industry, was found and paid public as are these Protestant insane over to the contractors, so that when he asylum directors who are appealing for aid was recalled to the cathedral the Redemptorist Fathers, who succeeded him, found they have incurred in their excess of zeal the parish free of debt. On the elevation to establish an institution which their coof Very Rev. Father Jamot to the religionists fail to maintain. If the Monepiscopal diguity, Father Laurent was treal Protestants had but some religious appointed by him Honorary Vicar- orders as devoted as those of the Catholic General. Archbishop Lynch raised him to the Vicar Generalship of Toronto and different story to tell now; and it is a much dignity and with much profit to the people at large while the many religious institutions which depended on Michael's were upheld, as they were edified by his unostenta. tions plety and the great interest he displayed in the success and prosperity of every one of them. The Toronto Globe, alluding to the sudden death of Vicar-

General Laurent, says of him : Father Laurent was known and respected all over Canada. By his own people he was greatly loved and will be sorely missed. His face and manner were peculiarly winning and irresistably attracted all who were brought into contact with him. The Protestant clergy the missed with him. The Protestant clergy the missed with him. The protestant clergy the missed with him with him. The protestant clergy the missed with him with him

on all. He was an earnest worker among the poor of his own Church, but aided also many movements tending to pro mote the welfare of the poor of all denominations. His intellectual attain denominations. His intellectual attain meuts were of the highest order and his interests in art and literature very keen. There were protections in the city than the deceased priest, who yet lived most simply and in as retired a manner as was consistent with the performance of the heavy parochial work which he faithfully eavy parochial work which no interest will enformed to the last. The funeral will enformed to the last.

RELIGIOUS ORDERS AND CHARITABLE INSTITU-TIONS.

While the Mail is constantly dinning nto our ears that the lunatic asylums and other works of charity which are con ducted by religious orders in the Province of Quebec are a failure and a burden on the people, it will be interesting to the public to have a look at the other side of the picture. A number of Protestant gentlemen of Montreal, certainly impelled by the good motive to give proper care to the Protestant patients, started a Protestant Insane Asylum, which has been in operation r a couple of years. These gentlemen were not content with the Government Insane Asylums, some of which are under the care of nuns, who are naid \$100 per annum for each patient, an others under the care of lay persons, at the rate of from \$132 to \$150 per aunum for each inmate. It now appears that, though a Government grant was given to aid the new Protestant asylum, the novelty of the thing has worn itself out, and it is at the present time in a position verging on bankruptcy.
Overtures have been made to the

Quebec Government by the directors of tais institution to have the Government assume the responsibility, preserving the distinctly Protestant character of the establishment; but, as the Government existing asylums, and these contracts will not lapse until 1895, Mr. Mercier has refused to take the institution, at least until the present contracts termin. ate. The directors are thus in a quandary, as it has been shown that they are piling up a debt at the rate of \$14,000 a year, this being the annua deficit of the institution, the responsibility for which they wish Mr. Mercier's Government to

On the other hand, Mr. Mercier has stated before now that the asylums which are under charge of the religious orders are in a high state of efficiency, being at least as well managed as those which are under lay control, although they are much more economically con-

We have also in Ontario a number of Catholic charitable institutions, which rely almost entirely upon private generosity and the zeal and hard work of render an account of our stewardship, religious communities to sustain them. The Government aid extended to them is exceedingly small - a few dollars less than seven dollars, per annum for each inmate of the orphan asylums. Yet every one of these institutions is in a most flourishing condition. n the other ha which have been incurred for building them are made smaller every year.

We do not, by any means, desire to depreciate the generosity and charity of those who have made great escrifices in order to maintain the Montreal Protestant Incane Asylum, as undoubtedly many Protestants in the Province of Quebec the Mail are constantly raving about the they declare that these orders are a burden to deliver them from a huge deficit which Church they would probably have had a named him rector of St. Michael's sign that many who have ere now been Cathedral. These positions he filled loudest in their abuse of the religious orders, are aware that their denunciations were unjust and slanderous, inasmuch as both Presbyterians and Methodists are seriously considering the question of estab lishing similar communities, even though they be not in every respect like those of the Catholic Church. The Anglicans have many such communities already, and it is an oft-repeated saying that imitation is the most sincere form of praise.

BRITISH LAW ON EXTRA-

The French papers comment freely on the English judges who acquitted Castioni, the socialist assessin of Mr. Rossi, State Counsellor of Ticino, one of the Catholic cantons of Switserland. Social. ists and agents of the secret order of Carbonari have made two unsuccessful attempts within the last few years to upset the governments of the Catholic cantons, and, by creating disorder and panic among the peaceable inhabitants, to enrich themselves with plunder. At the first attempt the insurrectionists were scattered, and some of their number shot down, among whom one Castioni, a leader, whose brother resides ordinarily in London, Eugland. The latter travels about a good deal at the expense of the secret societies. his only business being to organ. ize new branches and sow the seeds of disloyalty and socialistic principles in every little town and village of Europe where he can escape police vigilance. About a year ago he was instrumental in formenting a small rebellion in Ticino, and during the excitement, while armed rioters were surging around the Government buildings and calling for a change of masters, Castioni made his way secretly to the office of Mr. Rossi, Counsellor of State, and, with a revolver to his head, shot him dead at his writing-deak. This being made known to the multitude, the riot ceased; for its object was gainedthe assassination of a good man, a firm upholder of Catholic rights and a noble citizen. Ticino, the murderer, escaped and hurried back to England. He was pursued, however, and arrested at his lodgings in London. The Swiss Government formally demanded his extradition, and the trial came off before judges Denman, Haw. kins and Stephen. Castioni entered the plea that he was innecent of the crime of murder; and that even were he guilty his offence assumed a political complexion and did not subject him to extradition, everal witnesses, however, both ccular and auricular, identified him as the assassin, and furnished proofs has contracts made with the already of Castioni's determination to slay, his avowed aim and purpose being to avenge the death of his brother. Judge Den. man, after having expressed the opinion that John Stuart Mills' definition is not correct if it means that every act committed during the course of a political uprising, independently of the aims and intentions of the movement, is covered by the Act of Extradition. declared that, on examination of the evidence produced, he came to the conclusion that Castioni was from the beginning mixed up in the political disorders of Ticino, and that it was not sufficiently proved that it was his intention to avenge the death of his brother by shooting down Mr. Rossi. He, therefore, ordered his discharge from prison. Judge Haw. kins and Judge Stephen concurred with the decision of Judge Denman, and the assassin was allowed to walk out of the

dock a free man. The Paris Univers says, apropos of the decision of the judges, "There goes once more the right of asylum and shelter granted by British justice to the political malefactors and assassins of the continent. It should be hoped that our excellent neighbors beyond the straits will stop their complaints about European sympathy with the 'Nationalists of Ireland.' Toe Pronix Park assassins were guilty of crime more political in its aspect than the murder of Mr. Rossi, and they satisfied the demands of justice in being hung for their crime. But the English judges say to continental revolutionists : assassinate those who stand in your way, but be sure to get up a political agitation, and we will accord you right of asylum."

The Univers then takes Sir Charles Russell to task for having undertaken the defence of a notorious criminal, and says that he, along side of Mr. Matthews, the Catholic representative of the English bar, should have left to others the honor and profits of a case so unworthy of his standing and reputation.

The Toronto Globe mentions the facts as stated above, but makes no commentary on the decision of the English judges. It omits also two important facts, viz., that the victim, Luigi Rossi, was a Minister of State and that Castioni's brother had been killed by the troops during the course of a previous insurrection. Castioni was heard to pronounce vengeance on the members of the Swiss Government, who are Catholics, and this was sworn to a the trial in England. It is certain he left England and went to Switzerland with the avowed purpose of getting up another agitation, so as to find an opportunity of avenging his brother's death. It must have required a long stretch of forensic imagination on the part of Judge Denman to give a political complexion to a well-devised, long-planned, murder in cold blood. Luigi Rossi, the man murdered, occupied the same position in the Government of the Catholic canton of Ticino that Mr. Balfour holds in Greet Britain. Let us suppose the possibility which may God avert-of a crowd of

ing weapons of Governme while a priva enters stealth and assassing desk. Woul borror heard would not E dition of the wha country two cases are that Ticino province and the seas.

VAGARIES The Rever

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