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## Catholic Record.

LONDON, SATURDAY, JAN. 16, 1886.

### CALENDAR FOR JANUARY.

- 1 Circumcision of our Lord. Holiday of Ob-  
ligation.
- 2 Octave of St. Stephen.
- 3 Octave of St. John.
- 4 Octave of the Holy Innocents.
- 5 Vigil of the Epiphany. St. Stephen, Protomartyr.
- 6 Epiphany of our Lord. Holiday of Ob-  
ligation.
- 7 Of the Octave. St. Hilarius, Abbot.
- 8 Of the Octave. St. Severinus, Bishop and  
Confessor.
- 9 Of the Octave. St. Julian and Basilissa,  
MM.
- 10 Sunday in the Octave of the Epiphany.
- 11 Of the Octave. St. Hyacinth, P. and M.
- 12 Of the Octave. St. Agnes, Martyr.
- 13 Of the Octave of the Epiphany. St. Veronika,  
V. and M.
- 14 St. Hilary, Bp. C. and Doctor of the  
Church.
- 15 St. Paul, First Hermit. St. Maur, Abbot.
- 16 St. Marcellus, P. and Martyr.
- 17 24 Sunday after Epiphany. Feast of the  
Holy Name of Jesus.
- 18 Chair of St. Peter in Rome.
- 19 St. Crispin, K. and M.
- 20 St. Fabian, P. and Sebastian, M.M.
- 21 St. Agnes, Virgin and Martyr.
- 22 St. Vincent and Anastasia, V.M.
- 23 Epiphany of the B. V. M. and St. Joseph.
- 24 St. Raymond, P. and Martyr.
- 25 31 Sunday after Epiph. St. Timothy, Bishop  
and Martyr.
- 26 Conversion of St. Paul.
- 27 St. Polycarp, Bp. and M.
- 28 St. John Chrys., Bp. C. and Doctor.
- 29 St. Fabian, M. St. Agnes, Secunda.
- 30 St. Francis de Sales, Bishop, Confessor  
and Doctor of the Church.
- 31 St. Martin, Virgin and Martyr.
- 31 31 Sunday after Epiph. St. Peter Nolasco, Cf.

### MIXED MARRIAGES.

We cannot better begin the New Year than by devoting some little time, however brief, to the consideration of one of the most fruitful sources of evil, spiritual and temporal, in this country—that of mixed marriages. Not without reason, indeed, did a Holy Pontiff term these unions detestable. The experience of every day goes to prove more and more clearly that the term is none too strong. Recent instances of apostasy, and death without the priest, that have come under our own observation, have given us cause to turn our thoughts, at least once again, to the mixed marriages, and hold them up to the dread and abhorrence of our people. When a Catholic young woman marries a non-Catholic, she takes a step of the most frightful responsibility, and the chances are all against her saving her immortal soul, or enjoying the temporal blessings of matrimonial happiness. There are, we will, we know, be told, exceptions to this rule. A hundred times or more in these columns have we admitted that there are such exceptions. But it is not from exceptions we are to form judgment on this subject. The exception here, as in all other cases, proves the rule. Two instances of a terribly affecting character have lately fallen within our observation, of the wickedness of mixed marriages, now, alas! so alarmingly frequent—one, that of a Catholic lady, daughter of pious Catholic parents, who, after receiving an excellent home training, was placed for some years in a Catholic house of education. Upon her return home from this atmosphere of sanctity, into the bosom of the Catholic household, of which she was the pride and ornament, she seemed to have formed an aversion for Catholic society. The Catholics of her neighborhood were poor—they were not cultured. She began to receive the addresses of a Protestant young gentleman, and in the absence of her parents' consent, left her home to marry him of the Church. Horrible to relate, so blinded was she by her affection for her idol of the moment, that she even apostatized for his sake, and now on Sundays may be seen with her husband going to worship (I) in a Protestant meeting-house, passing by her parents' home, carrying that bible in which is laid down the principle so often neglected, disregarded and despised by many self-styled Catholic young ladies of the day—"Honor thy father and thy mother."

The other instance to which we allude is that of a Catholic young lady, daughter of a mixed marriage, whose early days were disturbed and embittered by the religious differences of her parents. The sad example of her own home, the misery of her departed mother, driven to an early grave by the cruel persecution of an intolerant husband, had no effect on her action. There were no Catholic young men in her city, so she said. She accordingly married a Protestant. After a year's marital life she was taken with a mortal illness. Her cultured husband refused admission to the priest to his young wife writhing in the agonies of death and calling for the minister of God—that wife to whom he had sworn liberty of conscience—that wife who had sacrificed all out of devotedness for his worthless self. This is not the language of plain, palpable, incontrovertible truth. There is not a reader of

ours grown up to manhood or womanhood who cannot corroborate by their own experience the correctness of our view. And now we have the letter of a Pittsburgh priest, who gives the following instance of his experience of mixed marriages. He lately received a call to a sick woman, the facts of whose case so impressed him that he had them committed to writing. They are as follows:

The woman, sick unto death, had married a Protestant. A few years after her marriage, she gave up the practice of her religion, and for twenty years had not entered a Catholic church. None of her children were baptized. About five or six years ago her Protestant husband died; and since that time, she has lived, for the most part, with his Protestant friends. Now she is at death's door; she Catholic relative calls on me to go and prepare her for eternity. I get her address, and start. Here is what happened:—The husband's Protestant—perhaps Pagan—was the more appropriate term,—friends surround her bedside, and in the strongest kind of language, neither Christian nor charitable, absolutely declined my request to be allowed to see her alone for a few minutes for the purpose of hearing her confession, should she be disposed to receive the Sacrament of penance.

"It is over my dead body," interjected an Amazonian, "that a Catholic priest will prepare that woman for death:—I already she has had the ministrations of two Methodist preachers, and that is enough for her; you are no gentleman to come into this house, unasked; who sent for you? Get out of here as quickly as possible, or by—, I will eject you summarily," &c.

Such was the courteous language of these people, who professed to be Christians—Methodist Christians—"better Christians than you are," said one, with a fiendish sneer. It was all in vain to reason with these people; they had made up their minds not to allow the poor, unfortunate woman that freedom of conscience which it was plainly her right to exercise. When I asked if she did not wish to die a Catholic, her Protestant husband's friends, her own daughter, answered for her with an emphatic No. So the poor creature had to be abandoned to her fate.

There was no mistaking her wish of dying in the Catholic faith, but she was powerless to carry out her wishes. Her Protestant husband's friends, who acted more like fiends than anything else, would not think of permitting her who was about to see her Judge in a few hours, an opportunity of making her peace with God.

She died a short time after I had visited her, and the two Methodist preachers at her funeral howled themselves hoarse in proclaiming the great triumph of enlightened Protestantism; as manifest in this case, over the grovelling superstition of Romanism!

Marriage with an unpractical, vicious Catholic, heaven knows, had enough, but it cannot, in point of evil, be compared in the same day with marriage between a Catholic and a non-Catholic. How often is the latter opposed to the faith of his wife, not only by early training, by family surroundings and the like, but actually a member of some outcast society, pledged to the very destruction of "Romanism," as those people term the holy Church of Christ. "Oh! but he'll turn," is the ready answer of many an unthinking Catholic girl when reproached for company keeping or intended marriage with Protestants. How many promising lives have been blasted by such vain expectation? We have heard Protestant gentlemen of experience speaking of mixed marriages from the purely worldly standpoint, strongly condemn them. Could they do otherwise, in view of all the domestic infelicity they have caused? It is, for Catholics especially, a bounden and sacred duty to discourage them at all times and under all circumstances.

That we have not in the least exaggerated the evils of mixed marriages we may be permitted to cite the words—words of solemn wisdom—uttered by the Bishops of the Province of San Francisco in council assembled. The Fathers, whose learning, zeal and experience specially fitted them to speak on this subject of vital and practical importance, thus pronounced themselves:

"But, above all, we condemn, as fraught with most disastrous consequences, the rashness of those who recklessly make matrimonial engagements without carefully examining whether in persons of their choice are found the qualities required in good husbands or wives. Now, among the qualities which a Catholic should seek in a companion before matrimonial engagement, and, in fact before beginning or contemplating any mutual affection, is the incomparable treasure of the Catholic Faith. Hence the Church abhors, and has ever abhorred mixed marriage; she does not allow them to be celebrated inside of her temples, nor with her sacred vestments, nor with the imparting of any blessing. And this attitude and these laws of the Church are founded on very obvious reasons. For, leaving aside those happy instances in which the non-Catholic party respects in the Catholic the right of the free exercise of religion and of the Catholic education of the offspring, and treating the question on its own merits, it is evident, in the first place, that the faith of the Catholic is naturally liable to be weakened, if not seriously injured, by the absence of all faith or a different belief in the other party. In the second place, the want of the Catholic example, and frequently the actual non-Catholic, and sometimes anti-Catholic exertions of one parent most naturally and necessarily damp, materially injure, or wholly paralyze the faith of the offspring. It also often happens that before the children are sufficiently old to understand and practice their religion, the Catholic parent is carried away by death; and in this case it cannot reasonably be expected that the surviving parent, who does not value the Catholic faith for him-

self, will take much interest, or any interest, at all, in securing it to the children. Would to Heaven that sad experience did not corroborate these reasons, and that we were never called on to mourn over the deplorable results which we have pointed out!"

Let parents take these words of holy and apostolic bishops to heart—let them ponder over the reasons here given against matrimonial alliances with heretics, and let them from their earliest years instill the principles here inculcated into the minds and hearts of their children. Thus they will fulfil a sacred duty, and bring blessings on their families and households.

### A FADING ARISTOCRACY.

One of the very marked, and at the same time not the least significant feature of the late British elections was the very decided check administered in so many of the rural districts to aristocratic candidates. The *Hamilton Times*, in an article on the "Reign of the People," makes specific mention of some of the defeats of the scions of noble families:

"As in the case of the Fitzwilliams in Yorkshire, the heir of the Duke of Northumberland defeated in his own county, the Earl of Pembroke's brother defeated in Wiltshire. And so with Lord Bath in the same county, the Duke of Beaufort in his county, two out of the three Lowthers gone to the bad, the Duke of Buccleuch in Scotland, Lord Wemyss in the Lothians, Lord Mount Edgcumbe in Cornwall, Lord Sandwich in Huntingdonshire, Lord Rendelham in Suffolk, Sir Watkin Wynne in Wales, and so with many others. What had become of the Tory magnates throughout the land? Why, their reign has passed away with the emancipation of the people. The Tory organs are lamenting the constitution of the new House, and some of them profess alarm because the interests of labor will be better looked after, while the influence of the landed gentry will be correspondingly decreased."

We hope that the enfranchisement of the people will lead to permanent and not to mere transitory results. When the first reform bill was under discussion great things were promised by its advocates, but the good results were scarce and meagre. We believe that all classes should be fairly represented, the aristocracy as well as the democracy, in the legislature of the country. Heretofore the representation has been very one-sided, the landed and titled influence greatly predominating. Now that labor has asserted itself and its spokesmen opened the doors of Parliament, legislation will, we trust, be framed with more regard for the interests and feelings of the artisans and agriculturists of Britain. The aristocracy of England has ever been selfish, grasping and domineering. We are not, therefore, sorry that it did at the late elections receive so very severe a castigation.

### OUR MUNICIPAL SYSTEM.

Just after the nomination of candidates for municipal offices throughout the provinces, the *Hamilton Times* said:

"One of the remarkable features of the municipal nominations yesterday was the large number of Mayors, Reeves and Councilors returned by acclamation. The municipal machinery must run pretty smoothly in this Province, and the governing bodies must perform their duty well, or the symptoms are misleading. Judging by the attendance at the various nomination meetings in this district, this state of affairs cannot be due to the charge of indifference on the part of the electorate."

We agree with the *Times* that our municipal machinery, taken as a whole, works very well, but there is a limit, however, to our satisfaction in this respect. Our cities and towns are not, for instance, as well governed as they, with the rate of taxation levied, ought to be. The fact is, that they are too over-governed. The elections are too frequent and the best men in the community cannot be persuaded to offer themselves for civic honors in any of our large municipalities. We have known, and at this very moment can point out, village and township councils superior in all regards to the councils that legislate for large and populous cities. We have no objection indeed to the selection of the best men for municipal honors in the rural districts, but we do think that there is more need in the case of towns and cities for the choice of the ablest men available to fill the offices of civic government than in the country. There are, to begin with, in most cases, greater interests at stake—there are more difficult claims to be adjusted—greater grievances to be removed—more pressing wants to be satisfied. One of the defects noticeable in our civic boards is that they are too cumbersome in point of numbers. We hold that one alderman for each ward instead of three, would, in our cities, quite suffice for their legislative wants. We are also of opinion that the property qualification required of members of city councils should be increased to say \$4,000, clear of all claims and encumbrances, and that the elections should be held every three years instead of annually, as at present. We believe, too, that the Mayor, elected by the popular voice, should be invested with a large veto power. The Provincial government has, we believe, decided to make enquiry by commission into the working of our municipal institutions. We hope that the enquiry will be thorough and result in permanent reform.

### THE "LOYAL" MINORITY.

A significant sign of the times is the fierce cry of opposition raised to the concession of Home Rule to Ireland by Orangemen on this and the other side of the Atlantic. Recent events in this country have made the brethren on this side of the water very arrogant and aggressive. In this city and in Kingston, particularly the latter place, they showed their teeth in an unmistakable manner. The spirit of the *Orange Sentinel* is very troubled at the prospect of the establishment of an early date of an Irish Parliament. It predicts everything of evil for the Protestant minority if Ireland obtains Home Rule.

Here is a specimen foreboding on the subject:

"But even suppose the Irish majority would rest satisfied with a full measure of Home Rule, what sort of treatment might Protestants expect? We have had a taste of it in other countries where Romanism is supreme—Quebec, for instance—and as surely as Home Rule is granted to Ireland, so surely will Romanism become dominant and the rights and liberties of Protestants be destroyed."

"One fourth or one-fifth of the population of Ireland is Protestant and loyal to the empire, the balance are Roman Catholics, a majority of whom are disloyal; therefore, it is ridiculous to suppose that they would agree under a Home Rule Government, with full local powers. Either would have to become master, and the Protestants, being in the minority, would be forced to submit or leave the country."

The Protestant minority in Quebec is, by the Catholic majority, treated, as the *Sentinel* well knows, but is too mendacious, malicious and truculent to admit, with a generous liberality that puts Protestant Ontario to the blush, in so far as its dealings with the Catholic minority here is concerned. And the Catholics of Ireland have never shown themselves other than fair and tolerant towards their Protestant and Presbyterian brethren. Why, at the very last election Protestant gentlemen were selected as representatives by some of the most Catholic constituencies in the country. Witness Mr. Jordan in Clare, Mr. Abraham in Limerick, Mr. Pyne in Waterford, and Mr. Parnell himself in Cork city. It is not fear of religious persecution in any form that the Orange minority in Ireland fears—it is the loss of political power, prestige and profit. They see that the loaves and fishes are soon to be equally distributed throughout the land, and they trembleingly cry out against the intolerance of the benighted Papist.

The *Sentinel*, as might have been expected, sought to defend the conduct of the Kingston Orangemen who have actually sent a memorial against Home Rule to that sovereign whose son and heir they so ruthlessly and savagely insulted twenty-five years ago. Saith the *Sentinel*:—"Irish Protestants everywhere almost unanimously regard the movement as fraught with grave danger to the rights and liberties of the minority in Ireland, and holding such views it cannot be wondered at that those resident in Kingston, in common with loyalists of other nationalities, objected to the entire population of the city being pledged to resolutions in favor of Home Rule passed at a meeting where their representatives were refused the right to express their views, although the meeting was announced as a public one. Under such circumstances, to stigmatize the public expression of opinion as the bigotry and intolerance of Orangemen is ridiculous, and worthy of the source from which the charge emanates."

We did indeed charge the Orange body of Kingston with bigotry and intolerance, and re-affirm our charge. Their opposition to Irish self-government is based on two false assumptions—the outcome of bigotry and intolerance—the first that the Irish Catholics are a disloyal people, the second that they are disposed to be unjust to the Protestant minority. We say that no man, whether Protestant or Catholic, a citizen of this free country, enjoying here the benefits of Home Rule, can, without proving himself prejudiced and bigoted, refuse to Ireland the rights and the privileges that he himself enjoys. He must know that, as self-government is the mainspring of Canadian progress and prosperity, so it must be of Irish growth and Irish development. That the Irish are unfit for self-government, he cannot, from what he knows of them in Canada, with any shadow of fairness, maintain, or that they are governed by religious hatred in their dealings with their Protestant fellow countrymen he cannot, with Irish history before his eyes, with any regard for truth think of stating.

On the other side of the water, the *Dublin Express* voices the impatient howls of the Irish Orangemen against Home Rule. In a manifesto signed by Lords Enne and Eniskillen the Irish Orangemen lately declared:

"The aspect of affairs in Ireland was never more menacing than at present. Protestantism in three or four Provinces is at the mercy of avowed conspirators who are endeavoring to overthrow the rule of the Imperial Government. The duty of all true Irishmen is plain. While unwaveringly upholding Orange principles and abating not one jot of our conscientious opinion, we shall cordially welcome all who are willing to assist in keeping intact the bond of unity with the great empire of which we are proud to form a not unimportant part. Our little band of

Loyalists finds itself in a position of unequalled difficulty.

"The slightest relaxation of the ties of union will eventuate in separation and ultimate ruin of the country. It will establish a drill ground for hostile armies and cockyards for foreign fleets in the most vulnerable part of the Empire. Therefore we appeal to those realizing our imminent peril, to stand shoulder to shoulder in defence of union, and in the promotion of the cause of loyalty, liberty, and religion. For God, the Queen, and the country."

Still more recently Major Sanderson has threatened Ireland with fire and sword, and England with rebellion, if Home Rule in any form be conceded. But these self-appointed spokesmen of the minority cannot deceive the outside world as to the true condition of Irish affairs and the nature of the remedy that must be applied to Irish grievances. On the 26th of December last the *London Advertiser* said:

"There is a class of men in Ireland who have long had the ear of the Government, especially upon the local administration of Irish affairs. These men are greatly alarmed because they see that the principle of local self-government is likely to be conceded, and when it is conceded they feel that their occupation will be gone. They tell the Government that they are the loyal section of the Irish people; that if Home Rule is conceded there will be civil war; that the loyal section of the population will never submit to it, and, in fact, if they are not allowed to continue to rule the country they are prepared to do what they can to ruin it. They exhibit the same spirit in reasoning as did the hanger-on in 'Barnaby Rudge,' and they cannot understand how it is possible that one who has upheld the constitution by hanging his neighbors could himself at any time be suspended at the end of the official rope. A minority who have long ruled are sure to give up their advantage with reluctance, and to fight desperately for its permanence, and so now the threat of civil war in Ireland comes not from the supporters of Home Rule, but from its opponents."

We rejoice to say they will not be able to hinder or delay the establishment of local self-government, and the line which they are taking perhaps will be the first step in permanently cementing the majority of Ireland with the majority of the people of Great Britain."

The *Advertiser* does not stand alone in this appreciation of the Irish situation. The *American* of Dec. 26th said:

"The Orangemen of Ulster seem to be trying to compensate by bluster for the beggary which they make at the polls. They hold only one Irish county inviolate against Nationalist invasion; they secured the control of but two others by choosing a majority of members. Outside Ulster they were utterly routed, except in the Dublin University. But they seem to think that their past control of Ireland to their ruin endures them to override the expression of the will of the Irish people. They are fierce in their loyalty to the Queen, forgetting that they were declared an illegal society in 1835 for conspiring to exclude her from the throne, and substitute her Orange Uncle, the Duke of Cumberland. The day is past when such societies can control the British Parliament, even when supported by the domination of Prof. Goldwin Smith. Their influence is all the weaker because they were as much as mice so long as it was expected that their Tory friends were going to make terms with Mr. Parnell, and became noisy only when it was seen that the Liberals were likely to undertake it."

The Orangemen of Ulster, as our readers must all remember, raised a fierce howl and threatened separation at the time of the Church disestablishment agitation in 1869-70. But when they found Britain determined to grant this measure of justice to her sister island they relapsed into the cowardly slanders of the sulk and the brag.

It was a grievous error as well as a great injustice to the Protestants of Ireland to suppose that they all entertain the views expressed by the Orange press and the Orange leaders. Just before the last elections a manifesto was issued by several young Protestant gentlemen of Cork over their own signatures. They declared:

"While we shall always endeavor to uphold the integrity and unity of the empire, we see no reason why the legitimate demand of the Irish people for the expression of purely Irish affairs in a native Parliament should not be conceded, especially as the Government of this country heretofore has failed to make it either prosperous or contented."

"We regard an early settlement of the land question as of vital importance to Ireland, and we believe no such settlement can be final which does not provide conditions giving the honest farmer and industrious laborer the first chance of living from the produce of the land he has tilled."

"We consider that suitable measures should be passed for the development of the trade and manufactures of the country, in order to restore in some measure the prosperity she has lost, and afford opportunity to make still further advance in population, industry, and wealth."

"For local matters we believe in a system of Government to be administered by County Boards, and elected by popular franchise."

"We deprecate the proposal to contest every seat at the coming elections. We regard opposition of this nature as calculated to intensify and increase the feeling of irritation already unhappily existing, and to postpone indefinitely the possibility of settling many differences which now exist to the injury of the whole community."

We were happy to perceive this evidence of national sentiment among Irish Protestants, and doubt not that many thousands of them are at least as strongly imbued with national feeling as the young Cork constitutionalists who signed the declaration of principles from which we have

just cited. Self-government is surely a thing as precious to Irish Protestants as it is to Irish Catholics—from it they will certainly derive advantages as great and as numerous as the Catholic majority. Let them, then, join hands with the Irish Nationalists in their present struggle for Irish rights, and wrest from England that Parliament of which they were robbed in 1800.

### POPE LEO XIII.

We were, we cheerfully admit, very much pleased to read in the Christmas number of the *Christian Guardian* a remarkable tribute from a Roman correspondent to Pope Leo XIII. We cite the passage in full:

Pope Leo XIII., says a Roman correspondent, is universally regarded as one of the best classical scholars in Italy. As a Latinist he is reckoned inferior—if at all—to Vallauri alone; Vallauri who speaks and writes the language of Cicero with the ease and elegance of his native Italian. His Holiness, unlike the majority of his predecessors, is beholden to no Latin secretary for the diction of his Encyclicals and Allocutions. He writes them all himself, and if he does submit them to anyone before placing them in the printer's hands, it is to his brother, Cardinal Pucci, librarian of the Vatican, who is nearly as sound a Latinist as himself. His Latin is not, it is true, framed on the Ciceronian model. From a theologian, addressing the faithful on themes of modern ecclesiastical interest, it could hardly be expected to be so. It may rather be characterized as good orthodox theological Latin, though savoring more of Lactantius than of St. Jerome. The same may be said of his occasional productions in the Latin verse. He writes with great facility and grace, not in the style of Virgil or Horace, or even of the poets of the Silver Age, but in that of the early Christian poets; while, in turn, it may be said of his versification that it rather recalls Ausonius than Prudentius. In other words, it is strictly ecclesiastical, but with a leaning to the more classical forms.

### A POPULAR PASTOR.

From the *Orillia News Letter* we call the following reference to the esteemed pastor of that town. Not only in Orillia but throughout Ontario, is the good Father Campbell held in highest esteem. The *News Letter* says:

"In the Church of the Angels Guardian here, the very cordial relations existing between the esteemed and worthy pastor, Father Campbell, and his flock, found expression on New Year's Day in the congregation presenting the rev. gentleman with a gift of \$300. This is but one of the tokens of affection manifested, spontaneously, towards the popular pastor of the Catholic Church, whose Christian charity and kindly feelings towards all make him a general favorite in the community."

### THE PEOPLE'S VOICE.

We have much pleasure in laying before the public what some few of the readers of the *Record* think of it. This year more than ever do our friends from all sides encourage us with hearty expressions of approval. We can only say that we will for our part make greater endeavors to deserve their commendation and support.

Rev. Father Bignosse, O. M. I., Battleford, Man.—Please find amount of my subscription for 1886. Merry Christmas and Happy New Year, with many thanks. The eight Indians executed heretofore by the Catholics. All received the Blessed Eucharist on the eve of execution, which gave them such strength and hope of heaven that they let themselves be tied as lambs, and all were shouting and dancing on the trap. They died brave, and above all Christianly, kissing the crucifix and repeating the holy names of Jesus, Mary and Joseph. Rev. Father Cochran and I were assisting them unto their last breath. Already the blood of our martyrs of Frog Lake has borne fruits.

John Jas. Rowen, Esq., Smith's Falls:—"Continue to send the CATHOLIC RECORD. It is always a welcome guest. No Catholic family should be without it."

Wm. Hastings, Esq., Staffs.—"Your paper is a great favorite with us and we like it better as it grows older. We are particularly well pleased with the execution of the unfortunate Riel. The *Record* is a very welcome visitor every week and we would be very sorry to have to do without it."

P. M. Hayden, Esq., Lincoln, Nebraska, late of Sarina.—Be kind enough to forward the *Record* to my new address. Although I see any amount of American papers here, still I do not like them nearly as well as the CATHOLIC RECORD. For several years I have been a subscriber to it, and I really must say, without any tiff, that I have derived more solid benefit from purchasing its extracts and ably written editorials than all the other journals to which I had access. Having severed my connection with Canada, yet I do not lose all interest in her affairs at once. I have had ample opportunity, during a residence of nearly ten years in the country, to judge of your fair minded and liberal criticisms of men and measures during all that time, and especially your articles in defence of our race and religion. Hence I have no fears but that in the future I shall have, through the columns of your truly Catholic journal, a 'true mirror of faith.'"

Edw. Tuffey, Esq., Cobden.—"A few years ago when your agent called to ask me to subscribe I very reluctantly did so, as I was receiving more papers than I had time to read. I would now, however, very much miss the *Record*, and hope that your subscription list may be largely increased."

John Walker, Esq., Belleville.—"I am very happy to think that we have the pleasure of reading so lovely a paper in our family as the *Record*."

### OBITUARY.

Died, in St. Joseph's Convent, Toronto, the 29th inst., Sister Mary Patricia (K) in the twenty-ninth year of her age and eleven of her religious life.

Such was the brief notice which our attention a few days since. Alas! did the thousands of readers who read with indifferent eye the mortuary column, what a beautiful soul had departed before her Creator, little did they know the noble heart whose beatings the angel death had stilled forever. According to human reasoning she was called away soon, but we measure not time by God's standard, and in His eyes she was not the spring or summer of life, for her was adorned with the rich fruits of Autumn. So thought those who knew her best, and the retrospect of her but confirmed their belief.

Sister Perpetua was graduated from Joseph's Academy in 1874. Some months later she entered the Novitiate when she fully and bravely to employ them in the convent to herself. But its charm did not lure the pure minded girl who resolved to give herself entirely to God. All that the world could offer she consciously gave to Him who had won her heart's pure love—her talents she laid for His greater glory. Well and nobly she performed her work. During greater part of her religious life she engaged in teaching in the Academy, owned *Alma Mater*; and for the two years she was its Directress.

Perhaps none employed in the instruction of youth were more thoroughly the vernal esteem and love of pupils, being them all gentleness—a living model if they faithfully copy—will guide them to the portals of that home she has already reached. Many long years will pass before the memory of Sister Perpetua fade from the hearts of her pupils, and the cares of life cluster thickly around them her sweet, patient face will before them, and her soft voice will whisper the words so often on her lips "be for love of the Sacred Heart." She indeed a true spouse of Christ—a person—beloved for her charity and devotion; charity ever ready to soothe the pain of others and console suffering heart—devotedness ever ready to make sacrifices for ever, no thought of self or murmur of complaint, all zealous for the promotion of God's glory. During illness she edited all by her mission, according with sweet patience the least wish of her students. Sister Perpetua faithful to his promise of reward at the hour of death those who are especially devoted to His Sacred Heart, her death a foretaste of heaven. In she strove to make her dear Lord love and in death she lay upon His bosom without a thought of feeling of dread, with perfect childlike trust. May we as happy in death, our souls justified the sacrament of love as was hers, but short hour before she went to rest heavenly delight upon His Sacred Heart and gaze with rapture upon His adorable face. R. I. P.

Correspondence of the Catholic Record.

### FROM ELLICE.

ADDRESS AND PRESENTATION TO MISS BARRY, OF ST. MARTYR, TEACHER OF THE SEVENTH GRADE, ELLICE.

A very pleasant time was spent on occasion. At the time appointed, parents and friends gathered in the school building, where they were kindly received by the teacher, and made as comfortable as possible.

After considerable social conversation the children opened the meeting by a song. Mr. Crowley reading the address, supported by the right hon. Mr. Murray, Mayor of Ellice, who read the address. Miss Barry, who was present, was very kindly received by the teacher, and made as comfortable as possible.

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