

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Faecian, 4th Century.

VOLUME 11

LONDON, ONTARIO SATURDAY, NOVEMBER 17, 1888.

NO. 526

"A FACT."

If you want Good Ordered Clothing or Furnishings, see our Stock. The Best and Cheapest in the trade.

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A Legend.

BY ADELAIDE ANNE PROCTER.

The monk was preaching; strong his earnest words. From the abundance of his heart he spoke. And the flame spread—in every soul that heard.

"Oh Lord, I thank Thee that my feeble strength Has been so blest; that sinful hearts and cold Were melted at my pleading—knew at length How sweet Thy service and how safe Thy fold. While souls that loved Thee saw before still holier thoughts of loving sacrifice."

So prayed the monk; when suddenly he heard An angel's voice: "Know, O my son, Thy words had all been vain, but hearts were stirred. And as we fled, and sinners won, By his, the poor lay-brother's humble aid, Who sat upon the pulpit stair and prayed."

SPECIAL TO THE CATHOLIC RECORD.

THE REV. GEORGES ANTOINE BELCOUR.

In the CATHOLIC RECORD of November 3rd there is an article, taken from the *Catholic Historical Researches of Philadelphia*, which embodies a letter from the Rev. G. A. Belcour, and which has suggested to me that perhaps a short sketch of the life and labors of that missionary priest might not be out of place in the columns of a Canadian journal. I have accordingly endeavored to correct two errors which would at once strike any student of the Church history of Lower Canada. In the first place, Mr. Belcour never signed Belcour-Picton, for the very good reason that such was not his name, he being a French-Canadian *par son pere*. His first account of his life is a relation whatsoever. In the second place, the good priest which his letters to be sent not to the care of the Rev. Charles F. Czezna, whose personality is apocryphal, but to Rev. Charles F. Czezna, the well-known Secretary to the then Archbishop of Quebec. Both these errors appeared in the *Historical Researches*, and probably in the English newspaper from which the letter was copied.

The Reverend Georges Antoine Belcour was born on the 23rd April, 1803, at La Baie du Fevre (then in the diocese of Three Rivers). His father was named Antoine Belcour, his mother Josephine Semire. The young Belcour made his studies in the Seminary of Nicolet, and was ordained priest on the 10th March, 1827. His first clerical functions were performed as curate at Three Rivers. In 1829 he was appointed curate of St. Francois du Lac; in 1830 he had charge of St. Martin. In 1831 the young priest volunteered for the arduous mission of the Red River.

Mr. Tache, in his *Vingt Annees de Missions dans le Nord Ouest de l'Amérique*, says: "In the month of June, 1846, the Rev. Father Aubert went to give a mission to the Indians of Wabassamung, a post established on the banks of the River Winnipeg by the intrepid Mr. Belcour, who visited it for many years, and who at this juncture surrendered it unreservedly to the Superior of the Oblates."

In chronicling the events of 1847, Mgr. Tache says: "In the month of March, 1847, the Rev. Father Bernard left for La Baie-aux-Canards (Lake Winnipeg), situated about seventy leagues from Saint Boniface. This mission was visited in 1840 by Mr. Belcour, and in the following year by Mr. Thibault, who commenced an establishment there." According to Mgr. Tache, Mr. Belcour laboured in the diocese of Mgr. Provencher until 1859—twenty-eight years of mission work in the diocese of the "great lone land," as the letter published in last week's RECORD shows he had difficulties with the Government, and with the Hudson's Bay Company in and before 1847, at the close of which year he returned to Quebec. In 1849 he resumed work in the Indian Missions, his headquarters being Pembina. In the autumn of 1859, Mr. Belcour came east again, and accepted the charge of the mission of Rustico, in Prince Edward Island.

Rustico is a name fairly well known to the public of this city on account of its being the site of one of the famous summer hotels which dot the north shore of "The Garden of the Gulf," but when Mr. Belcour went there it was a very humble little place indeed. It had any amount of history to give it respectability, but history does not do much towards building up a parish in this matter-of-fact century of ours.

Rustico (so named from an old *bonhomme* called Rancicot) had an existence in the days when the white lilies waved over old Ile St. Jean, and the flocks of the Acadians

browned on its marshes, before a sod was turned on the site of the ambitious little city of Charlottetown.

Then came the expulsion of the Acadians, and the flocks went to feed the British soldiers, and the Acadians, peaceful, even when persecuted, lost all but their faith. Tradition in Rustico says that the family of Blanchard and one or two others, being ill with measles, were not turned adrift in the vessel which was sunk by the Scilly Isles, but that they were allowed to remain in the once busy town of St. Peter's, and that when restored to health they remained in Rustico, where they have since remained. When peace and good will was established in the country, others came to join them, and the village grew, and as in duty bound began to have its little quarrels and misunderstandings just like its bigger sister parishes in the Province of Quebec.

It came through all these early trials as successfully as its pioneers came through the measles, and in 1823, the Rev. Bernard McDonald, the first native priest ordained for the present diocese of Charlottetown, made his home in a new presbytery which he built for the Church of St. Augustine and in which he lived first as parish priest and afterwards as Bishop, up to the year 1859, when, feeling his health fail, he retired to his college of St. Dunstan, near Charlottetown, where he died a few months later.

Bishop McDonald confided his beloved old home and mission to Mr. Belcour, whom in all probability he had known in Quebec, and whom he installed in Rustico in the autumn of 1859. Mr. Belcour, who was a man of no ordinary gifts, and endowed with rare energy, succeeded in raising the status of the Rustico farmers to a much higher level than it had hitherto attained.

In 1863 he founded the Farmer's Bank of Rustico, with a capital of \$9,000, an institution which has been and still is an incalculable boon to the Acadians. It is a massive building of Prince Edward Island sandstone, situated quite near the church. In the upper story, above the banking office, is the "Town Hall," where during the winter evenings the parishioners meet for concerts, lectures, etc. Here also is the public lending library, and here the brass band which has attained a provincial celebrity, meets to practice. This band was instituted by Mr. Belcour, as was also the lending library, and through his friendship, with Mr. Rameau de St. Pere, some very valuable books have been placed on its shelves.

When Mr. Rameau, collecting notes for his early work on the Acadians, visited Rustico, he formed a sincere friendship with his worthy curate, and on his return to France contrived to interest the Emperor in the remote Acadian settlement, so that Napoleon III. sent to Rustico the four volumes of his work entitled "Ouvrages de Napoleon III. sur l'Inde Napoléonienne." In sketching Mr. Belcour's work in Rustico I cannot do better than quote the words of a letter lately received from the most distinguished parishioner that the good old priest ever had. "He founded the bank which has been a boon to the Acadians, it having kept them out of the hands of money lenders and developed business talents among them. To him also are due the library, the band and a taste for good music. Moreover he caused the people to pay more attention to farming and gave a great impetus to the material prosperity of his flock. He was energetic, frugal and hard-working and did much good. Whilst at Rustico he invented a species of locomotive propelled by steam, with which he proposed to travel about his parish on the ordinary roads, thus anticipating the bicycle in time, and surpassing it in ease of propulsion. But his steering gear, if he had any, did not respond to the touch, and on the trial trip he found himself carried forward like M. Zappa, over hedged and ditched, until the machine stuck in the rich loam of a potato field. The result was scarcely satisfactory to the inventor. He had a work shop and made various agricultural implements himself. They were not types of beauty nor of refined taste; they were redolent of the Red River where he had taught the Indians to make farming tools. One of his boats was that when at the Red River, he had made a cart without a nail, or any iron whatever. He would also clean and repair clocks for his people if they brought them to him."

I have not at hand the notes of Dr. Belcour's last years, but I am under the impression that he died suddenly during a visit to Shediac, in the Province of New Brunswick, somewhere about 1874. There is one more incident in the life of this brave old missionary to which the events of late years have attached an historic interest. When, where, and how it was I do not know, but one stormy afternoon he was called to perform a baptism. A Metis woman unfastened the wrappings which enveloped a sturdy infant, the priest in surprise and awe, poured the consecrated waters upon the baby's dusky brow, and as he traced the sacred sign, he gave the name that has since stirred the heart of Canada to its living centre—Louis David Reid.

A. M. P.

THE AMERICAN CATHOLIC QUARTERLY.

The number just to hand of this excellent periodical is a particularly interesting one. The contents are as follows:—The Relative Influence of Paganism and Christianity on Human Slavery. His Excellency Cardinal Manning's Visit to the London Poor. Arthur F. Marshall, B. A. The Diocese of Quebec Under Early British Rule. D. A. O'Sullivan, LL.D. (Laval). The Church and the French Revolution. Right Rev. Bernard O'Reilly, D. D. Angels and Ministers of Grace. M. Walsley. A New Text Book. John Gilmary Shea, LL.D. The Suppression of the Jesuits by Pope Clement XIV. R. L. E. Religion of the Messiah. F. F. M. Impressions of Life in Vienna. Frederick St. George Mivart. Alessandro Massoni. K. R. L.

SPECIAL TO THE CATHOLIC RECORD.

THE FEAST OF ALL SAINTS AT ST. MARY'S.

The bright, beautiful Feast of All Saints, so hopeful, so consolatory, was this time less joyous than before, for on that day we were united to his last earthly resting place Anthony Keough, third son of Mrs. M. Keough, of this town, who, on the night of Oct. the 29th, met his death at Stratford. He was crushed between two trains while attending to some duty of his office in connection with one of the trains.

Deceased was a promising young man of nineteen years, beloved by all who knew him for his gentle and amiable disposition. The widow mother and her family have the sincere sympathy of the entire community.

The solemn tolling of the parish church bell rose and fell on the soft morning air of All Saints' Day. Sympathizing friends from near and far gathered at its call. Protestant and Catholic alike were there, and forming into an unusually large funeral procession reached the church at ten o'clock. At the door the body was met by the pastor, Rev. Father Brennan, accompanied by Dr. Kilroy, of Stratford, an old and true friend of the family. The usual prayers being said, the Mass of the day was offered by the rev. pastor, after which he gave an earnest and instructive sermon on the feast of the day, and at its conclusion referred to the sad event which had brought such a crowded congregation to St. Mary's Church. He spoke in terms of high praise of the young man, then resting in death before the altar, at which he knelt a few short weeks ago, in the glow of his early manhood, to receive "The Bread which nourishes to immortality."

The rev. gentleman was listened to with profound attention throughout his address. After he had retired to lay aside his sacred vestments, Dr. Kilroy advanced to the altar and spoke in that beautiful, impressive way so peculiarly his. We regret that it is not in our power to give even a brief synopsis of that orthodox, pathetic, and consoling discourse spoken in low, clear tones, through which the sobs of the listeners were distinctly audible. He had not come, he said, to preach a sermon, but in company with sorrowing friends and neighbors, Protestant and Catholic, to drop a tear on the bier of the early dead and to show his sympathy with the bereaved mother and her sorrow-stricken family, as of old the friends of Martha and Mary came in pitying kindness when Lazarus lay dead. "Lord, if Thou hadst been here our brother had not died," said the mourning sisters; and Jesus wept. Surely then we may weep unrebuked over our dead, but let us not mourn as those who have no hope. "It was just nineteen years ago, on the 4th of last September," the learned speaker continued, "since this young man was brought, an infant, to this very altar before which he now sleeps in death, and it was my hand that placed upon him then the holy chrism of baptism, and it was my hand, too, that anointed him with the holy chrism of Extreme Unction. I had the consolation of hearing his last confession; a consolation it surely was, for, from the lips of a young man came the confession of a child. I do not break the sacred seal of the confessional when I say he had nothing more grievous on his conscience than some little disobedience to his mother."

Much more the eloquent doctor said that must surely remain forever in the heart of that Christian mother, a well-spring of purest consolation. Surely her heart had been famished the bitter waters of grief had been sweetened.

Then the *Litania* was sung, the last blessing given, and we were all that was mortal of Anthony Keough to "the silent city of the dead," there to wait till he be summoned on the morning of the resurrection to take his place with Christ's elect. Thus we hope, thus we believe. May he rest in peace.

THE FORGERIES' COMMISSION.

The Dublin Freeman thus describes Sir Richard Webster's speech, which by its supreme dulness thinned out the attendants rapidly as soon as its quality began to be appreciated. He would also clean and repair clocks for his people if they brought them to him. "This is addressed to 'dear E.' Sir Richard said 'I am not able to state in whose handwriting the body of the letter is.' He further said that in his opinion this does not mean that any outrage was contemplated on Mr. Foster, but that it contemplated outrages which would embarrass the Government, Mr. Foster included. A number of letters furnished the Times by one Roberts were admitted to be forgeries. Sir Richard Webster said 'some persons have attempted to play a trick upon the Times.' Sir Charles Russell pointed out that 'here a manufactory of forged documents in obedience to the market demands, and

that the Parnell letters may be of similar character.' The Dublin Freeman's Journal asserts that all the dynamites in prison in the United Kingdom have been procured by emissaries of the Times, who informed them that the Government would grant them liberty if they would give testimony for the Times before the Parnell Commission. The prisoners refused to accept freedom at such a price. Cable despatches state that Sir Charles Russell, counsel for the Parallels, will call witnesses to swear that he forged the Times' letters, and will show by enlarged photographs on a magic lantern that in tracing beneath the signature the pen was repeatedly stopped in the course of writing.

Joseph Kavanagh, the Times' witness who tried to shoot Patrick Lane in a tavern near the Law Courts on the 1st inst., was arraigned in court, and committed for trial. He was admitted to bail, two sureties qualifying in £1,000 each, and Kavanagh himself in £5,000. In the suit instituted by Mr. Parnell at Edinburgh Judge Kinross announced his decision on the question of jurisdiction raised by the Times' counsel. The judge ruled that the court had jurisdiction in the case.

A CHURCH SENSATION.

CHRISTIAN CHARITY EXPUNDED BY REV. DEAN HARRIS — REV. MR. BURSON UNDER THE LASH.

A very large congregation assembled in St. Catherine's Church last Sunday night, to hear Rev. Dean Harris preach on "Christian Charity." He chose for his text the following verses from the 13th chapter of St. Paul to the Corinthians: "Charity is patient; is kind, enviaeth not; dealeth not perversely; is not puffed up; is not ambitious; is not provoked to anger; thinketh not evil."

To the astonishment and amazement of his people he read with a clearness and with a precision almost military in its severity the address of Rev. Mr. Burson, delivered in the Orange hall here last Monday evening, in which the reverend gentleman so fiercely attacked the Roman Catholic religion. When the Rev. Dean had ended the reading of the discourse as printed in the daily papers, a silence painful in its intensity fell upon the people. After a pause sufficiently long to emphasize his meaning, he read the following passage from Mr. Burson's address: "In Great Britain the drift is all Romeward both in politics and in the established church; among dissenters the drift is towards infidelity. With a facility of language befitting a sacred edifice and a manner studiously courteous, the speaker continued. Every Catholic in his congregation, he said, and every free-thinker in this city, are indebted to the Rev. Mr. Burson for this humiliating acknowledgment. It is the most impudent, and from a Protestant standpoint, the most stupid admission that I ever heard of. It is a manner studiously courteous, the speaker continued. Every Catholic in his congregation, he said, and every free-thinker in this city, are indebted to the Rev. Mr. Burson for this humiliating acknowledgment. It is the most impudent, and from a Protestant standpoint, the most stupid admission that I ever heard of. It is a manner studiously courteous, the speaker continued. Every Catholic in his congregation, he said, and every free-thinker in this city, are indebted to the Rev. Mr. Burson for this humiliating acknowledgment. It is the most impudent, and from a Protestant standpoint, the most stupid admission that I ever heard of. It is a manner studiously courteous, the speaker continued. Every Catholic in his congregation, he said, and every free-thinker in this city, are indebted to the Rev. Mr. Burson for this humiliating acknowledgment. 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