

# The Catholic Record

VOL 8.

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NO. 371

## In Memory

OF SISTER M. F. BORGIA, WHO DIED AT SUNNYSIDE, TORONTO, AUG. 23RD, 1885.

"We have come for thee dear sister,  
Thy pure soul to bear away  
To the bleeding heart of Jesus,  
To the spotless Queen of May,  
Who labored in this convent,  
Labor'd till our journey's end  
Hasten then, O Sister Borgia,  
Thy sweet voice with ours to blend.

Angels voices that echoed sweetly  
Through the chapel bright and fair,  
Virginia hands that worked so nobly,  
Headless of all earthly care,  
Yes, she's gone, the seraph singer,  
Angels lulled her soul to rest,  
Slumber only to be broken  
At the call of visions blest.

Oh! how often in that convent  
Will there fall a silent tear,  
For the fair young blossom faded  
When the harvest time was near,  
Soythe in hand the cruel reaper,  
Slept him softly to her bed,  
But beneath his scythe destroying  
Lay the grace seeds sweetly spread.

All for Thee, O gentle Jesus,  
Sue had borne her cross of pain,  
All her life for Thee she labored,  
Seeking but Thy grace to gain,  
Now Thy sacred hand hath beckon'd  
This spouse so faithful to her home,  
Where she'll dwell 'mid silvery pinions  
Free from this bleak world so lone.

Mourner, chase the tear that lingers,  
Do not weep thy sister dead,  
Bring to mind the golden hour,  
When the earth so cold and dreary  
Pleasures now her sleeping head,  
Far above in Heaven's mansion  
She now reigns 'mid light divine,  
Mingling with the angels singing,  
"Thou art mine and I am Thine."

Let the past unveil its shadow,  
Bring to mind the golden hour,  
When no thought or sunny memory  
Had she of this earthly bower,  
When the incense slowly rising  
Filled her heart with rapture blest,  
As she heard the sacred message,  
"Sister, here, thou'rt bid thy rest."

Farewell, Sister! now thou'rt lowly  
In thy tomb so cold and deep,  
Never more shall pain or sorrow  
Wake thee from thy peaceful sleep,  
Farewell, Sister! now thy praises  
Mingle with the angels' swell,  
To thy sweet rest, bid thy rest,  
We shall say "a last farewell."

M. A. RIGNEY.

## IN MEMORIAM.

The Month's Mind of the late Father Maguire, of Galt, will take place in the church of that town on Tuesday, Nov. 24th, at 11 a. m. The anniversary service for the late Dean O'Reilly, of Dundas, was held in St. Augustine's church there on the 17th inst., at 10.30 a. m. Clergy and laity testified by their presence and by their prayers their regard and affection for the deceased.

## THE NON-CATHOLIC PRESS ON CHURCH TROUBLES.

It is well worthy of remark and of closest attention on the part of Catholics that when a spirit of disaffection and disobedience seizes upon any portion of their brethren in Christ, these latter are apt to go to most deplorable extremes in the gratification of their stubborn pride. For from pride springs every rebellion within the fold of Christ, be that rebellion lay or clerical. When a spirit of disaffection disturbs any of the sects, we hear little or nothing of it, for the non-Catholic press takes very special care not to expose to their full extent the divisions and dissensions of Protestants. But let a Catholic, or a few Catholics, rise in revolt against their bishop, and the news is cast forth upon the four winds of heaven, to be carried to the very ends of earth, that there has been an uprising against episcopal tyranny. The authors, abettors and promoters of the disturbance are egged on by non-Catholic advice and encouragement from one bad step to some other still worse, until at last they find themselves groping in the darkness of schism or heresy. A case in point—though we trust that the final results of the trouble will not be so deplorable—is that of the recent difficulty at St. Joachim's church, Detroit. It is not our custom to notice such matters, knowing as we do that the legislative and executive powers of the Church always deal promptly, finally, and successfully with them. As there have, however, been very untruthful reports published of the action of the Bishop of Detroit in this case, and as not a few in Canada may have been misled by the statements, not alone of the non-Catholic press, but of interested private individuals, we deem it a duty to lay the facts of the case clearly before the Canadian public. St. Joachim's, a French Canadian parish consisting of about 800 families, was for many years attended by a priest who was never affiliated to the diocese of Detroit, but simply permitted to give his services to that diocese for a certain number of years. When that time expired, the Bishop of Detroit, anxious that the 4,000 souls in the parish should be attended to in a manner satisfactory to his pastoral zeal and devotedness, invited the Fathers of the Congregation of the Holy Ghost and the Immaculate Heart of Mary to take charge of the parish. At once a cry was raised against the good Fathers that they differed in nationality from their new congregation, and were therefore unfit to do duty amongst the people of

St. Joachim's. Meetings were called and addressed by a few of the leaders in this unhappy movement, and by one or two madcaps and disturbers—from, we are sorry to avow it—the Canadian side of the river. The disaffection did not, however, spread to any alarming extent. Not one man in ten out of the entire congregation is really dissatisfied with the change. How little ground there is for complaint may be seen at a glance from the uncontradicted and undeniable public statements of M. Theophile Francois, the Belgian Consul in Detroit, in his letter to the Michigan Catholic of Oct 31:

"Until the 18th of this month I was in total ignorance as to the location of St. Joachim church. On that day, after some trouble, I found the church and attended High Mass. At the conclusion of the service I called on the Fathers in charge of the parish and had the pleasure of meeting two of the gentlemen, both French and one enjoying the distinction of being a knight of the Order of the Legion of Honor.

"According to the newspaper reports the trouble in the parish was caused by the action of the Bishop, first, in selecting as successors to the former pastor, priests not familiar with the French language, and secondly, in ignoring the nationality of the congregation in making said selections.

"Inasmuch as the priests now in charge of this church are Frenchmen, born, raised and educated in France, we may reasonably suppose that they are somewhat familiar with the language of that country and this disposes of charge number one.

"Now, as to the nationality! Looking around us, what do we see? Belgians and Hollanders—two distinct nationalities—worshipping under the same roof and the pastor from head to foot a Hollander. Here is another church—the largest congregation of the city and composed of Irishmen—but a few weeks ago these good people were following to the grave one who for many years had the charge of the parish. He was a native of Holland. His predecessor, whose memory is kept green in the hearts of these faithful children of Erin, was a Belgian—in a parish essentially Irish—although that nationality furnished a liberal quota to the priesthood, for pastors a Belgian, then a Hollander! Still, no trouble in the congregation, no scandal, no controversy, no indignation meetings and no trip to Rome!

It is true if these worthy pastors, beloved by their people, ever took a vacation and visited the old countries they did so at their own expense, although it is more than likely that on such occasions the parishioners may have testified of their regard for these good priests by presenting them with some substantial testimonial. In this same church, quite recently the assistant pastor was a young French priest but little familiar with the English language.

"Have we not in Detroit another congregation composed of the same element as St. Joachim's with a Frenchman for pastor?"

"Since when, pray, has Catholicity anything to do with nationalities. Does not the very name contradict such an absurdity? Where would the universal Church be now, were such narrow-minded prejudices allowed to interfere with its progress? Of what use the noble army of missionaries whose blood so profusely shed contains the seed of regeneration?"

"Can the parting of our Saviour to His disciples be misinterpreted? 'Go ye, teach all nations—' Does not that imply a command to the nations to welcome the envoy and listen to his words? And if nationality is to be taken in consideration in the appointment of a pastor, why stop there? Following the same line of reasoning why not exact like qualifications all through the hierarchy, not excluding the Pope himself?"

"But notwithstanding the demonstrations which took place in St. Joachim's parish, we all know to be a fact that the French Canadians entertain the kindest of feelings and highest regard for their brethren of the mother country. This being the case, why this opposition to the French priests recently placed in charge of their parish. The course pursued by the former pastor explains the whole matter, but how dearly did he purchase the privilege of his contemplated trip to Europe!

"Time works wonders, and not many months will elapse before the whole congregation of St. Joachim's church will acknowledge the wisdom that guided our Bishop in this matter. They will then realize what a debt of gratitude they owe him, not only for what he did but also for his using clemency when he would have been justified in asserting his authority by inflicting a severe punishment."

These manly and Catholic utterances dispose of the whole case. The cry of nationality in Church matters is a very weak one at the very best; in this as in other cases it is nothing short of criminal. And what is specially noticeable is that the men who are ever first to raise this cry are themselves most intolerant towards all nationalities but their own. The priest especially who resorts to this cry is in nine hundred and ninety-nine cases out of one thousand hard pressed for a covering of some kind for neglect if not delinquency. This much said, we have done with this painful subject.

## OUR NATIONAL HIGHWAY.

Our American neighbors are more or less disturbed over the successful completion of the Canadian Pacific Railway. The Canadian North-West was for so long a time looked upon by our republican neighbors as a barren, frozen waste, that the purpose to build a railway linking Ontario and the older Provinces of Canada to the Pacific coast was at first received by them with derision. And not by them alone, but by many Englishmen and even Canadians. Derision, however, under the light of information based on unquestionable authority, soon gave way to enquiry, and enquiry has resulted in the conviction of to-day that the Canadian Pacific Railway is destined to be the great trans-continental highway of America. We can ourselves well remember meeting five years ago, a leading American capitalist, who then denounced, in most vigorous terms, the whole scheme of a Canadian railway to the Pacific as the mad purpose of trading politicians. This same gentleman is to-day, after a careful study of our North-West and its resources, of British Columbia with its climatic advantages and untold national wealth, an ardent admirer of the Canadian Pacific Railway—not an admirer in theory but in practice to the extent of many thousands of capital invested in Canada because of the construction of this road.

We regret to perceive that the Century voices the feeling of jealous disappointment felt in certain American circles because of the completion of our national highway.

"But what," says that periodical, "will a railway get to do in this great sea of mountains? For along in those 500 miles of road on the mainland, constructed at so enormous a cost, the population, not counting Indians and Chinamen, is less than 10,000. The British Columbians claim that a portion of the Asiatic trade will come their way, especially as the company that is building the road has announced its intention of putting on steamers to connect the Pacific terminus with the ports of Japan and China; and they also point to their fish, their mines of silver and gold, and their forests as the complement of the prairies of the Northwest. All their hopes and dreams cluster around the railway, and those whom it does not enrich will feel that they have a right to be disappointed. They ignore the fact that the people of the Northwest or any other country can afford to pay only a certain price for fish or flesh, silver, gold or anything else, and that if it cannot be supplied at said price it must be for them all the same as if it were nonexistent."

The Canadian people are by no means ignorant of any of these things. The population of British Columbia is indeed small, but by means of railway connection with the east that population will rapidly increase. We may further inform the Century that the railway will certainly very materially cheapen for the people of Eastern and North-Western Canada those commodities that the Pacific coast can supply.

The Canadian *Gazette* in a notable article on the new Canadian route to the far East, says that the action of the Post-Master-General in inviting tenders for a fortnightly mail service between Coal Harbor, the Pacific terminus of the Canadian Pacific Railway, and Hong Kong, calling both ways at Yokohama in Japan, is eminently satisfactory, offering as it does, official recognition of the practical completion of that line and also of the usefulness of the new route to China and Japan. The *Gazette* points out that to Yokohama from Britain the present mail route by Brindisi takes 41 to 43 days, by Gibraltar 50 to 52 days. To Hong Kong the Brindisi route takes 35 to 37 days, that by Gibraltar 43 to 46 days.

"In estimating the time by the Canadian route, we leave out of our calculation the proposed extension of Canadian railways to the extreme easternmost port of Nova Scotia, which, when consummated, will most materially shorten the Atlantic passage. The latter we estimate at nine days. The 'Pacific Express' will run from Montreal to Vancouver in 90 hours—a feat which, considering the easy grades and good character of the road-bed, and the fact that the whole line is under one management, is a case of accomplishment. But to make every possible allowance for transhipment at each end, etc., we will call the land journey five days, or, in other words, from London to the Pacific coast in 14 days. From Vancouver to Yokohama is 280 miles less than from San Francisco to Yokohama, between which points the present steamers, that are not at all remarkable for speed, have made a passage in less than 14 days. As it is well known that the Canadian Pacific Railway Company intend to be served on the Pacific by steamers of the very first class, we are safe in saying that the voyage from their terminus to Yokohama will be made in 14 days, and allowing half a day there for detention in port, in 30 days to Hong Kong. By the Canadian route, then, Hong Kong will be

reached in from one to three days less than Brindisi, and nine to 12 days less than via Gibraltar, while Yokohama will be reached in 11 to 13 days less than via Brindisi, and 21 to 23 days less than via Gibraltar."

It is therefore apparent, as the *Gazette* says, that from a commercial as well as an imperial standpoint, the opening of a new Canadian line of communication is of no little importance. But it is principally from the standpoint of Canadian nationality that the new line is specially important. So long as Canada forms a part of the British Empire, which she no doubt will until her interests demand a change in her political condition, so long will we be all pleased to see the Mother Country profit by the advantages, political and commercial, offered by our trans-continental highway. We must confess, however, that our great satisfaction in the completion of the road is derived from the proud consciousness that Canada is to-day united in fact as in name. No longer are we fellow-citizens of the far off Western prairies cut off from us by distance, nor those of British Columbia divided from us by that far-famed "Sea of Mountains." We heartily join the *Manitoba Free Press* in congratulating the Pacific Railway company on the completion of its contract, and its officials on the manner in which they have done their work. We likewise congratulate the Dominion on the actual binding together and consolidation of the Provinces brought about by the completion of the railway. British Columbia, with its wealth of gold, coal, timber, fish and furs, is now within easy and ready access, and the entire Dominion, bound and welded together, may at last be said to have fully entered on the path of progress, expansion and prosperity.

## GROSS MISSTATEMENT.

Our attention has been called by readers in all portions of the Province to a letter bearing date Nov. 10th, which appeared in a late issue of the Toronto *Mail*. We give the letter just as it appeared in the *Mail*:

ARCHBISHOP RYAN.

To the Editor of the *Mail*.  
SIR,—The following paragraph appeared in your Saturday's issue under the heading of "Church News," but as it very likely escaped the attention of the majority of your readers perhaps you would not mind repeating it here. This is the paragraph:—"The *Shepherd of the Valley*, the organ of Archbishop Ryan, of Philadelphia, says:—'We maintain that the Church of Rome is intolerant, that is, that she uses every means in her power to root out heresy; but her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. If ever the Roman Catholics in this land should become a considerable majority—which in time will surely be the case—then will religious freedom in the Republic of the United States come to an end. Our enemies know how the Roman Church treated heretics in the Middle Ages, and how she treats them to-day wherever she has the power. We no more think of denying these historical facts than we do of blaming the Holy God and the princes of the Church for what they have thought it good to do.'"

It is often boasted that in this nineteenth century things have so much improved, both in principle and practice, that it would be impossible to have repeated the barbarities of former times. However, from the above it will be seen that in the Roman Church no change has taken place, and that the reason why she does not persecute now as in former times, is the fact that she has not got the power. It is refreshing to meet one prelate in that Church who plainly declares the principles of his Holy Mother. In Toronto we are accustomed to such oily statements from His Grace Archbishop Lynch that it requires the plain, unvarnished truth from His Grace (I) Archbishop Ryan to undeceive us. It is well known that every institution, whether charitable, educational or otherwise, of the Roman Church is used as an agency for furthering the interests of that body; and, seeing that most of these institutions are largely sustained by so-called Protestants, it is well that when they are appealed to they should plainly understand what they are fostering in our midst. By helping such institutions it will be seen they are doing all they can to enable the Roman Catholics in this land to become "a considerable majority" which will rejoice to stamp out religious freedom. Yours, etc., AN OLD-FASHIONED PROTESTANT, Toronto, Nov. 10.

Now for the enlightenment of "old-fashioned Protestants," and of those who think with him, we desire to state: (1) that Archbishop Ryan has no such organ as the *Shepherd of the Valley*; (2) that there is no such Catholic paper or periodical published in Philadelphia or in any portion of the United States of America; (3) that the *Catholic Standard*

is the only Catholic paper published in that city; (4) that while the writer of the paragraph cited by the *Mail*'s "old-fashioned Protestant" is correct in stating that the Catholic Church hates heresy and uses every just means to root it out, she does not hate heretics with a deadly hatred, but on the contrary is animated with the kindest sentiments towards them, as evidenced by the efforts she makes for their conversion; (5) that while the Church is intolerant of erroneous systems—for truth must of necessity be intolerant of error—she is no persecutrix of persons, but in all patience and charity seeks their enlightenment and salvation; (6) that if Catholics were in a majority in the United States religious freedom would not only not come to an end, but would be all the more certainly ensured and perpetuated; (7) that no charge of the Church's having treated heretics with cruelty in the middle ages or at any other time can be historically verified. The old-fashioned man and the writer in the *Shepherd of the Valley* are in our estimation very well met. If the latter be intolerant, the former is not less so. His letter is bristling with charges and innuendoes that bespeak the very narrowness, intolerance and spirit of persecution he would fain have fastened on the Church of Rome.

## CATHOLIC PRESS.

Indo-European Correspondence.  
He was a man of the old stamp, that Mynher Modderman was, who died a fortnight ago at the Hague. Though a very earnest Calvinist, he had a great idea of our Catholic religion, and looked down in contempt on those half-hearted Catholics that blush at their own faith. Whilst Minister of State in Holland, he once received a young applicant in quest of Government employ and asked him what Church he belonged to. "I am a Catholic by birth," was the recent reply, "but I don't set any store by it." Then Modderman, with magisterial gravity, administered him this solemn rebuke: "I can find no appointment for you. You were born and reared up in the Catholic Church, the grandest institution in the world, and you don't know how to appreciate that! I feel sure that a man who sets no store by his faith is not fit to serve his King, seeing that he does not know how to serve his God." If Catholics knew how low they sink in Protestant eyes, when they are ashamed of their faith, the thought would cure them forever of the slavish fear of human respect.

Church Progress.  
The New York Presbyterian Synod deplores the publication of Sunday newspapers. It is our humble opinion that some Sunday newspapers are doing more to advance the cause of God and humanity on general principles, than the Presbyterian synod and the ministers composing it. There is a class of newspapers that keeps aloof from contracted views of Presbyterian narrow-mindedness, and give their readers sound, solid Christian information, useful for all, injurious to none, while Presbyterian ministers who stand forth on their Sunday pulpits, have so disgusted their hearers with the doctrine of predestination and their own exclusive right to heaven, that men turn for consolation to the newspapers for the few brethren whose charity commences and ends at home.

London Universe.  
We should be glad to be able to believe that the suggestion made by Michael Davitt was practical. The suggestion is that all publichouses should be boycotted, and that the five and a half millions of taxes on drink now sent to the English Exchequer could be kept in Ireland and turned into some more useful industry that will not degrade and demoralize its supporters. Is such a suggestion practical? Boycotting could not be turned into better account than to assist in the repression of our drinking habits. All praise, then, to Mr. Davitt for his suggestion. A good day for all if it were generally acted upon. The workmen of Dublin have set an admirable example. The members of the workmen's club in York Street, Dublin, have passed a resolution unanimously calling upon all true patriotic Irishmen to boycott publichouses. Well would it be if every workmen's club in the United Kingdom would do likewise, and not alone pass a resolution, but promptly and determinedly act up to it.

Ave Maria.  
It is not often that one comes across such candid words as the following in the Protestant religious papers. The time is coming when our veteran opponents of the public school system may rest from their labors and let volunteer Protestants finish the fight. Our excerpt is from the *Christian Advocate*, of San Francisco: "The course which the Roman Catholic Church in this country is taking in regard to the education of their children is, from their standpoint, worthy of praise. They see that in order to keep their children under the rule of the Church, they must keep them from the public schools, where they think Protestant influences predominate. Therefore they are providing for them in their parochial schools and academies at an extra expense that does credit to their zeal and devotion. They are wise in their generation. Their plans are broad, deep and far-reaching, and they are a unit in the prosecution of them. They are loyal to their convictions, making everything subservient to the interests of their re-

ligion. Understanding as they do the importance of moulding character in the formative period, they look diligently after the religious culture of their children. In all this they are deserving of commendation, and from them of tenacity of grip and self-denying devotion to their faith."

North-Western Chronicle.  
The death of Cardinal Meunier has seemed to make more prominent the fact that as time passes, prejudice and bigotry against the Church is weakening and Catholic unity is viewed more of a justly and fairly. A significant evidence of this occurs in an editorial on the Cardinal which appeared in "Harpers Weekly." "His career also," writes George William Curtis, the editor, "was contemporaneous with the growth, and we are disposed to think, with the decline, of apprehension arising from the increase of his Church," and as if to always been the bitter opponent of Catholicism, allows its front page with a sketch of the Cardinal's funeral, and gives also for a second time in its history, a portrait of a Catholic bishop, this time the likeness being that of Archbishop Corrigan. Of course all this is very little to the attention that Catholic subjects should receive from the secular press when we consider the size and importance of the Catholic body in this country; but it is an evidence at least of progress, and when the outrageous caricatures of *Nat*, which appeared in "Harpers," a few years ago, are remembered, the extent of progress made is more apparent. It is a notable connection that the most bitter anti-Catholic newspapers in this country to-day are edited by Englishmen, like the "New York Post" and its weekly edition the "Nation," "Puck," which may appear to be an exception, represents the worst type of European atheism and is as un-American as it is irreligious. We are glad to see the beauty of the Catholic ritual and the appropriateness of the Church's ceremonies on all occasions brought by means of the secular press, to the attention of non-Catholic readers. She has only to be known, to be loved and admired, and with the spread of knowledge of what she really is, will come to many hearts an earnest desire to seek salvation within her fold.

Boston Pilot.  
The word "Romanism," although frequently met with in Protestant writings and addresses, is never made use of by Catholic authors or speakers. It is an offensive epithet. Sometimes it is knowingly used as such, sometimes it is unwittingly. It is a bad form of Catholic writers in their newspapers and magazines and priests in their pulpits should speak of "Yankees" in the East, "Hoosiers" in the West, and "Crackers" in the South. The word had its origin in a hatred of the Catholic Church, and is of a kind with Papist, Romish, etc. It is wise with a good grace from men who pretend to be well-educated, and who, consequently, should know better.

## RIEL'S DEATH.

Louis Riel was hanged at 8.23 a. m., at Regina, on the 16th inst. He met death bravely. When the Sheriff, just twenty hours before his death, came to announce that the end was at hand, the prisoner said:

"Well, you have come with the great announcement. I am glad."  
He spoke slowly, but very distinctly, looking at the Sheriff with resolute eye and without a tinge of bravado. He rallied the Sheriff when the latter suggested that he should not speak too long; "You think I will speak too long; that I will be unwell. Oh, no; at the last moment I will be firm."

There was a trace of French accent in his language which did not lessen its charm. His beard was dark brown, neatly trimmed, and his hair was brushed back from his high forehead, with a tendency to curl. His nose was slightly Roman and his skin dark, but not swarthy. His address was that of a skilled or artist, and his college training and new, deserted him in perfection and grace of speech, all remarkable in contrast to that of his followers. While it is as a man charged that he showed lack of spirit on the battlefield or in the presence of danger, no one would urge it against him in witnessing the nonchalantness of his bearing and his suavity of speech in acknowledging the fiat of his doom.

No one was permitted to enter the guardroom of the barracks until 8:12 o'clock. Riel was then on the scaffold. Fathers Andre and McWilliams were with him reciting appropriate prayers. He received the notice to proceed to the scaffold in the same composed manner shown the preceding night on receiving warning of his fate. His face was full of color, and he appeared to have complete self-possession, responding to the service in a clear tone.

The prisoner decided only a moment before starting for the scaffold not to make a speech, and he arose and walked toward the executioner repeating his prayers to the last moment, the first words escaping being: "Merci Dieu!" He died without a struggle. About twenty persons were permitted within the confines of the barracks to witness the execution, which was performed with decorum and dispatch. The body was taken in charge by the coroner, and the verdict, usual to all State executions, rendered.

Father McWilliams, of Kingston Diocese, present at the latter's execution, who was an old school-fellow of Riel, who is said to have written Sir John Macdonald and Lord Lansdowne on Sunday last, that Riel was certainly insane and that his execution would be nothing short of a political murder.