

INTERVIEW WITH THE ARCH-BISHOP OF DUBLIN.

Prospects of Parnellism.

Boston Pilot.
Rome, May 14.

I had an opportunity to-day of having a conversation with Archbishop Walsh before his departure for Dublin. The Archbishop expressed himself freely on the situation in Ireland.

In answer to a general question as to the prospects of Parnellism, His Grace replied that he had little to add to what he had already said or written on the subject. "Parnellism," he said, "is breaking up. You can see this for yourself from the newspapers. But even outside all that appears in the newspapers, there is evidence of it in abundance. Almost every post from Ireland brings some further proof that Parnellism, as an effective national force, Mr. Parnell, of course, has followers. Almost everywhere he has some few, and in some few places they are fairly numerous. He can go on, then, holding meetings, especially when the attendance is helped out, as it usually is, by the introduction of a number of followers of his from miles and miles around by a well-organized service of special trains from all the centres of population within manageable reach of the place of meeting. But all this only means that he has the power of keeping up not a thing that those who are now that is not a thing to boast of. It is discord and disunion in the country, helping him in doing it will after, towards look back upon with much satisfaction when the present turmoil is over."

"Your Grace, I think, has estimated that four-fifths of the constituencies will go against him at the general elections?"

"Yes; that would leave him one-fifth or thereabouts. I made that estimate some time ago. I am told, however, that I altogether over-estimated Mr. Parnell's strength then, that estimate would be altogether excessive now. But let us give him the benefit even of that most liberal estimate, and see what it comes to. It comes simply to this, that the members sent to Parliament in protest against his persistence in endeavoring to force his leadership upon the country would outnumber his followers in the proportion of four to one."

"Does Your Grace think that even in that case he would continue to keep his flag flying?"

"Why not? At least I believe that he would, and that he would go on, just as at present, if he had not a dozen members of Parliament to support him. The boast of his lieutenants and champions in the press now is, not that they will sweep the country—they no longer dream of claiming anything like that—but that they will succeed in carrying an election here and an election there, in certain constituencies up and down the country. They seem to think it will be a thing to exult in if they can succeed in weakening the national representation in Parliament by sending over any dissident element, no matter how small. Their aim, then, will be to find some few constituencies sufficiently wanting in national sentiment to send to Parliament avowed opponents of the policy which will have the approval of the nation by an overwhelming majority of its representatives. They do not seem to realize the sorrow and the shame that it must bring to Ireland to see Mr. Parnell and a small knot of Parnellite members in the House of Commons, with no more authority to speak for the Irish people than Colonel Sanderson, Mr. T. W. Russell, and their Unionist following have had in the present Parliament. It is deplorable to think of it; but we must, I suppose, face the possibility that some few constituencies, once Nationalist, will be found to take sides against the nation. Some of our constituencies are notoriously slow in coming into line at a critical moment. But these are few, very few, and even these will come right in the end."

The conversation having turned on the slowness of Mr. Parnell and his followers to recognize the moral aspect of the case, the Archbishop went on to say that he did not wonder at this. "If," he said, "they recognized the moral aspect of it, they should, of course, give up at once. The natural influence of prejudice explains a good deal. We must make some allowance for that. But what seems to me not really strange, and indeed unaccountable, is that they fail to see that there are only two possible principles by which the case can be decided—the moral principle and the democratic principle, or, in other words, the vote of the electorate. In view of the revelations in the divorce court, and of the declaration of the Bishops, they very naturally strive to keep clear of the moral question. But then they have nothing else to fall back upon but the democratic principle, the votes of the electorate. Now that can no longer be a question in justification of the confusion they are keeping up throughout the country. Already two test elections have taken place—Kilkenny and Sligo. Both have gone against him. So we are now beginning to hear that even the general elections are not to be taken as a proper test. Where is all this to end? To me, I confess, it looks as if we were face to face with a sort of fantastic claim to a 'divine right' to popular leadership, quite independent of the consent of the people who are to be 'led,' and subject to no authority or check or control of any kind. It is easy to see how a system of Home Rule would work if such an influence as that prevailed in Ireland."

SPEAKING OF THE PLOA RAISED BY THE

Parnellites against the right of the

Bishops to issue their declaration

against Mr. Parnell's continued leader-

ship, the Archbishop said: "Yes, they

keep on saying that there is no ques-

tion of morality involved. If there

were, they say, the bishops would have

spoken earlier than they did. Now the

truth is, that if we had taken public

action in the matter at any earlier

stage, some of those very gentlemen

who now try to make capital out of the

fact that we avoided all precipitancy,

and kept silent so long as the faithful

discharge of the duties of our office left

it possible for us to do so, would have

jumped at the opportunity of assailing

us on a charge of acting with unbecom-

ing haste. You understand, of course, that

this question of date has no possible

bearing upon the case. They have

introduced it to draw off attention

from the real issue. Every one who

knows what a moral question it is

knows that it would be a moral ques-

tion even if no episcopal declaration

were issued in reference to it. But

besides all this, there is the plain

matter of fact. They find it conven-

ient to ignore the fully detailed state-

ment that was made by one of the

Bishops, myself, making it plain be-

yond all possibility of question that we

should have shown a deplorable forget-

fulness of the responsibility of our office

if we had moved in the matter earlier

than we did. It was said recently, and

well said, by a speaker at a public

meeting, that the silence of the Bishops

up to the time when it was no longer

possible for us to keep silent, was an

affectionate silence. It was that, in-

deed, but it was something more. It

was silence demanded of us by common

prudence, common charity and common

justice. Until Mr. Parnell had had an

opportunity which every one would

recognize as a fair opportunity of

asserting his innocence, supposing him

to be in a position to assert it, we

were bound to await the issue of that

opportunity. We did so. Mr. Parnell

had that opportunity, then, on Tues-

day, Nov. 25, the day of his re-election

to the chairmanship of the Irish party,

but no vindication, no assertion of his

innocence, came from him, no such

repudiation of the imputations with

which he was charged as had come from

him in the House of Commons in 1887,

when he found himself charged with

the authorship of the letter forged by

Richard Pigott."

"Up to that point, Your Grace, I

believe, had every confidence that Mr.

Parnell was in a position to clear him-

self in this case as he had done in the

case of the forged letters?"

"I had at all events a strong hope

that he would be able to do so. I had

put faith, and I think not unreasonably,

in his personal assurance reported to

me by Mr. Davitt. But I had also

other grounds. A number of detailed

statements, all tending in the same

direction, had reached me from various

quarters, some of them, I may say, of a

highly sensational character. I did not

altogether lose faith in these even for

some days after Mr. Parnell's re-election

Saturday. I had the best of reasons for

losing faith in them then."

In answer to a question about the

position of some prominent individual

supporters of Mr. Parnell in opposition

to the Bishops, the Archbishop indi-

cated an unwillingness to speak of the

case as it affected individuals. "I

have always endeavored," he said, "to

distinguish between Parnellism and

individual Parnellites. With very

few exceptions, those who are now

supporting Mr. Parnell in his career of

destruction will fall into line again.

I have no doubt of this. I had no

doubt of it from the beginning. There

are, of course, two classes of persons

to be expected from this remark.

There are, in the first place, those

men who never were supporters of Mr.

Parnell, never had a good word for

him or for the work he was doing for

Ireland, never subscribed a penny to

help him in that work, or to help in

extricating him from the difficulties and

dangers in which his position as Irish

leader involved him. Of course, I do

not speak of these. The national

forces, as led by Mr. Parnell in the

past, have triumphed up to the present

point without the help of these gentle-

men, and need not trust to their help

for the future. Then, too, there are some

few, most fortunately very few,

individual members of Mr. Par-

nell's party, and hitherto active

and useful, members of it, to

whom the nation never again can

give its confidence. The national

movement is well rid of them. In the

heat of the conflict they have revealed

themselves in their true colors. They

have shown that they had been playing

the hypocrite for years, pretending

to be faithful, loyal Catholics, pretend-

ing to be honorable men. Fortunately,

they have shown themselves to be what

they are in time to save us from some

great disaster which the future surely

would have brought with it if they had

continued to stand before the country as

being in reality what they had so long

pretended to be. As for these men, the

only chance of continuing in public

life lies in their standing by the fallen

leader. Whatever Parliamentary seats

he may still have at his disposal, he

may be able to distribute amongst

them. But I should hope for the great

bulk of the Parnellite party there is a

door still open to permit of their return

to the national ranks. At all events,

so far as there may be a door in any

way open for them, I, for one, will be

no party to the closing of it."

P. L. CONNELAN.

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burn's Beef, Iron and Wine, which sup-

plies the necessary blood building material.

Minard's Liniment for sale every-

where.

STORIES OF CONVERTS.

The Daughter of Governor Worthing-

ton, of Ohio, who Became a Cath-

olic.

Sarah Worthington was born in

Chillicothe, Ohio, in the year 1800, her

Virginia father becoming in early

years Senator and Governor of his

adopted State. When her father's

duties called him to the capital city of

the United States he placed his two

daughters in an academy in Maryland.

Sarah was brilliant, attractive and

soon in society. At the age of sixteen

she married Edward, son of Rufus

King. She settled in Chillicothe,

where her husband embarked in the

legal profession. Surrounded by cul-

tivated friends, with a family growing

up, Mrs. King seemed to enjoy the

greatest earthly happiness.

When her husband removed to Cin-

cinnati the circle of her influence in-

creased. A zealous member of the

Episcopal Church she was earnest in

good works, and was one of the first

to move in the establishment of the Cin-

cinnati Protestant Orphan-Asylum.

The declining health of her husband

and his death in 1836 were a terrible

blow to her. She had sons at Harvard,

and resolved to settle in Cambridge,

to be near them. Having seen her sons

complete their course she took her

Philadelphia, and indulged her taste

for travel. She finally married Mr.

Peter, British Consul at Philadelphia,

a man of cultivation and learning.

Encouraged by him she was one of the

active founders of the Philadelphia

School of Design for Women, and

organized an association for the pro-

tection and relief of women employed

in tailoring work.

A tour of Europe in 1851 with her

daughter and younger members stored

her mind with all that the old world

offered in scenery and art. At Rome

she had an audience with the Pope.

After extending her tour to the Holy

Land Mrs. Peter returned to America,

and again made her home in Cin-

cinnati. Here she was soon active in

founding the Ladies' Academy of Art,

and in its interest visited Europe again

to select copies of great paintings and

other works of art to serve as models.

During this tour she met Bishop Pur-

cell and Archbishop Hughes in Rome,

and was then thrown into the English

Catholic Society there. Her mind had

been undergoing a change. She wrote

in 1855, "Had I first seen the Catholic

Church in Jerusalem, I should long ago

have become a Catholic. There for the

first time I saw a glimpse of the interior

of the system. I often thought, and the

unbounded faith and Christian love I

witnessed among the acquaintances I

met made, and of their martyr-like

devotion to their Church."

The impression deepened in Rome.

She studied and prayed. After a

retreat at the Trinita de Monte, and

instructions by the Abbe Mennilard,

she was received into the Catholic

Church. Completing the mission on

which she had come, Mrs. Peter

returned to Cincinnati, animated with

new thoughts as an earnest Catholic.

Mainly through her exertions and aid

the Sisters of the Good Shepherd

established a house in Cincinnati in

1857, her home hospitality entertaining

the Sisters till their house was ready.

In this community and its good she

continued to take an active interest.

But she saw other work to be done, and

wrote from Bishop Purcell a reluctant

permission to bring over Sisters of the

Poor of St. Francis. She then went to

Ireland and obtained a colony from the

Convent of Kinsale which she had seen

and admired. The work of the Sisters

of the Poor and their spread through

Ohio justified her zeal and energy.

In 1858 she again visited Europe

and obtained from the Archbishop of

Cologne a colony of Franciscan Sisters

to found a hospital. To this commu-

nity Mrs. Peters gave her own house and

grounds, reserving two rooms, access-

ible from without, so as not to disturb

the community. The success of these

Sisters in hospital work led to founda-

tions by them in Covington, New

York, Columbus and Dayton.

During the war she accompanied the

Franciscan Sisters to Grant's army,

and was untiring in her visits to the

sick and wounded during the opera-

tions which closed with the battle of

Pittsburg Landing.

To obtain a colony of the Little

Sisters of the Poor was the object of her

visit to Europe. By this time she had

become well known in Rome, and Pius

IX. recognized her worth and esteemed

her highly. In her trip to Rome in

1867 she solicited an audience through

Cardinal Barnabo, but on entering the

hall was surprised to hear His Holiness

exclaim: "Ah, Madame Peter! mi

pace molto celeriter, moltissimo." On

a subsequent visit during some State

ceremonial she was taken within sight

of the Pope, when he again recognized

her, exclaiming to an attendant:

"Ecco nostra cara Signora Peter."

Her vigorous health at last declined.

She suffered from complicated diseases,