

The decision of Judge Beach appears to us to be more in accordance with the spirit of equity than that of the Privy Council. In giving his reasons for his decision, Judge Beach said:

"In my opinion the Court should not, and will not review that or any decision upon matters of faith, discipline, or doctrine. Whatever relief there may be must come by appeal to higher Church authority, as provided by the judicatory procedure of the Church. In the General Reformed Church v. Slebert, 34 Barr, Penn. Rpts., 282, the Court said: 'The decisions of Ecclesiastical Courts, like every other judicial tribunal, are final; as they are the best judges of what constitutes an offence against the Word of God and the discipline of the Church. Any other than those Courts must be incompetent judges of matters of faith, discipline and doctrine; and Civil Courts, if they should be so unwise as to attempt to supervise on matters which come within their jurisdiction, would only involve themselves in a sea of uncertainty and doubt which would do any thing but improve either religion or good morals.'"

#### TRAINED NURSES AND SISTERS OF CHARITY.

News has come from France that the trained nurses who took the place of the Sisters of Charity have not proved a success. In last week's *Advertiser* we read an item that has been going the rounds of the daily press, and which was cabled from Paris, viz.: that a campaign has begun in Paris against trained nurses and a return to the old system of nursing by Sisters of Charity has been strongly advocated. The mortality in hospitals has been computed to be much greater, at least four per cent. higher, since the introduction of trained nurses. The infidel Free Mason government, which now, unfortunately, rules over the destinies of the French Republic, have passed many abominable acts that shocked the public sentiment, but none so hateful as the decrees which drove the Sisters of Charity from the bedside of the sick and the dying. The country could tolerate the expulsion of the teaching orders—although not a few of the members of such orders wore medals of honor won for distinguished services performed, some even on the battle-field. But there were lamentations heard and bitter waiting when the Sisters of Charity were, by a brutal soldiery, torn from the grasp of little orphans and disconsolate old age; and when the sick and the wounded in the hospitals missed the cheerful countenance and assuring words of hope of the favorite Sister, forced from their bed side at the point of the bayonet. How Catholic France has tolerated such infamies no foreigner can ever understand, or how the secret societies have gained such ascendancy over the minds and morals of Frenchmen as to prevent such monsters from being hurried from power, and a Christian government substituted, is one of the problems of the nineteenth century. But time works wonders, and truth is great and must prevail. The revolution of 1789 abolished all religion in France, suppressed all orders, banished all religious communities and put to death every priest who refused to sign the new constitution or take the oath of allegiance. The reign of infidelity became a "Reign of Terror." Rivers of innocent blood flowed in France. It is said that 500 priests and four million of people were massacred in the name of liberty, equality and fraternity, the three gods that replaced Christianity. Never since the days of Nero and Caligula, the Pagan Emperor who put to a horrible death every person proved to be a Christian, never were such horrors witnessed, or such woe brought down upon a nation as France had to suffer during the reign of Danton and Robespierre. Exactly one hundred years ago all this happened, and now history seems about to repeat itself. A volcano of popular fury and Communistic rage may burst out at any moment that will deluge once more with Christian blood the fair fields of Catholic France. Her past experience, however—the prayers of her consecrated virgins and the sacrificial acts of heroism of her many sons engaged in missionary work away in China and Africa—may yet save her from a repetition of the untold miseries and dread ordeal of blood she passed through towards the close of the last century. Of late years we have noticed signs of an anxiety on the part of the French government to back out from the independent and insulting attitude it formerly assumed towards the person and office of the Father of the Faithful in Rome. The religious teaching orders have not been interfered with these few past years—even one or two members of each order suppressed have been left in possession of the college or monastery that had been closed by order of the Government—and now that the Parisians are sick and tired, and utterly dissatisfied with hired nurses, trained especially for hospital work, "Sister Mary" will be dismissed, as she was from the British army in the Crimea, and from the American army in Washington, and Republican France and Republican America will recognise the Sisters of Charity as the angels of mercy they were designed to be by their saintly founder.

St. Vincent de Paul, and as such only, recognized and encouraged by the Saviour of all society and all civilization, the Catholic Church. How true come the words of our Lord: "You are the salt of the earth!"

#### THE CATHOLICS OF SCOTLAND:

OR HISTORICAL SKETCHES, Showing the state of the Catholics and the Catholic Religion in Scotland from 1560, and the Extinction of the Hierarchy in the Year 1688. By Rev. James McDonald, Dawson, L.L.D., F.R.S.E., &c. A large octavo volume. Price \$2.00. To subscribers, \$1.00.

Several persons who have read these portions of Catholic history, have expressed their wish to possess them in a more permanent form than what a newspaper affords, and many more having shown great interest in them as they appeared weekly in the columns of the *Catholic Record*, it has been resolved, provided that a sufficient number of subscribers can be obtained, to present them to the public as a book. Our Catholic journals very laudably recommend that readable and instructive books should be provided for our Catholic people. Many of them scarcely read at all, whilst others are satisfied with the most trashy novels. It is surely praiseworthy to endeavor by means of publications that are interesting as well as instructive, to wean the latter class of people from their pernicious habit; and, at the same time, inspire the former with a desire to learn from reading, who they are, of what society they form a part, and how that society came to exist in its present condition. The proposed publication may, in this respect, prove useful to persons of Irish as well as to those of Scottish origin. There may be in this country—we have no doubt there are—Irish families who have been members of the great congregation of Glasgow. It will be impossible for such, assuredly, to read without emotion, the account of the beginnings of a congregation now so important. They may even drop a tear over the wrecking of good Mr. MacDonald's house, in a room of which all the congregation that then was assembled to hear mass. Their sorrow will give place to joy when a later chapter of history informs them that that small portion of an all but annihilated church is succeeded by more than 100,000 parishioners who participate in the solemn act of worship in many churches throughout the great commercial city.

All Catholics, whilst they lament the hardships to which the pastors of the church were subjected in persecuting times, will read with delight, that those same pastors having survived the evil days, pursued in peace their pious avocations; and were held in honor by the great and the learned of the land. Such was signally the case with two eminent bishops who occupy a prominent place in these histories, Bishops Hay and Geddes. Who can more command our sympathy than the former bishop, who, after the burning of his house and chapel, dared not appear in his episcopal city; and yet, undaunted, and in high honor, the blind fanaticism and insane hatred which pursued him.

#### CARDINAL MANNING.

The movement for the celebration of the silver jubilee of his Eminence Cardinal Manning, by its universality shows the great affection and esteem in which the eminent Prince of the Church is held by the Catholics of the British Empire; and it is not alone in England that this manifestation is made, but also from Ireland evidences of the love and respect of the Irish people for him are arriving daily. Among these is a letter from Archbishop Croke, of Cashel, who forwarded £50 to the London Committee. His Grace of Cashel states that Ireland, full of gratitude to the Cardinal for his interest he has always manifested for the welfare of Ireland, and the sympathy he has shown for her in her sufferings, will join in the general movement to celebrate his silver jubilee.

Archbishop Croke's letter appears in the Dublin Freeman, and at the same time the Freeman warmly appeals to the Irish public to take part in the presentation which is to be made to His Eminence.

It has already been made known that his Eminence intends to present the offering which is to be made to him, for the liquidation of the debt on his cathedral, which will be a grand monument of the zeal of all who shall have contributed towards its erection.

The Freeman remarks that it is a splendid omen for Ireland that the three men who are most universally respected throughout Great Britain, Cardinals Manning and Newman, and Mr. Gladstone, "the intellectual giants of the nineteenth century," are all the firmest, truest and fastest friends of Ireland in her effort for liberty. It adds:

"Cardinal Manning has the unique distinction of being equally esteemed and beloved in the three kingdoms, and to be as much honored in the mansions of the noble and the proud as in the homes of the poor and the lowly. . . . There is no ecclesiastic of any Church in England held in more honor, and by his preternatural activity he seems to multiply himself in doing good."

#### SPECIAL TO THE CATHOLIC RECORD.

##### DIOCESE OF LONDON.

##### DEDICATION OF PRINCETON CHURCH.

On Sunday, the 27th ult., the new church at Princeton was dedicated by His Lordship the Right Rev. Dr. Walsh, assisted at the throne by Rev. Father O'Connell, P.P. of Paris. The pastor of the parish, Rev. M. J. Brady of Woodstock, sang High Mass, and Rev. G. R. Northgraves, editor of the *Catholic Record*, officiated as master of ceremonies. A description of this handsome new church appeared in our columns on the occasion of the blessing of the corner stone, to which we need only add here that the main building is seventy-six feet in length, and thirty-seven feet in breadth. The sanctuary and lower make the entire length ninety-six feet. It is built of brick, and is furnished with elegant stained glass windows, two of which, in the sanctuary, representing our Lord and the Blessed Virgin, are of especially exquisite workmanship. The windows are from the stained glass manufactory of Mr. McCauland of Toronto.

The church was erected by the generosity of Miss Markham, of Princeton, who, with the assistance of her brother in law and sister, Mr. Latimer, the general station master of Princeton, and Mr. Latimer, furnished it completely with vestments, chalices, ciborium and the other requisites for divine worship. A bell of excellent tone, and weighing 41 lbs., the only church bell in Princeton, and one of the needful articles which constitute the equipment of the building. The total outlay, including the altar, pews, stations of the cross, and other articles necessary for divine worship, amounts to about \$7000.

The church of St. Mary's Church, Woodstock, furnished excellent music under the guidance of Miss Murphy, organist, and Mr. Corlies, the leader.

Towards the end of the Mass, Rev. Father Northgraves preached an appropriate sermon on the real presence of Christ in the Holy Eucharist.

He took for his text the words of the prophet Malachi III, 1: "And presently the Lord, whom you seek and the Angel of the Testament whom you desire shall come to His temple." He proceeded to explain that these words were spoken of the second temple of the Hebrew people, which was built on their return from their long captivity. The first temple was that erected by King Solomon, the magnificence of which, as described in Holy Scripture, was the glory and pride of Judea; but nearly 600 years before Christ it was destroyed by the King of Babylon. On the return of the Jews a second temple was erected by the direction of Zerubbabel, and it was this building that God promised that our Blessed Saviour, the Angel of the Testament spoken of in the words of my text, should visit it, and it was by this visit that the words of God told by the Prophet Aggæus were to be fulfilled: "The Desired of all nations shall come; and I will fill this house with glory, with the Lord of Hosts. The silver is Mine, and the gold is Mine, saith the Lord of Hosts. Great shall be the glory of this last house more than of the first, saith the Lord of Hosts; and in this place I will give peace saith the Lord of Hosts."

The young people of Israel were joyful when they beheld the noble second temple rising up, as a house in which the great Jehovah was to be adored; but the older people remembered the first temple, which was by far more glorious than this one, and they could not but feel sad at the loss of that magnificent work. Then it was that God consoled them with the promise that the second temple should exceed the first in glory; not that it should be a handsomer or a richer building in its profusion of ornament, in the silver and gold which should render it brilliant, but because it would be made glorious by the presence therein of Jesus the Saviour of mankind, the Desired of the nations who were to be redeemed by His precious blood.

This prophecy was fulfilled. It was this temple which Jesus frequented while He dwelt among men. It was in this temple that He taught the saving mysteries of our redemption, and this was enough to make it glorious, far beyond even Solomon's temple. It was the house of God dwelling in the flesh among men; and it is the thought that Jesus will dwell in this building which has been dedicated this morning in honor of His Sacred Heart, that renders it an object of the greatest reverence and devotion. It is indeed a beautiful building, admirably furnished by the piety and generosity of the benevolent lady who has erected it out of her own means, but it is not the amount of money which has been expended upon it which renders it truly a glorious work: it is the fact that our Lord Jesus Christ will visit it in person, and will make here His dwelling place. He has said it already, this Sacred Heart of the Holy Mass has just been offered up, and when the holy Mass is celebrated, Jesus Christ is present, offering Himself as a Sacrifice to His heavenly Father, as truly as He offered Himself on Mount Calvary for the salvation of mankind, living and dead. The Mass is the reproduction of what Christ did at His last supper. Sitting at table with His Apostles, Christ took bread, blessed and broke and gave to His disciples and said, Take ye and eat; this is My body. And taking the chalice He gave thanks, and gave to them saying, Drink ye all of this. For this is My blood of the New Testament which shall be shed for many unto the remission of sins. (St. Matt. xxvi.) These words from St. Matthew are recorded also in St. Luke xxii, St. Mark xiv, and in the eleventh chapter of St. Paul's first epistle to the Corinthians. We believe that they are to be taken literally. This is the Holy Eucharist. Christ truly unites us with a heavenly food, which is His own flesh and blood, together with His soul and divinity.

Father Northgraves then proceeded to point out that these words of Christ must be taken literally. The fact that He was about to die, and that He was leaving His last legacy to the world required that His words should be clear and indisputable. Such should be the character always of a great will and testament, but they did not mean precisely what they expressed—that He left us in the holy Eucharist His flesh and blood to be our food. We are told sometimes that

He used a metaphor here, a figure of speech. But a metaphor is used only for the purpose of illustrating a truth, and it cannot be employed except when there is some kind of resemblance between the figure and the real object implied by the figure, and then the metaphor must bring this resemblance before us in a striking manner. It then shows that there is no such resemblance between bread and Christ's body, between wine and His blood. To make a metaphor admissible here there should be some evident connection between bread and wine and the mystery of our redemption by Christ's death, which our Blessed Lord here declares to be shown in the Eucharist which He then and there institutes. There is sometimes in Holy Scripture a metaphor implied when the metaphor of the drinking of blood is quite similar to that of the eating of flesh. But when the metaphor is used, it has quite a different meaning from that which Christ intended here to convey. We find that metaphor used by holy Job, xix, 22:

"Why do you persecute me as God, and glut yourselves with my flesh?" The same metaphor is employed in Micahs III, 3: "O ye princes of Juda. . . . You that hate good and love evil. . . . You have eaten the flesh of my people. . . . The Lord will hide His face from them at that time, and they have behaved wickedly in their devices."

The metaphor of eating one's flesh means, therefore, to treat injuriously, and to speak evil of one. To speak evil of Christ, is blasphemy. Therefore, if Christ's language were metaphorical when He said "eat ye all of this" or when He said, "unless you eat the flesh of the Son of man and drink His blood, you shall not have life, and he that eateth Me, shall live by Me," the meaning would be: If we would attain to life everlasting we must injure Christ and blaspheme His sacred name. On the absurdity of this it is needless to dwell. Christ's words were creative words. They produce their effect at once, just as when He said: "Be light made, and light was made: Let there be a firmament, and it was so." In the same way when He said: "This is My body; this is My blood," by the force of His creative words the bread and wine became His sacred flesh and blood. The whole context of the passages of Scripture to which I have referred proves that Christ's words were received literally by the apostles, and tradition or Church history proves this equally with Holy Scripture, for they have been received in their literal sense from the very beginning.

From the sixth chapter of St. John's gospel, Father Northgraves next showed that Christ had promised that He would do what He actually did at His last supper. He had there promised that He would give His flesh for our food and His blood for our drink, and His promise was understood literally by the Jews, by many of His disciples, and by His Apostles. Many unbelieving disciples went from Him on account of the difficulty of accepting His teaching on this subject. It is evident that they were blameable not for misunderstanding Him, but for refusing to believe that He was unable to fulfil such a promise. His apostles, however, are our models on this occasion. St. Peter declared in their name their implicit faith in what He promised, for when asked by Christ, "will you also go away," St. Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life." Not with the unbelieving disciples, but with St. Peter and the believing apostles should we take side.

We can only give this short sketch of Father Northgraves' closely reasoned discourse, which was listened to with great attention by the large assembly present. The new church was closely thronged, and though benches were provided in the aisles, many were obliged to stand near the door.

Before beginning the dedication, His Lordship Bishop Walsh addressed a few words to the congregation in explanatory of the rite and some of the customs of the Church. He explained, among other things, the use of the Latin language by the Church, and announced that owing to a severe cold from which he was suffering he would be unable to speak at length. He paid a warm tribute to the zeal and devotion of Miss Markham, out of whose generosity the church had been erected. After Mass His Lordship addressed a few closing words to the people. He referred briefly to some misconceptions of Catholic doctrine that were known to prevail. The Catholic Church is, he said, the oldest Church in the world. It dates from the day of Pentecost and connects the present Pope of Rome with St. Peter by one unbroken chain of succession. It is the Catholic Church that has Christianized the world. No other Church is worthy of so much attention. Still we have a great many good people with the most frequent misconceptions of the teachings of this Church. For instance, the Church is called the enemy of God's word; forbidding her people to read it. He had been preaching Catholic doctrine for thirty-four years in Upper Canada and he should know what Catholic doctrine was. No assertion could be more cruel and more untrue than to say that the Catholic Church believes in God's word. The Catholic Church believes the Bible to be the very word of God; believes it to be inspired by the Holy Ghost; believes that it is the living word of the living God. The Catholic Church protected the Bible in the days of the Roman persecutions. She clasped it to her bloody breast, and on the bodies of her martyrs were found copies of the Book bespattered with blood. When the barbarians came down and destroyed all the vestiges of Roman civilization it was the Catholic Church that preserved the Bible. It was the Catholic Church that employed hundreds and thousands of monks and nuns to transcribe the Bible from one manuscript to another. There were thousands of Bibles in the world before Luther rebelled; to day every priest of the Church is in duty bound to read portions of the Scripture every day. The Church believes in allowing her children to read the Bible, but does not believe that every old woman can draw her religion from it. Does not the civil State appoint its judges to define the law and its officers to enforce it? It is also said that the Catholic Church has

set aside our Saviour and put the Blessed Virgin and the angels and saints before Him. This is a cruel and a wicked calumny also. The Church believes Jesus Christ to be the Son of God, true God and true man, the Redeemer of mankind and the only name under heaven by which man could be saved. Every time a Catholic blesses himself he is reminded of what Jesus Christ suffered for him. In every Catholic church are to be found the Stations of the Cross to remind the people of the sufferings and Passion of Christ. In the days of the Aryan heresy of old, when the divinity of Christ was denied, the Catholic bishops met together, condemned the heresy and in many cases were banished from their sees for so doing. What is it that causes thousands of Catholic young women to spend their lives in monasteries and cloisters? The love of Jesus. What induces bishops and priests to leave their homes and friends? The love of Jesus. But do not Catholics adore the Blessed Virgin? No. They believe that there is as much difference between Christ and the Blessed Virgin as there is between the sun and the candle. Christ is God; the Virgin is but a creature. The difference between them is infinite. But don't Catholics honor her? Certainly; why not? If we love Jesus Christ shall we not honor His mother? Can we honor the son by dishonoring the mother? We honor the Virgin because of her position and we ask her prayers; but we do not worship her. Is there any harm in that? Is it unlawful to ask the angels and saints to pray for us? Did not Paul ask his mother to pray for him? Do we not ask each other to pray for us? But do the saints hear our prayers? Christ has said that there is joy in Heaven at the conversion of a sinner. If the angels know and are interested concerning us why not the saints?

His Lordship concluded by asking those present not to believe the misrepresentations set afloat concerning Catholic doctrine, but to get their information from members of the Church or from the Church's books.

#### SPECIAL TO THE CATHOLIC RECORD.

##### THE OBLETE MISS-IVAS.

Lesser Slave Lake, St. Bernard's Mission, 15th Nov., 1888.

To His Lordship Bishop I. Clut, O. M. I.

MY LORD AND DEARLY BELOVED FATHER—Long had I been expecting news from you when an unexpected carrier brought me your two letters. Thanks, my lord, for granting me from time to time a little souvenir. Your dear letter awoke feelings of joy in my heart, so crushed by most cruel trials concerning my poor children of the woods. It is necessary to recall the superhuman efforts of the Protestant missionaries to extinguish all faith in the hearts of my poor children of St. Bernard's mission. They attack particularly our little Catholic children, hoping thus to realize more easily their projects. Their finest hopes rest upon their Protestant schools. However, vigilant ourselves, Rev. Father Dupin and I, we protect our flock and principally the little children against the dangers which threaten them. Notwithstanding our extreme poverty, we thought it necessary to found a school, of which I have taken charge, assisted in this difficult task by Brother Ryan. After two years of excessive struggles we have succeeded in gathering together in our school all the poor little children; thanks be to God for that. The other schools are now almost deserted. But with us, what poverty, what misery! On all sides I beg for pecuniary assistance, but am nevertheless poor as Job. The ministers, our rivals, receive cases of different things destined to attract souls and reward them. I can offer to those who, unwilling to abandon us, refuse the fine garments offered them. Only a few carrots or a few turnips, to aid, encourage and reward my children in their struggle against the ministers to be able to offer only a carrot, a turnip, or a potato! Are there not in our Catholic Canada some generous heart to aid us?

In my fair country how many rich persons, without any great sacrifice, could elaborate at least a little the condition of our poor children of the woods. I can only weep and sigh over these poor little souls who are so dear to me. True, all the potatoes and turnips we have grown are for them. But our cellar will be empty long before spring, for we have forty children at school, fourteen of whom are boarded gratis, twelve half boarders. A large number of them have no change of clothing, and what is the result? Your wish to find some remedy for this state of affairs. The only one I can see would be that charity might procure clothing for them. I still hope on "Caritas patiens est omnia sperat, omnia subit." When the time shall come He who feeds the birds of the air and clothes the lily of the field will also aid us.

The Protestant ministers make so much noise and display about our people that I almost despair of saving a certain number of Catholic families, when to my great surprise we succeeded in having the families far from our mission send their children to our school. Great must be the disappointment of the poor ministers who now find empty the magnificent schools they have built. The hand of God is truly there. However, all is not secure. During the winter I will have many prayers to make, many trials to endure, to strengthen and fortify the faith of our poor Catholics. Hence I beg for the assistance of your good prayers and the prayers and aid of all those who shall read these lines written in haste during the hours of night, while all my little children of the woods fast asleep are snugly snoring near my room door. Dear children, they are all calm at rest, gathered around the stove which I take care to keep well heated, because you know they have generally but a blanket to cover them.

With the school children, my solicitude must also extend to all my flock scattered here and there. In September last I visited three times a day a little girl of fourteen who was very ill. During three

weeks she was constantly in the throes of agony. At the same time she received the visit of the Protestant minister, who would sing hymns to her. On Sunday, the 2nd of September, immediately after the recitation of the beads, I went to see her. What was not my surprise to find with her the rev. ministers. I seated myself upon a packing case and began a most animated conversation with the preachers. My little patient, who had received the last sacraments, was quiet, and manifested great joy at seeing me. I ardently wished for the departure of the ministers, but they would insist upon singing before leaving the child's sick room. At four o'clock one of them took from his satchel a hymn book and turned over the leaves to sing. I began anew to converse with his companion in a more lively strain still. But at five o'clock their patience was exhausted. They arose. "Before going," said one, "we will sing; it will probably be the last time." "You will not sing to my presence," replied I, and taking my beads I turned to those present, saying: "Let us all pray together." We all knelt, yet the troubled ministers had not decided to go. I recited the "Memorare." The ministers asked the master of the house for permission to sing. The latter hesitated, not knowing what to say, when his wife exclaimed, with the assurance of faith: "Gentlemen, you shall not sing. The Father alone shall remain here." The ministers, quite crestfallen, were forced to retire. After their departure I gave a few words of advice to the family and withdrew, thanking God and His Immaculate Mother for the protection extended on that occasion.

As you are aware, I was alone all summer, Father Dupin having gone to St. Albert and Moose Lake, where we are together; he assumed a great share of my troubles and cares. Your Lordship knows we have terrible trials to undergo; hence we need the aid of your prayers and of those of our brethren. For our dear Indians and half breeds the autumn fishing has not been favorable. Next spring they will fall a prey to famine unless the winter fishing beneath the ice proves very abundant. I implore God to preserve us from this new plague of famine. Would you send Father Dupin the little amount that was given you for our school. We have here a good Canadian Catholic, a merchant, who offers to sell his goods at cost price, not deducting the lading expenses. It will be a happy benefit for our school. Should any charitable person offer anything to our mission, they may send it direct to us. I thank you sincerely, my Lord, for the interest you take in us. The necessity of a new building for our school is felt more and more; we have only the old cabin that lodged your Lordship during your stay at "Lesser Slave Lake." Your Lordship can thus judge of the necessity of a new school house.

I end by begging of your Lordship a special blessing for my dear companions, my little children and myself.

Believe in the affection of your son in Jesus Christ and Mary Immaculate.

A DESMARTEAU, Priest, O. M. I.

#### THE SPECIAL COMMISSION.

Since our last summary of the proceedings of the Forgery Commission, a man named Farragher deposed that Archbishop Walsh had advised him not to pay his rent, and Farragher was evicted. He also stated that he had carried letters from Patrick Egan to Mallett the Invincible; and that Messrs. Parnell and Sexton were members of the League Executive. Little more than this has been elicited during the week. A passage of arms took place, however, between the opposing counsel regarding the reading of speeches, whether the whole of the speeches or only extracts from them should be read. On the 24th Jan. Sir Henry James announced that he intended to read extracts from speeches.

Sir Charles Russell wanted all of Mr. Parnell's speeches read, not extracts.

Justice Hannen, seeing that Sir Henry had a pile of speeches a foot high, entrusted counsel to consider how to shorten the reading.

Sir Henry read extracts from a speech by Mr. Biggar in October, 1888.

Mr. Biggar said he would not have extracts. He was anxious to hear the whole speech, which was well worth hearing. (Laughter.)

Sir Charles emphasized Mr. Biggar's desire, and Sir Henry acceded. After reading a while, his voice failed, and he was relieved by Mr. Lockwood, of the Parnellite counsel.

The proofs of Mr. Parnell's connection with the criminal outrages, and of the genuineness of the forged letters seems to be as far off as ever.

#### OBITUARY.

##### Mrs. Murphy, Guelph.

Died at her residence, Mount Tara, Guelph, on the 8th November last, Ellen O'Brien, the beloved wife of John Murphy, Esq. J.P., at the age of sixty-one years. She was one of the most kind hearted and charitable of women, her heart and hand ever ready to relieve the poor and the afflicted. She died fortified by the Holy Sacraments, and what was most remarkable, a halo of light shone around her face, after death, just as the Mass, under the invocation of St. Joseph, was being celebrated in the church. She was the only sister of the late Right Rev. John O'Brien, D.D., Bishop of Kingston.

This worthy family lived for many years in Skidell, County Addington, where her husband acquired a considerable wealth; being a magistrate and reeve till he removed to Guelph in 1871. Here more facilities were afforded them for educating their young and interesting family in good Catholic schools.

Mrs. Murphy was held in very high estimation by all classes, for her noble works of charity as well as her other virtues. After two years' suffering from an internal disease, this good woman gave up her pure soul to Him who gave it. She leaves a sorrowful husband and six children to mourn her loss. May her soul rest in peace.

A precious one from us is gone,  
A voice we loved is still'd;  
A place is vacant in our home,  
Which never can be filled.

God in His wisdom has recalled,  
The boon His love had given;  
And though the body moulders here,  
Her soul is safe in Heaven.