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MONTREAL, WEDNESDAY, MARCH 6, 1889.

Parnell's Innocence Demonstrated.

THE FORGERIES PROVED

And the Forger Convicted.

PIGOTT THE VILLAIN OF THE PLOT.

He Confessed His Crimes and Fled.

THE TIMES RETRACTS AND APOLOCIZES

The Most Infamous Conspiracy of all Time Laid Bare.

London, February 26 -- Pigott has conferred that the Parnell letters are forgeries. The Parnell commission resumed its sitting this merning. After the opening of the court Sir Uharles Russell arose and stated that on Siturday Richard Pigott went to the resi-dence of Henry Labouchere and, in the pre-sence of George Augustus Sala, signed a con-fession stating that the letters upon which the Times based its charges against the Irleh members of the House of Commons were forgeries.

When Pigott was called again to take the stand he did not appear. After the court had waited for some time counsel for the Times stated to the judges that Pigott had left the hotel at which he was stopping at 11 o'clock last night, and that the countel were ignorant of his whereabouts. This statement caused a sensation. The court took a recess for half

says: "I informed Mr. Labauchers on Saturday that I forged all the letters I gave the Times. That is not so, (Laughter.) I got the first eleven letters from Oasey in Paris. Murphy was a fictitious name. Casey had the letters three months before I induced him to sell them. I paid him three-fourths of the £500. These letters I believe to be genuine. The second batch comprised two Parnell letters and one Egan letter. I forged the bodies of the Parnell letters and Casey forged the of the Farlen letters and Casey longed the signature. Casey gave me Egan's letter, which I do not doubt is genulne. The last batch comprised three letters, Davitt's and O'Kelly's, which were similarly forged. (Continued on sixth page.)

NOBLE PROTEST FROM THE IRISH HIERARCHY.

The following important communication has been issued by the Lord Mayor of Dublin : Mansion House, Dublin, Sunday Evening

3rd February, 1889. Dear Sir.—The accompanying protest of the Archbishops and Bishops of Ireland sgainstthe infamous outrages perpetrated upon Mr William O'Brien will be received with gratitude by the country, and cannot be ignored by even the present Government, for it is certain to com-mand attention and sympathy throughout the civilized world. The prelates have reaponded civilized world. The prelates have responded to my appeal without the delay of a moment, and it is this instant assent on their part of their Lordships which enables me to send you this memorable document without a day's delay. Last evening, between half past five and halfpast seven, my secretary wired the text of the protest to each prelate. The telegraph offices through the country, except in three or four of the principal towna, close at eight o'clock at night, and were only open this day (Sunday) from eight to ten o'clock in the morning, and the fact that the replies received within that limited time constitute a declaration of full au-thority and practical completeness, adds another conclusive proof to the many in our sad history of the patriotic zeal of the hierarchy of Ireland in the sacred cause of justice and of peace.-I am, dear sir, your faithful servant,

THOMAS SEXTON. "We, the undersigned Archbishops and Bishops of Ireland, feel imperatively called bishops or ireland, teel imperatively called upon -o join in a solemn protest against the shameful indignities and inhuman violence which, as we have learned, have been inflicted upon Mr. William O'Brien, M.P., in Clonmel jail, to the manifest peril of his life and the danger of the public peace. "In the interest alike of humanity and order we deem it our duty to dealars that Her Mar

we deem it our duty to declare that Her Maesty's Government should not suffer a moment to be lost in securing the discontinuence of maltreatment, which is shocking to the adherents of all political parties and opposed to the usages of civilization."

MIGHAEL LOGUE, Archbishop of Armagh,

A CHRISTIAN IDEAL ÓF WOMAN-H00D.

Catholic Sisterhoods and Protestant Imitations-The Poor and the Workhouse.

(London Universe Feb. 9th.)

At Corpus Ohristi Church, Maiden Lane, on Sunday last the cause of Nazareth House, Hammersmith was elequently pleaded by the chap-lain of the institution, the Very Rov. Dr. Red-man. The very rev. preacher took his text from St. Mark's Gospel, "She hath done what she could," and reminded his hearers that these words were apoken by our Lord with reference to a woman-Mary Magdalen, the sister of Lazarus. He was speaking of an act which she had just performed. It was

AN ACT OF GREAT GENEROSIY.

It was an act of such great generosity that some It was an act of such great generosity that some who were there present considered it an act of folly, an act of extravagance. She had come into the house of Simon the Leper, in the village of Bethany, where our Lord was staying. It was a few days before His passion, indeed in the very week of His death. And she had brought with her a box of ointment, an alabaster box. Both the box and the ointment were very precious and costly. And she did not open the box, but broke it, so as to make that also an offering to Him. And when she had broken the box she poured the ointment uron the head of our Lord, and the whole house was filed with the odour of the ointment. It was of this act that He spoke when He said, "She bath done what she could." He was defending her from some that began to murmur againat this act of hers, and especially from Judas Iscariot, who was

THE LEADER OF THE MURMURERS.

Judas Iscariot murmure.l against it as a waste of money. "Why was this waste of the oint ment made?" he said. "It might have been sold for more than three hundred pence." And our Lord defended her saying, "she hath wrought a good work upon Me. She had done what she could." And then He added that whenever the Gospel should be preached throughtout the entire world, this act of hers should be preach-ed about, made known, admired and imitated. ed about, made known, admired, and imitated. In this promise He declared that the odour of that ointment should not only fill the house of Simeon the Leper, but should go forth into all the world and should never come to an end-that the whole Church of God should be filled with the odour of like good works. They saw therefore what was

WOMAN'S MISSION, WOMAN'S VOCATION.

They heard a great deal now-a-days of we-man's rights, woman's place in society, woman's work. It was all indicated in these words of our Lord, "She hath done what she could. She hath wronght a good work on Me." Every wo-man who is acting as Mary Magdalen actod that day is fulfilling the highest and noblest minimor which can fell to memory at the We mission which can fall to woman's lot. He challenged any one to think of anything higher

sprend far and wide—they took in those who were old, helpless with age; those who were helpless because of ary party had been defeated in all its attempts THEIR TENDER YEARS

and those who were helpless through the dis-pensation of God-because they were paralysed, or blind, or crippled in some other way. In all their houses these three classes were to be found. And what else do these sisters do? They go forth day by day-that is, as many as can be spared forth day by day—that is, as many as can be spared from the work of tending and nursing and car-ing for like mothers those who look up to them for all they receive upon earth—they go forth to gather alms. They depend entirely upon char-ity. Their work day by day depends upon the providence of God, so that what they do when the break the alabaster box is this : they invite more that how the space of the they do when many far and wide to join them in that blessed act. They could not do their work at all except for those who strenghtened their hands and placed the means to do it within their reach. The reredos of their hight altar at Hammer smith was carved on the Gospel side with a representation of the miracle of the multiplication of the loaves and fishes. That part of the rere-dos was the gift, out of the gratitude to God for her conversion to the Catholic faith, of a lady of charitable spirit like Mary Magdalen, and who, like her, broke the box of alabaster and poured the cintment forth upon the head of Christ-

MISS SCOTT DREW.

who had departed to her reward only a few weeks before. She made the first Communion at Nazareth House in November, 1886, and that was her act of thankegiven. Well, he never saw that part of the reredos—and he saw it daily -without thinking that he saw there the secret of the work of Nazareth House. The food that was in the house at any time was like the five loaves and two small fishes wherewith our Lord loaves and two small habes wherewith our Lord fed the multitude, because it would be as noth-ing among so many if it were not miraculously multiplied day by day. And so it went on day by day, and week by week, and month by month, and year by year. Our Lord was always seeming to say, "She had wrought a good work upon Me," and dispiring hearts—the hearts even of those who were not Catholics—to help here. Nothing seemed to win its wark to all Nothing seemed to win its way to all them. hearts more than to see the sisters, in all weathers, going hither and thither through

THIS VAST CITY

This var off seeking to fill the box of alabaster with the ointment of charity in order that they might pour forth upon the head of Christ, because "Insenuch as you do it to the least of My breathren, you do it to Me." Would those he (the preacher) was addressing join that work? Would they, too, break the box of alabaster— that is make some carrifore for the sate of that is, make some eacrifice for the sake of Christ's poor ? Let them not merely give what they could easily spare. Let them say with David, "God forbid that I should offer to the Lord that which has cost me nothing." And if there were any there who were rich and had abundant means, he would make a special ap-peal to them for a special work. It was nece-sary to enlarge the house at Hammersmith. The men's side was restricted and narrow in its limite, so that great inconvenience followed. But he made little of that. There was another

PRICE. -- FIVE CENTS

WILLIAM O'BRIEN

Meeting in Phoenix Park.

The Lord Mayor of Dublin, Michael Davitt, and Healy,

(London Universe Feb. 9th)

A great meeting to protest against the tor-tures now being inflicted on William O'Brien in Clonmel Jail was held in Dublin on Sunday, the Right Hon. Thomas Sexton, M. P., Lord Mayor, in the chair. In the course of his re-marks, the Lord Mayor said—The Chief Sec-retary—(prolonged groaning)—by his minions may strip William O'Brien's body, but Will-iam O Brien has stripped naked the Chief Secretary's soul and exposed it to the loathing of the world (cheers) What crime is charged againet our illustrieus cauntryman? His crime was that he stood up for the poor against exand that by the sacrifice of himself he strove to save poor, humble men, their wives and child-ren, in their honses and homes (cheers.) That crime perchance the Government might have forgiven, but one crime they could not forgive. They could not forgive that one crime of William O'Brien, because passing from Ireland into England, he won the hearts of the Bruish poople thamselves, and he exposed the present base Administration to the scorn of their countrymen. He secured by the force of his nature and by the light of genius

THE ORETAINTY OF THEIR RUIN, and this was the crime for which this political leader is suffering to day in the prison of Olon-mel (cheere.) I have said that Mr. O'Brien has "I: is not alone the Roman Catholics," says Dr. Talmage in the Sunday Magazine, "who are advocates of seperate schools. Many clergy won the hearts of the British people (cheers.) A week has not yet passed away since Mr. O'Brien in the city of Manchesser-the city that returns the Chief Secretary to Parliament. men and laymen of the Episcopal church are open in their denunciation of what they term Christless, and even Godless education." This that returns the Chief Secretary to Parliament. and that will never return him again—(cheers) —a week has not yet passed since William O'Brien received there a full hearted welcome (cheers.) When Mr. Balfour's servast's took him into custody the populace of Manchester followed and cheered him through the town. He was received in custody by the chief mag-istrate of Manchester (lund cheers) In the statement of the great Brooklyn light of sec tarianism is endursed by a clear and candid article which appeared in a recent issue of the Christian Register of Boston, so the result of the following questions put to Cathelic ecclesiastics and to Protestant ministers by the managers of that paper : "Uan morality be taught in our Public Schools without sectarianism ?" istrate of Manchester (lound cheers.) In the name of the citizens of Dublin, I thank that "Have you anything to suggest in regard to (cheers)—who took Mr. O'Brien into custody. But did he commit him to prison ? Among those who answered the queries were

DID HESTRIP HIM ? DID HE INSULT HIM ? DID

Cardinal Gibbons, Archbiabop Corrigan, Vicar-General Presson, Vicar-General Byrne, of Bos-ton; Rev. Walter Elliot, C.S P.; President Eliot of Harvard, and a number of prominent HE STARVE HIM ? No. Mr, O'Brien was an bonored guest at the table of the chief magistrate (cheers). Mr. O-Brien was received in the official residence, and Protestant ministers, together with some of the leading educators of the land. The prevalent be was lodged in the ohambers that by custom are reserved for royal guests (cheers). He was brought from England, where the people have learned to respect and honor hin, to Ireland, where the people trust and love him, and he was committed to prison, and after he spent one with the minute of the second night in the prison he was asked, in the elegant phrase of the refined philosopher who rules at Dublin Castle-(groans)-he was asked to strip. He refused to strip (cheere) What followed ! The weak and worn man, by the fire of his spirit and the patrictic labours of his life, was seized upon by a gang of powerful warders. He was pulled, he was thrown down, and after a half-an-hour s struggle he was HELD DOWN, STRIPPED NAKED, AND THRUST INTO THE PRISON CLOTERS (cries of Shame). He was dragged out of the cell and across the yard to be weighed, and he was dragged back to his cell and thrown on the floor, and while he was insensible his beard, his moustache, and his bair were cropped in convict fashion (loud cries of Shame). I with not to ex-cite passion but to allay it. The passion that must be excited by the mere record of these facts is gloomy and deep enough. The vext morning, after a night of thesing pain-pain caused by the bruises inflicted upon him by the violence he was subjected to because he refused to perform the menial office of cleaning out his cell. THE BEDCLOTHES WERE TAKEN OUT OF HIS CELL. and he was left for hours together upon a bitter winter day, the air of which must have searched his very marrow, not only without clothes, but without a rug of any kind to cover his naked-ness or shield him from the wintry cold (cries of Shame).

Sir Charles Russell applied for a warrant for the arrest of Pigott. Presiding Justice Hannen said a warrant would be issued as soon as possible.

THE FORGEBIES CONFESSED.

Pigott, in his confession to Mr. Labouchere on Saturday, said he forged all the letters secured by the Times which purported to have been written by Messre. Egan, Parnell, Davitt and O'Kelly. He also admitted that he had been guilty of perjury in his evidence given before the commission. Mr. Soames, colloitor for the Times, emphatically denies doing anything directly or indirectly to assist Pigott to make his escape.

Attorney General Webster said that yes terday morning Mr. Shannon received a letter from Pigott, and he would call Mr. Shannon to prove it.

Sir Charles Russell said he regretted that he had not heard of the letter earlier. He desired to put in evidence a letter from Egan to Labouchere.

Attorney-General Webster objected to the introduction of the letter.

Sir Charles Russell said that owing to the Attorney-General's objection he would not read the letter, but as the letter with other documents hore anon Pigott's disappearance, he claimed that in the interests of justice he should make a statement.

Justice Bannen said that evidence must be called in support of the statement.

HOW THE CONFESSION WAS MADE. Sir Oharles acquiesced in this decision. He added that the letter and documents showed the means by which he had fixed upon Pigott as the forger. Pigott confessed to Mr. Lewis, Mr. Parnell's solicitor that he was the forger. Meesrs. Labouchere and Parnell, who were present when that confession was made, would corroborate this statemen . On Saturday Pigott, without invitation, called upon Mr. Labonchere and stated that he desired to make a confession. Mr. Labouchere declined to listen to him unless witnesses were present, whereupon George Augustus Sala was summoned and Pigott made the confession.

Sir Charles Russell also said that whatever course was adopted by Attorney-General Web ster he should pursue his own course, and should insist that the whole matter ba thoroughly investigated, because it was deliberately charged that behind Pigots and Houston there had been a four conspiracy. He asked the court to impound the documents which arrived at Anderton's addressed to

Pigott in care of Houston. Sir Charles added that Pigott had made his escape assisted by a bodygnard consisting of an Brish constable and two Scotland Yard deteotives. Mr. Labouchere, Sir Charles said, had received a letter from Egan in July, 1888 In consequence of which a number of documents were handed to Mr. Labouchere. Sir Charles asked permission to call witnesses to testify to information which the court ought to have,

Sir Charles Russell further said that Pigott in the presence of George Augustus Sala, signed a confession that the documents he had produced were forgeries and that he was don, Edmonton, Fulham, Ealing, Surbiton, the ferger. This confession was sent to Mr. Robberlibe, Holbern, Hackney, Pimlico, Ostawis who yesterday returned. It to Pigott, wal towistle, Luton, Seaford, Weymouth, Hull, saying Mr. Parnell refused to have anything Hammersmith, Obalmaford, Tunbridge, Wels, aying Mr. Parnell refused to have anything to do with him, and the second

Primate of All Ireland. WILLIAM J. WALSH, Archbishp of Dublin,

Primate of Ireland. THOMAS W. OROKE, Archbishop of Cashel and Euly. JOHN M'EVILLY, Archbishop of Tusm.

JOHN PIUS LEAHY, Bishop of Dromoro. LAWRENCE GILLOOLY, Bishop of Elphin. THOMAS NULTY, Bishop of Meath. JAMES DONNELLY, Bishop of Clogher. JAMES LYNCH, Bishop of Kildare and Leigh-

PATRICK DUGGAN, Bishop of Clonfert. HUGH CONWAY, Bishop of Killala. FRANCIS J. MCCORMACK, Bishop of Galway

Kilmoodusgh.

JAMES RYAN, Condjutor Bishop of Killaloe. JOHN MO SATHY, Bishor of Cloyne. WILLIAM FITZG RALD, Bishop of Ross. BARTHCLOMEW WOODLOCK, Bishop of Ardagh

and Clonmacnoise. THUS. ALOYSIUS O'CALLAGHAN, Bishop of

Cork

JAMES BROWN, Bishop of Ferns.

As ALAM BROWNRIG, Bishop of Ossory. PATRICK MCALISTEE, Bishop of Down and

Connor. PIERSE POWER, Bishop of Waterford and Lis-

more. THOMAS MCGIVEEN, Coadjutor Bishop of

Dromore. PATRICK O'DONNELL, Bishop of Raphoe.

JOWN LYSTER, Bishop of Achonry. EDWARD MCGENNIS, Bishop of Kilmore. MICHAEL COMEFORD, Coadjutor Bishop of Kildare and Leighlin.

A PROTESTANT PROTEST.

The following to the editor of the Dublin Freeman appears in that journal : SIR,—In the name of humanity and decency and in the interests of the respectable and edu cated classes of Her Majesty's subjects, men of all creeds and every political party ought loyally to protest against the treatment experienced by Mr. William O'Brien in Clonmel Jail, as related in the Irish Times of this day. The question ought to be raised as to whether or not it is ex-pedient that all classes of prisoners should exbe some difference made between a feion and a political prisoner, between a garrotter and a

rentleman. AN IRISH PROTESTANT UNIONIST.

OTHER PROTESTS.

Extraordinary and most enthusiastic meetings to protest against the prison treatment of Mr. O'Brien have been held all over the king-Mr. O'Brien have been held an over the king-dom, promiuent amongst others being those that took place in Ennis, Limerick, Waterford, Queenstown, Longford, West Clare, Nenagh, Mountrath, Maryborough, Boyle, Castlewellan, Mountrain, Marydorougi, Boyre, Castewanab, Derry, Cabir, Carrick on Suir, Enniskillen, Tipperary, Cushendall, Macroom, Kukeel, Tal-lamore, Galway, Thurles, Dundalk, Clonmel, Baudon, Youghal, Cork, South Tyrone and Dungannon, Belfast, Sligo, Drogheda, Birr, Kells, Monsghan, Arklow, Mullingar, Carrick-mount Wingfard, Skibbarsen, Westmash macross, Wexford, Skibbereen, Westmeath, Tuam, Strabane, Carrick-on Shannon, Fermoy, Tuan, Strabane, Carick-on Snannon, Fermoy, Armagh, Castlebar, Omagh, Ballinaslee, Ath-lone, Carlow, Osrndonegh, Donaghmore, Mit-chelstown, Wicklow, Navan, Monastervan, Newry Warrenpoint, Borris, Athy, New-bridge, Nass, Linemore, Galbally, Evenderry, Euniscorthy, Bray, Kildare, Balbriggan, Liver-pool, Newcastle, Bradford, Dandee, Birmingham, Manchester, Darlington, Westminster, Stratford, Acton, Sydenham, Kensington, Croyand Wandsworth. - London Universe.

Altorney General Webster read a letter bordes, the French commander, has been mur-

than to sacrifice all things to Him who gave us all things—to minister with perfect love to Him who came from the bosom of the Father to minister unto us with perfect love. But the question arose, How could woman

IN THESE DAYS

minister unto Christ? "She hath wrought a good work upon Me." He himself had told them clearly in two places how they might still reach Him, and how woman might still work a good work upon Him. They would remember how in our Lord's description of the Day of Judgment, He praises the just for the way they ministered unto Him, saying, "I was hungry and you gave Me to eat; I was thirsty and you rave Me to drink; I was naked and you clothed Me; I was a stranger and you took Me in; I was sick and in prison and you visited Me." And they will ask our Lord, "When did we see Thee hungry and gave Thee to eat; thirsty and gave Thee to drink; naked and clothed Thee : a stranger and took Thee in : sick and in prison and visived Thee ?" They knew His answer-that beautiful and consoling answer-"Insemuch as you did it to the least of My brethern, you did it to Me." And so by charity to the least of His brethren the hands of mortals could reach to the head of God Incarnate. The other instance was to be found in the acts of the Apostles.

SACL OF TARSUS

was persecuting the believers in Christ. He was on his way to Damascus to bring them bound hand and foot to Jerusalem, when our Lord descended, appeared to him and addressed to him this question, "Saul, Soul, why per-secutest thou *Mc*? He did not ask," Why per-secutest thou *My* children, *My* disciples, *My* Church?" This was the other side of the picture. Just as good works done to the poor were done to Christ, so evil works works of persecution, works of cruelty and oppression done to the poor were likewise done to Christ. It therefore followed that when a woman consecrated her life to God and to the service of the poor-when all her days were spent in breaking the alabaster box-that is, in giving up all she has upon earth, and spilling the precious ontment upon those who are under her care-in ministering to them daily, giving them food and drink, clothing them, nursing them lood and them with every care—it followed that of her, too, it could be said, "Let her alone. She bath wrought a good work upon Me. She bath done what she could." Is followed that she

SHARED IN THE ENCOMIUM

and the eulogy of Mary Magdalen. Where were they to find such women ? Were there any of such generosity and nobility of soul ? There were, and the odour and the fragrance of their good works filled the whole Church of God. Nay, that fragrance and that odour has gone forth beyond the Church of God, their Ostholic nuns had found imitators—especially of late years. Even outside Ostholic unity there were shose who were trying to tread in their footsteps and to merit the same commendation and re-ward. Would to God that all who had that spirit would come into His house itself, and serve Him where He was truly present. But they saw that the fragrance of such an example bad gone forth, even beyond His house. Within the Church itself such

NOBLE WOMEN WERE TO BE FOUND,

in abundance; and amongst them---nay, he thought he might say in the very foremost rank of them-were the sisters for whose work he was pleading that day-the Sisters of Nazareth, whose mother house was at Hammersmith, where his own work isy as their chaplain, so that he spoke to them from his daily experience ; he was a witness to what he bore witness to. What did those sisters do? They took into their house at Hammersmith, and into their bless are the materials which Mr. Parnell their house all over the land and in Sociland and ideand when he entered on the apparently hope Instant all over the land in Bootland and I open when to any fritting to a baller in the families of the famil

result. Applications came to the rev. mother week after week which had to be rejected. What could she do? "She bath done what she could." She could not make space excent in so far as outside charity and generosity would enable her. If a sufficient sum of money-a large sum of money would be needed-could be raised. then Nazareth House would beeven larger than it was. Already it was

A STANDING MIRACLE.

When they recalled the first beginnings of that work they were reminded of the words of the late Bishp of Birmingbam-"All the works of God begin either in a cellar or in a garret." The work of the sisters began in that way. The sisters themselves went through great privations and endured great sacrifices, even working with their needle into the hours of the night that they might earn money to spend on Christ's poor. And now they had at Hammersmith the great house, with its four hundred inmates-the old who were there spending.

THIER REMAINING DAYS

in peace, and the young-children in arms even -who cling to the sisters as mothers -and mothers in truth they were. All this had been done by the providence of God, who multiplied the loaves and fishes. It was a sign and a mark that He accepted their work, and pledge that he would bless it in future as he had blessed it in the paet. But applications were con-stantly coming to Nazareth House, and many a poor man or poor woman, unavoidably denied dmission, had to turn aside to seek shelter where neither they nor he would like to end their days. They knew that he meant-the "house" the poor shrink from ; and it was this shrinking from the though of ending their days in that "house" that made so many poor long and pray to be received into Nazareth House, Well, the sisters desired—and he as their chaplain no less desired - that their home should be so enlarged that no letter of refusal need be sent to any one begging to come under

THAT SHELTEBING BOOF.

"Let her alone She hash wrought a good work upon Me. She hath done what she could." Let them enable her to dostill more by strength ening her hands and giving her the means to carry out that great work of love for the poor of Ohrist.

MR PARNELL'S ACHIEVEMENTS.

THE MOBAL OF THE FENIAN SPY'S DISCLOSURES. [From the London Star.]

This evidence has excited much interest in Bagland, and it ought to do; f r it reveals to Raglish opinion much that is already familiar co Irishmen. Here we see a conspiracy-vast, widespread, highly organized, tenations of pur-pose, and ever ready with new designs and new methods of warfare against this country and this empire. The conspiracy is vast and wide-spread, for, according to the witness, is has branches, or, as they were called, camps in every State-if not in every inportant town in all the States and territories that make up the Great American Republic. It must be highly organized when it has been able for eight years to control every public assembly of Irishmen that came together in America. It is ever ready with new designs, and it is at the same tin tenacious of purpose, for this witness shows it to us from 1866, when it was making a raid into Canada with rifles and an army, to 1888, when it had turned its attention to dynamite and the blowing up of public buildings. No words are required to enforce the desperation of spirit which the existence and the bistory of such compiracy show. That moral is written on the

surfaces. The point to be remembered is that

leading educators of the land. The prevalent opinion of the non Catholic writers seem to be that morality can be targht in the schools with-out sectarianism, and on this point the fanati-cal Dr. Miner and some of his ilk are very posi-tive, though they do not show how this can be done. Other Protestants hold that the best way to beach "mesetarian morality" is to see that none but teachers of high moral repute are employed in the schools.

PRESIDENT ELIOT'S ANSWER:

when Parnell began to work. The revolution-ary party had been defeated in all its attempts at insurrection; but still it was resolved not to give up the fight; and still more was it re-solved not to surrender the hold it had got upon the confidence and affections of the younger and braver men of the country. To beat down this sumption to wore the arefidence of the nation

suspicion, to woo the confidence of the nation.

and at the same time not rouse the revolution

ary party to such acts as might rule the fourd-ation of the great movement he was laying

down-this was the task Parcell set about; and Biemarck, in welding together the discord-ant and hostile elements of the German people into one united empire, had not a work that de-

manded greater strength of will, greater firm-

ness and tenacity of purpose, greater coolness of head, and greater tact in dealing with oppos-

ing and comedimes unreasoning elements. Bis-marck succeeded, and so has Parnell. Parnell

fornd Ireland without faith in any methods but those of violence; and to day Ireland fights

every parliamentary battle as skilfully and as energetically as we fight the same kind of con-flict in England. Above all, Ireland, which distrusted and hated all Englishmen and all

English parties alike, now loves the name of Gladstone, bas faith in the English Liberal party, and above all, has immutable hope in the

PUBLIC SCHOOLS.

Honest Profestant Opinions-Denounced as

A Godless System—No Morality Without

Religion.

masses of the English people.

methods and influences ?'

The answer of President Eliot, of Harvard. subjoined, is notable, first because he dissents from the majority of his Protestant fellows and says "unsectarian morality " cannot be taught in the school, and secondly, because he seems to favor pro rata distribution of the school fund.

Here is an extract from his letter: "I beheve it is impossible to give in Public Schools instruction in regard to human affec-tion, duties and responsibilities which will satisfy at once the Catholics, the Anglicans, the Evangelical Protestants, the Unitarians and Universalists, and those who are indifferent or hostile to the existing institutions of religion. So far as the Catholics are concerned, it is evident that they cannot conscientiously consent to any moral or religious instruction which is not given by their Church. Now, the practical question is how to reconcile the Catholics to the Public

School. I am persuaded that it is a grave error to 'secu 'arize' the Public Schools; first, because education would be thereby degraded and sterilized : secondly, because the attempt is too un natural to succeed; and, thirdly, because this policy never can make the Public School the school of the whole population. What is the alternative? It seems to me that the Public School should act towards the different religions just as the State does; that is, it should cooperate with and assist them all. The proper lim. its of this note preclude my giving a description of the various means of carrying this policy into effect. Suffice it to say that there are no insuperable obstacles to its execution on a large scale, as might perhaps be inforred from the fact that it has long been the successful policy of several European nations which are divided be tween the Catholic and Protestant Ohurohes." WHAT THE CATHOLIOS SAY :

The Catholic correspondents are practically unanimous in declaring that morality without sectaranism cannot be taught in the schools. Cardinal Gibbons says "no moral teaching can be thorough that is not based on dogmatic truth," and he refers to his Pastoral Letter on the Educational Question, issued in 1883. Archbishop Corrigan says the queries are answered in his lecture on "Relig on and Education," in which he contends that "morality has no basis without religion." Vicar-General Preston holds to the same ides, and supports it by quotations from some of his own addressee and those of em-inent Protestant writers. Father Elliot, the Paulist, writes that "what is called sectarianism is the varied shaps that religion has assumed among us, under the influence of honest differ-ences of conviction. Religious denominations are the external organs consecrated to the ex pression before God and man of the highest as hostile to the State, is, therefore, to array the State against Religion." Vicar General Byrne says the queries cannot

be adequately an wered in a letter, but expresses the hope that "fair-minded men by conference and honest endeavor may find a solution ference and nonest endeavor may nu a solution of the Public School Question." General Walk-er, the Principal of the well known School of Technology, Boston, is another Protestant who cannot see how "unsectarian morality" can be taught in the schools, while on the other hand, President Amherst declares such a thing possi-ble with income declares such a thing possible. The most important declarations; however, apart from those of the Catholic divines, is that made by President Eliot of Harvard. who virtually condemns the present Public School system as godless.

The committee of the French Patroitic league have readined in the name of 340,000 members, to protest avainst Brance's meatment of the Atchinoff expedition, to express reares to Brankshad to donate 1,000 france to start a sub-

A voice : They wanted to Mandeville him.

The Lord Mayor : Since then a matiress has been placed in the cell and the bedclothes have gone back. Since then he was thrown upon a pallet, a part of the time speechless, and his con dition was so critical that the case has been taken out of the hands of the prison doctor, and the Surgeon General has gone to Clonmel to report upon his health. Since Thursday lash, three potatoes have been all the solid food conenmed by Mr. O'Brien. If he were an English man-an English editor, an English member of Parliament, committed to prison for a political offeuce.

WOULD HE BE INSULTED, STRIPPED, AND STARVED.

No. He would be treated with courtesy, with respect, with consideration, and he would be al-lowed to furnish his rcom, provide his food, write his letters, edit his newspapers, and receive his friends He would be simply be deprived of his liberty, and that would be his punishment. There are classes of his punishment. There are classes of prisoners — prisoners committed in default of bail, insolevent debtors, frauqulent bankcupts, aye, and prisoners for sedition and seditions libel—in Eogland and Ireland to which these rules are not applied, and where they are not required to perform menial offices or associate with criminals.

A Voice: What about the Belfast swindlers? The Lord Mayor: Yes; they were allowed to wear the broadcloth of a stainless name-(cheers and laughter)-these Belfast forgers. If Mr. O'Brien had committed a political act in any civilized country in the world he would not be treated with insult or subjected to degradation. Continued on fifth page.

THE JESUITS AND THEIR OPPONENTS.

Rev. Father Daniel, in Notre Dame Church last Sunday, referred to the persecution now being raised against the Jesuit Fathers. If people wanted to know the truth about them, he said, all they had to do was to believe the contrary of what the fanatics and firebrands were saying about them. He stated that there was not a family in this country which prided itself on nobility of character which had not a son On noniney of character which had hot be seen. Jesuit, and was not proud of it, which they cortainly would not be if there were truth in the statements of the fanatics. Their duty, he said, to the congregation was to love them the have resolved in see hand of ave, our manners, said, to in ourge statut and to the distinguest to protest available Brance's treatment of the more for the personition and calumny the Atching? expedition, to express regret to Fathers were subjected to, and to use Obrist's Russistand to donate 1,000 frame, to start a sub-expression towards their personities of the Cossaks tilled said: "If forgive them, father, for they, know, not what they do."