

The Catholic Record.

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Catholic Record.

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To all our readers we heartily extend the compliments of this blessed and glorious and joyful season. May their cup of bliss 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 descend upon them, and we pray and hope the new year will bring to them every joy and happiness, made more true, more perfect and more beautiful by the presence 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 eight thousand years ago. It was intoned and sung aloud amid 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 Cæsar.

Not to the votaries of pleasure, or to the ambitious of this world's honors, or to men vain of power, does God reveal Himself, 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."

The songs that two thousand years ago brought joy to the hearts of the humble shepherds of Galilee have been repeated at every Christian home and before every Catholic altar down through the centuries.

Worldlings and unbelievers may treat the Christmas holidays with the cynicism of cold contempt and consider as money thrown away and thus lost which Christian parents employ in the gratification of their children's innocent longings for the gifts and playdays and merry romps of the joyous season that comes but once a year.

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.

THE POSITION OF MR. PARNELL.

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.

But all those considerations apart, we in Canada, who are accustomed to Home Rule and who know how political leaders always yield and step down and out when requested so to do by a majority of their supporters—fancy that Mr. Parnell should, under similar circumstances, have gradually retired and bowed to the wishes of the able and patriotic men who, at his request, met in a chamber of the House of Commons for the purpose of deliberating on the advisability of his continuing in the leadership.

matter. It can only result in disruption of the whole National party, the alienation of all English sympathy and in setting back Ireland's chances of emancipation 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 doctrine, 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 simony 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 anti-Christ, a 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 pious 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.

"What judgment can we reach concerning the Popes? They had always in view great interests, the direction of a religion under oppression, the contest with paganism, the propagation of Christianity among the Northern nations, the foundation of an independent hierarchical authority. It pertained to the dignity of human existence to wish for and to execute great things. These noble purposes the Popes possessed to a superior degree."

The Popes were seconded in their efforts to do good by holy Bishops and priests in all parts of the world. The noble qualities and the wisdom of Cardinals Ambrose 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.

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 erring clergymen. 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.

A series of letters has appeared recently in the Toronto Mail from indignantly, 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 exercised 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 Church 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 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."

ually: "But then shall we have a general revival this year?"

This writer is followed by others who 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 useless praying for the Holy Spirit to be poured upon the people." This is severe enough; but he adds: "It is a fact, sir, 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 a liquor license."

This article calling attention to these things might not have been written 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 unimpeachable 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 differs 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? Oo 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 character, must have learned their tactics before they showed up at the Conference, and the inference is that 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 render an account of our stewardship.

After remaining a few years attached to the parochial ministrations of St. Michael's Cathedral, in which he acquired celebrity for indefatigable zeal and untiring efforts in the prosecution of every good 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 growing wants of the congregation, and adequate school accommodation had to be found.

Father Laurent met these difficulties without alarm. St. Patrick's church alone cost in the neighborhood of \$30,000; but this large sum, by his unflinching industry, was found and paid over to the contractors, so that when he was recalled to the cathedral the Redeemer's Father, who succeeded him, found the parish free of debt. On the elevation of Very Rev. Father Jamot to the episcopal dignity, Father Laurent was appointed by him Honorary Vicar-General. Archbishop Lynch raised him to the Vicar-Generalship of Toronto and named him rector of St. Michael's Cathedral. These positions he filled with 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 unostentatious piety 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 irresistibly attracted all who were brought into contact with him. The Protestant clergy

of the city who became associated with Father Laurent in charitable and other work always became possessed of a feeling amounting almost to affection for him. His goodness of heart and gentleness of demeanor impressed themselves on all. He was an earnest worker among the poor of his own Church, but aided also many movements tending to promote the welfare of the poor of all denominations. His intellectual attainments were of the highest order and his interests in art and literature very keen. There were probably few riper or more accomplished scholars 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 performed to the last. The funeral will take place on Tuesday morning from the palace to St. Michael's Cemetery.

RELIGIOUS ORDERS AND CHARITABLE INSTITUTIONS.

While the Mail is constantly dining into our ears that the lunatic asylums and other works of charity which are conducted 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 insane patients, started a Protestant Insane Asylum, which has been in operation 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 paid \$100 per annum for each patient, and others under the care of lay persons, at the rate of from \$132 to \$150 per annum 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 this institution to have the Government assume the responsibility, preserving the distinctly Protestant character of the establishment; but, as the Government has contracts made with the already existing asylums, and these contracts will not lapse until 1895, Mr. Mercier has refused to take the institution, at least until the present contracts terminate. 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 annual deficit of the institution, the responsibility for which they wish Mr. Mercier's Government to assume.

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 conducted. 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 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. The children are well fed and clothed, and the establishments are models of cleanliness and neatness in every respect, while on the other hand, the debts 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 sacrifices in order to maintain the Montreal Protestant Insane Asylum, as undoubtedly many Protestants in the Province of Quebec have done, but when rabid journalists like the Mail are constantly raving about the uselessness of religious orders, and when they declare that these orders are a burden upon the public, it is quite pertinent that we should ask whether our religious communities are not doing as much for the public as are these Protestant insane asylum directors who are appealing for aid to deliver them from a huge deficit which they have incurred in their excess of zeal to establish an institution which their co-religionists fail to maintain. If the Montreal Protestants had but some religious orders as devoted as those of the Catholic Church they would probably have had a different story to tell now; and it is a sign that many who have ere now been loud 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 establishing 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.

A terrible accident occurred at Lewis, P. Q., on the 18th, by which six persons lost their lives. Amongst the number, we regret to say, was Mr. Michael Lebel, uncle of Mr. J. D. Lebel, lumber merchant of this city.

BRITISH LAW ON EXTRA-DITION.

The French papers comment freely on the English judge who acquitted Castioni, the socialist assassin of Mr. Rossi, State Councillor of Ticino, one of the Catholic cantons of Switzerland. Socialists 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, England. The latter travels about a good deal at the expense of the secret societies, his only business being to organize new branches and sow the seeds of disloyalty and socialist principles in every little town and village of Europe where he can escape police vigilance. About a year ago he was instrumental in forming 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, Councillor of State, and, with a revolver in his hand, shot him dead at his writing-desk. This being made known to the multitude, the riot ceased; for its object was gained—the 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, Hawkins and Stephen. Castioni entered the plea that he was innocent of the crime of murder; and that even were he guilty his offence assumed a political complexion and did not subject him to extradition. Several witnesses, however, both ocular and auricular, identified him as the assassin, and furnished proofs of Castioni's determination to slay, his avowed aim and purpose being to avenge the death of his brother. Judge Denman, 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 Hawkins 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.' The Phoenix 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 Toronto Globe mentions the facts as stated above, but makes no comment 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 Catholic, and this was sworn to at a trial in England. It is certain he left England and went to Switzerland with the avowed purpose of setting 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-divided, 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 Great Britain. Let us suppose the possibility—which may God avert—of a crowd of

evicted tenants... ing weapons... of Government... while a private... enters stealth... and assassina... desk. Would... horror heard... would not En... dition of the... who country... two cases are... that Ticino... province and... the seas.

VAGARIES OF TIONA.

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