The Charlottetown Herald.

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The Charlottetown Herald

—IS ISSUED—

EVERY WEDNESDAY

—BY—

The Herald Printing Company,

FROM THEIR OFFICE:

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All Correspondence should be addressed to the HERALD Printing Company, or to

JAMES McISAAC, Manager,
Charlottetown.

Calendar for March, 1889.

MOON'S CHANGES.

New Moon, 1st day, 6h. 48.3m., p. m., W.
First Quarter, 9th day, 1h. 46.1m., p.m., S. E
Full Moon, 17th day, 7h. 35.3m., a.m., W.
Last Quarter, 24th day, 2h. 44.8m., a.m., E
New Moon, 31st day, 7h. 24.4m., a. m., E.

D M	Day of Week	Sun rises	Sun sets	The Moon Rises	The Moon Sets	High Water Ch'town
		h m	h m	morn	aft'n	after'n
1	Fri	6 43	5 41	6 48	5 27	10 50
2	Sat	41	42	7 16	6 37	11 27
3	Sun	39	43	7 41	7 45	morn
4	Mon	38	44	8 6	8 50	0 1
5	Tues	36	47	8 28	9 56	0 34
6	Wed	34	48	8 53	10 59	1 8
7	Thur	32	50	9 19	morn	1 44
8	Fri	30	51	9 49	0 2	2 26
9	Sat	29	53	10 25	1 3	3 13
10	Sun	27	54	11 7	2 2	4 15
11	Mon	25	54	11 56	2 57	5 31
12	Tues	22	57	aft 50	3 47	6 47
13	Wed	21	59	1 52	4 33	7 53
14	Thur	19	6 0	2 58	5 13	8 44
15	Fri	17	1	4 11	5 47	9 29
16	Sat	15	2	5 20	6 13	10 9
17	Sun	13	3	6 31	6 43	10 46
18	Mon	11	5	7 49	7 11	11 23
19	Tues	9	6	8 59	7 32	11 59
20	Wed	7	7	10 15	8 5	aft 37
21	Thur	5	8	10 30	8 36	1 17
22	Fri	2	9	morn	9 13	2 7
23	Sat	0	10	0 40	9 56	3 5
24	Sun	5 58	11	1 48	10 48	4 23
25	Mon	56	14	2 47	11 47	5 55
26	Tues	55	15	3 35	aft 53	7 19
27	Wed	53	16	4 16	2 2	8 22
28	Thur	52	18	4 49	3 12	9 11
29	Fri	51	20	5 18	4 21	9 50
30	Sat	49	21	5 48	5 25	10 28
31	Sun	48	22	6 7	6 35	11 1

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $29,371,980.79

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March 21, 1888—1y

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Solicitors in Chancery,

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W. W. SULLIVAN, Q.C. | CHAS. B. MACNEILL.
jan. 17, 1884

JAMES H. REDDIN,

Barrister-at-Law,

SOLICITOR, NOTARY PUBLIC, &c.,

OFFICE, CAMERON BLOCK
(Head of Stairway),
Charlottetown, P. E. Island

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Nov. 21, 1888—1y

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Charlottetown, Feb. 20, 1889.

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Jan. 23, 1889.

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IN CASH

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Feb. 13, 1889.

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THE above mentioned Land, the property of the Heirs of the late Capt. John Campbell, on Lot 55, has been surveyed, and will be sold in lots as marked on the Surveyor's plans.

The Owners have appointed Mr. Alexander McKinnon, of Melrose, to look after the property, and any person found trespassing thereon will be prosecuted as the law directs.

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Ch'town, March 13, 1889—1 mo.

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Feb. 6, 1889.

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Kentucky Stock Farm,

A 20 PAGE SUMMARY OF

THE TROTTING HORSE NEWS

OF THE WORLD.

$2 PER YEAR.

SEND FOR CHRISTMAS AND NEW YEAR NUMBER.

Published at the recognized Horse Centre of the world, it is conceded to be the newiest and best Trotting Horse Weekly published. During the year it will contain, at stated intervals, double page illustrations in two colors, being portraits of famous horses and views of great stock farms. It has the largest circulation among trotting horsemen, and has gained it in the shortest time. Send for sample, mentioning this paper. Address

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W. W. SULLIVAN,
Agent for the Company.

Jan. 9 1888

D. A. MACKINNON, LL.B.,

BARRISTER-AT-LAW

Solicitor in Equity,

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Commissioner of Deeds, Wills, &c.

MONEY TO LOAN.

Georgetown, November 21, 1888—3meow

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Marvellous Success.

INSANE PERSONS RESTORED. DR. KLINE'S GREAT NERVE RESTORER for all BRAIN & NERVE DISEASES. *Only sure cure for Nerve Affections, Fits, Epilepsy, etc.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying express charges on box when received. Send name, P. O. and express address of afflicted to Dr. KLINE, 931 Arch St., Philadelphia, Pa. See Druggists. *BEWARE of IMITATING FRAUDS.*

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EXTRACT OF MEAT.

Finest and Cheapest Meat Flavoring Stock for Soups, Made Dishes and Sauces. As Beef Tea, "an invaluable tonic." Annual sale, 800,000 jars.

Genuine only with fac-simile of Justus von Liebig's signature in blue across label.

Sold by Storekeepers, Grocers and Druggists.

LIEBIG'S EXTRACT OF MEAT CO.,
Limited, London.

February 13, 1889—1y

THE EARLY ENGLISH CHURCH.

"The Church of England is not the representative of the early English Church; nor the rightful heir to her goods."

(CONCLUDED)

In 1107, Henry I claimed to give investiture to the same St Anselm by delivery of the pastoral staff and ring. St. Anselm and the Pope refused: and Henry finally gave way and renounced the claim.

In 1138 the Papal Legate Alberic presided at a council, taking precedence of Turstin, Archbishop of York, and consecrated Theobald of Canterbury, who afterwards went to Rome to receive the pallium from the hands of Pope Innocent II.

Henry II, as is well known, advanced claims which were subversive of the liberty of the church, and which were resisted by St. Thomas of Canterbury. When the Earl of Leicester was about to give judgment against St. Thomas, the Archbishop replied: "I protest both against your sentence and the king's: I appeal to a higher court—to the court of Rome: and now, under the protection of the Catholic church and of the Apostolic See, I depart." This was in 1164. After the saint's martyrdom in 1171, Henry II went to France, and in presence of the Pope's Legates, of the bishops, barons and people, swore to abolish whatever customs he had introduced against the liberties of the church, and that there should be a free right of appealing to Rome.

In 1179 the general council of the Lateran palace at Rome was attended by the bishops of Durham, Norwich, Hereford and Bath.

In 1190 Pope Celestine obliged Archbishop Baldwin, in spite of the king's support, to pull down a new church he was building at Hackinton, near Canterbury, and in 1199 his successor Hubert was compelled by the same Pope to pull down a new college at Lambeth. The same Baldwin in a congratulatory letter to Urban III, tells the Pontiff that "what the ray is to the sun, what the stream to the fountain, what the branch to the root, that the English church is in relation to the church of Rome."

In 1207, Pope Innocent III set aside the nominees of the chapter of Canterbury and King John, and himself consecrated Stephen Langton for Canterbury, and gave him the pallium. John refused to receive him, but after a conflict of seven years duration he was obliged to fall at Langton's feet, and receive absolution from him. He then "with the advice of his barons in council" swore allegiance and tribute to the Pope, promised to observe the liberties of the church, and granted a charter of free election to all the bishoprics and monasteries.

In 1229 King Henry III and the bishops sent to Pope Gregory, entreating him to annul an election made by the monks of Canterbury. The Pope returned a letter in which he claims a plenitude of ecclesiastical power received from God, and calls the See of Canterbury a most noble member of the Apostolic See and the mother of all churches. He then annuls the election, and by his own authority appoints a new archbishop. The same Pope, not long after in 1234, rejected three candidates offered for his approval, and desired the monks to elect St. Edmund for Archbishop.

About the same period Bishop Grostete, of Lincoln, is supposed by some to have been anti-papal, because he in one or two instances opposed the measures of the Pope, and found fault with some of the proceedings of the court of Rome. His doctrine, however, in favor of Papal authority is most clear. When King Henry III rebuked him for levying a tax upon his clergy which the Pope had ordered, Grostete replied that he had therein obeyed the Papal Nuncio, and "the authority and command of the Most High Pontiff, to rebel against whom would be like the sin of witchcraft, and like the the crime of idolatry to refuse to obey."

In 1258 King Henry restored the temporalities of the See of Chichester to its Bishop St. Richard, under threat of excommunication by Pope Innocent IV.

In 1272 the Pope appointed Robert Kilwardby to be Archbishop of Canterbury in place of the one elected by the monks, and again, in 1279, he appointed John of Peckham, a Franciscan of Rome, in place of Burnell, whom the monks had nominated at King Edward's earnest request.

In 1297, when King Edward I oppressed both clergy and laity with unjust exactions, Archbishop Robert Winchelsey and the bishops pronounced excommunication, against all invaders of the churches rights, and against those who levied, and those who paid unjust taxes on the church's property without the leave of the Holy See. The king was obliged, in 1299, to yield to the determined resistance of the clergy and laity alike, and added to Magna Charta the great law that no tax should be imposed "without the common will and assent of the archbishops, bishops and other prelates; and of the earls, barons, knights, burgesses and other freemen." Also be decreed, that clergy as well as laity were to have the free enjoyment of their ancient rights and liberties.

When the general council of Vienne in 1311 had suppressed the Knights Templars, and commanded that their property should be given to the Knights of St. John, it was nevertheless seized upon by King Edward II and the nobles, but Walter Reynolds the Archbishop, showing the Pope's letters to the king and parliament, obtained the restitution of the lands, and the declaration that "neither the king, nor the lords of the fiefs, nor any other person, hath title or right to retain the said lands, inasmuch as they had been given for the defence of the Holy Land, as well as of the universal church." Parliament declared also that it thus decided in obedience to the Holy See, and for the health of their own souls and consciences.

In the reign of King Edward III. Orleton was appointed by the Pope to the See of Winchester, and Beck to the See of Norwich, by the Pope, against the strenuous opposition of the King. Complaining of some Papal appointments, Edward III. wrote to Pope Clement IV., addressing it to "One Most Holy Father in Christ, and Lord, the Pope, by Divine Providence, Chief Bishop of the Holy Roman and Catholic Church, with all imaginable respect and greeting." In the letter he begs His Holiness to consider that he is St. Peter's successor, and that it is his duty to feed, not to shear, the flock, and also writes thus: "We likewise desire your Holiness to recollect how obedient our royal family, the Clergy and Laity of our kingdom have hitherto been to your See: for which behaviour we may reasonably expect a return of partial affection."

Afterwards Archbishops Islip, Langham, Whittlesey, and Sudbury were successively nominated and appointed by the Pope's authority. The last was appointed in 1375 by Gregory XI., the nominee of the monks having been rejected. These appointments were made in spite of the new Statutes of Premunire, lately passed by King Edward and his Parliament, statutes inflicting heavy penalties on those who accepted appointments made by the Pope over the heads of the ordinary electors. They were passed on pretence of preventing foreigners and unsuitable persons being sent from Rome to English Sees and benefices; they were in reality intended to increase the unjust influence of the Crown over the various bodies of electors, and in consequence of them the freedom of election became by degrees a mere empty name, the King's nominee being generally forced upon the electors.

Although these Statutes were a most unjust and wicked usurpation of the Church's rights, until then acknowledged, and although they, with the monstrous errors of Wycliffe, which arose at the same time, were the real beginning of the so-called Reformation; yet it is to be noted that the only question was by whom the candidate was to be nominated, and that it was never supposed that the nominee could have any spiritual jurisdiction, or authority as Archbishop or Bishop, until the election had been confirmed, and institution had been granted, by the Sovereign Pontiff, the successor of St. Peter.

Among the heresies of Wycliffe was one that ownership was founded on grace, and therefore that no bad man, who was out of God's grace, had any right to his property: a comfortable doctrine indeed for any one who wished to rob his neighbors. The fruit of this doctrine was speedily made apparent in Wat Tyler's insurrection, which was led by itinerant Wycliffian preachers, and among them Jack Straw, who confessed that their object was to destroy all the privileged classes, and even the young King Richard himself. Wat Tyler seized upon the Tower, and among other persons of distinction, butchered Sudbury, the Archbishop of Canterbury, on Tower Hill. Wycliffe was condemned in a great assembly at the University of Oxford, recanted his errors in 1383 before the new Archbishop, was struck with paralysis and retired to Lutterworth, where, after two years, he had a second stroke and died.

The Lollards, Wycliffe's followers, became so riotous and troublesome, that in 1387 the king and parliament exhorted the bishops to punish the delinquents with all the rigor of canon law. In 1400 Henry IV and his Parliament took the matter into their own hands. They declared that the Lollards misled the people by falsehoods and excited them to insurrection; and that they "committed enormities too fearful to be mentioned." They therefore passed the statute "de Heretico Comburendo," condemning those who remained obstinate in their heresies to be burned.

And in 1407 the Lords and Commons both addressed the throne, declaring that the Clergy were as truly endowed with their possessions as they themselves were with their inheritances; that the former could not be menaced without danger to the latter, and that an attempt would certainly be made to render all property common, to the great disturbance of the people and the distruction of the kingdom. In 1414 King Henry defeated the forces of the Lollards under Sir John Oldcastle, who had been the profligate companion of Henry's youth, and two years afterwards Sir John again raising a revolt, was executed at Tyburn. The royal proclamation, on that occasion, as well as the address of the Commons, stated that the object of the Lollard insurrection was to destroy the Christian faith, and the King and his relatives, as well as the Bishops; to secularize the religious orders; to seize the property of the Church; to abolish the spiritual and temporal estates, and all the laws; and "to appoint Sir John Oldcastle president of the new Commonwealth."

The statutes of Premunire in the meanwhile were not much observed. The Popes continued, not only to confirm, but to nominate, the Archbishops. Thus after Archbishop Sudbury, the Pope appointed Courtney in 1382 by provision, and then Arundell in 1398. After him Archbishop Chicheley was appointed in 1413 by Pope John XXIII. and Martin V. soon afterwards appointed no fewer than 13 English Bishops to various Sees. In 1390 the Archbishops and Bishops protested against the Statutes of Premunire; in 1399 the two Universities complained to Convocation of the evil effects of those Statutes, and in 1416 the House of Commons petitioned the Throne for their repeal. Henry V. promised Pope Martin V. in 1421 that when he returned from France he would submit the question of the repeal to his Parliament. The subsequent troubles and civil war prevented their repeal under Henry VI., and perhaps also the Pope's having constantly rejected Henry's petition for the consecration as Bishop of a young man under the canonical age. In 1443 Archbishop Stafford was translated from Bath to Canterbury by the absolute authority of Eugenius IV. In 1452 Cardinal Kemp, Archbishop of York, was made Archbishop of Canterbury; in 1453 Archbishop Bourchier was elected by the monks, and by the Pope. He was made Cardinal in 1454. In 1471, at the request of the Scottish Bishops, Pope Sixtus IV. erected the Sees of St. Andrew and of Glasgow into Archbishoprics, and made the other Bishops their suffragans. In 1485 the monks elected Morton to be Archbishop of Canterbury, and Innocent VIII. instituted him. He was made Cardinal in 1493 by Alexander VI. In his time the Pope granted two marriage dispensations to King Henry VII., and exempeted his chapel at Westminster from the jurisdiction of the Ordinary. Thomas Dean succeeded Morton, and soon after, in 1502, was succeeded by Thomas Warham. Both Dean and Warham took the oath to the Pope, by whose authority they were instituted, and received from him the archiepiscopal pallium.

Whilst Warham was Archbishop, a period of thirty years, Henry VIII. procured a marriage dispensation from Rome, and in 1521 received from Pope Leo X. the title of Defender of the Faith, for having written a book in defence of the Pope's Supremacy; "Which" he says, "We dedicate to your Holiness, that, under your protection, who are Christ's Vicar on earth, it may pass the public censure." Moreover he carried on a series of appeals to Rome lasting many years. Lastly in 1532 when Archbishop Warham died, he obtained from Pope Clement VII. the bulls for Cranmer's consecration. Cranmer received institution and the pallium from Rome and took the oath of obedience to the Pope, having previously made a disgraceful secret protest.

Thus the English Church at all periods before the Reformation was subject, like the rest of Christendom, to the authority of the Pope. In him it recognised the Divinely-appointed Vicar of Christ, and Successor of Peter. It was formed by him, and its Archbishoprics and Bishoprics were marked out and established by him. Its Archbishops and Bishops were frequently selected by him at his pleasure, and in all cases without exception they took an oath of obedience to him as their supreme spiritual superior on earth, and received from him spiritual jurisdiction, or commission to rule the flock intrusted to them by him, and the Archbishops were, one and all of them, invested by him or his legate with the sacred pallium as the symbol of their apostolical jurisdiction.

Now the Church which was by law established at the Reformation revolted from the Pope, and accepted the usurpation of a totally different supreme spiritual ruler, and this ruler enforced a different belief and a different worship from that which had prevailed under the Pope. The British Sovereign, moreover, still remains the accepted supreme spiritual ruler of the church of England, and still enforces in that church the new articles of belief and the new mode of worship ordered at the Reformation. Therefore the church by law established neither had nor has any identity either in government, faith, or worship with the early English church, but is a new church, set up and authorised by Queen Elizabeth and her parliament in the first year of her reign.

Let us hear first in what terms the revolt against the spiritual supremacy of the Popes was proclaimed by them, and the doctrine of the royal supremacy in spiritual things published in its place, and let us hear secondly by what means the people of England and their new state church were compelled to join in that revolt and to accept the sacrilegious usurpation.

Listen to the proclamation of the revolt, as set forth in the first statute of Queen Elizabeth's reign: "No foreign prince, person, prelate, state or potentate, spiritual or temporal, shall at any time after the last day of this session of parliament, use, enjoy, or exercise any manner of power, jurisdiction, superiority, authority, pre-eminence or privilege, spiritual and ecclesiastical, within this realm, etc.; but from henceforth the same shall be clearly abolished out of this realm, and all other of your highness's dominions forever."

Listen again to the sacrilegious usurpation of spiritual supremacy by the crown, and to its attempted annexation of the Divinely-given authority of the Pope in the same act: "Such jurisdictions, privileges, superiorities and pre-eminences, spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority hath heretofore been or may be lawfully exercised or used for the visitation of the ecclesiastical state and persons, and for reformation order, and correction of the same, and of all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities shall forever, by authority of this present parliament, be united and annexed to the imperial crown of this realm."

We have secondly to consider the tyrannical and sanguinary enactments, by which the revolt against the Pope was enforced. In the same first statute of Elizabeth's reign it was enacted as follows: If any person shall by writing, printing, teaching, preaching, express words, deed or act, advisedly, maliciously, and directly affirm the authority, pre-eminence, power or jurisdiction, spiritual or ecclesiastical, of any foreign prince, prelate, person, state or potentate whatsoever within this realm, * * * * ; he and his abettors shall for * * * * the second offence incur a premunire (*i.e.*, lose all their goods, and be imprisoned for life); and for the third offence shall be guilty of high treason (*i.e.*, shall be hanged, disemboweled alive, and cut into quarters as if they were traitors"). Four years afterwards a new law inflicted perpetual imprisonment for the first, and disemboweling alive for the second offence.

The acceptance also of the sacrilegious usurpation of Divine authority by the crown was enforced in an equally sanguinary manner upon nearly all classes of the Queen's subjects by enactments of the first and fifth year of Elizabeth. Every bishop, priest, clerk, judge, magistrate, officer, barrister, attorney, schoolmaster, or member of the House of Commons, or any one who should have disapproved her newly-established worship, was to lose all his offices, preferments, and movable goods, and to be imprisoned for life, and for a second offence was to be disemboweled alive, if he would not take a false and shocking oath, declaring that the Queen was supreme in all spiritual things within her realm, and that the Pope neither had, nor ought to have, any sort of jurisdiction in such matters.

These wicked principles and this sacrilegious oath were refused by all the Catholic Bishops of England, except the apostate Bishop Kitchen of Llandaff. Queen Elizabeth was content with deposing and imprisoning them all. She then, by virture of her new jurisdiction, made for herself a new bench of so-called Bishops, who were to teach her newly invented articles of religion, and to conduct her newly invented worship. She exercised her new Supremacy by pretending to supply and make good by her own authority the palpable deficiencies of her new Bishops, in respect both of order and jurisdiction.

The same wicked principles rule the Church of England to this day; and if those who do not like them are no longer disemboweled alive, as so many were for more than 100 years, at least they can have no share in the goods and preferments which once belonged, and still in right belong, to the Holy Roman Catholic Church. The obedient Bishops of the Establishment still strenuously abjure the Pope and all belonging to him, and still humbly swear on their knees before the Queen that she is supreme in all spiritual things, and that they hold their Bishoprics, as well the spiritualties as the temporalties thereof, from Her Majesty only. The plundered revenues they are allowed to enjoy are hardly worth so deep a degradation, but they nevertheless gladly accept their golden chains. If these should sometimes chafe them they have no right to complain.

And the Queen's Most Excellent Majesty still assumes to make and unmake Dioceses, to appoint and remove Bishops, and to confer and take away spiritual jurisdiction with all the plenitude of Divine authority which Queen Elizabeth's Parliament could give her.

We have not time now to set forth the ruinous and sanguinary penalties which awaited any attempt to cling to the old faith and worship of England, or to refuse compliance with the new prayer-book and Articles of religion. The Penal Laws so crushing for two centuries, and not yet wholly repealed, are fresh in our memories. We must be content for the present with having endeavored to show how violently the Church of England of to-day contrasts with the early English Church which she supplanted, in all things relating to her government, and to the pretended spiritual jurisdiction by which she is ruled. She is not the rightful heir to the goods which belonged to that early English Church in communion with Rome. She is simply the receiver of that Church's goods, violently stolen by the crown.

IRISH AFFAIRS.

Father Stephens, of Falcaragh, adjudged guilty under the Crimes Act, was on the 6th inst sentenced to six months' imprisonment, without hard labor, in Letterkenny gaol. He has appealed.

It is stated that the letter sent to Shannon by Pigott from Madrid with reference to the former's alleged promise of assistance, contains important evidence.

It is remarked as ominous that Pigott committed suicide on Friday, and that the number of his room in the hotel in Madrid was 13.

Indications approaching the character of proof are coming to the surface of the complicity of the *Times'* agents and of the possible connivance of the Government officers in the flight of Pigott. The constables and detectives appointed to protect and guard the informer have got to satisfactorily explain the circumstances of his escape. It is reported that a letter has been found in Madrid addressed to Fonsanby by the assumed name of Pigott, in which the writer is supposed to be Shannon, the Dublin attorney of the *Times*, or Soames, the London solicitor, alludes to a promise to pay Pigott more money, and it is surmised this was to provide for him while abroad.

Parnell, finding it impossible to respond to the many letters he has received from Europe congratulating him upon the collapse of the *Times* case against him, desires through the press to heartily thank the writers of the letters. The communications received by Parnell comprise letters from unexpected quarters and from persons in the highest ranks of art, literature and science. Many of the writers say that revelations of the trial have converted them from Balfourism to Parnellism.

The Parnell Commission resumed its sitting on the 6th. Attorney-General Webster narrated the facts in relation to Pigott's communication from Madrid to Soames, the *Times* solicitor. He stated that another letter from Pigott was received. It had been posted March 2. This letter was sent to Soame's office for "Mr. Ponsonby." It was not read in court. Presiding Justice Hannen decided that the fact that the *Irish World* had raised money for the Irish cause, did not make a recipient of money responsible for articles in the paper, but it was an important link in the evidence referring to the distribution of newspapers inciting to outrage. He said the evidence proved that during 1880 and 1881, copies of the *Irish World* were sent either directly or indirectly from the Dublin land league offices and were found in possession of league officials. Evidence on this point was admissible. The court assented to Dillon going to Australia for his health. Attorney-General Webster resumed the reading of articles from the *Irish World*, referring to Davitt's action in connection with the Home Rule movement. He also read a speech made by Dillon urging the destruction of the police who were engaged in protecting landlords.

Court adjourned to the 12th inst.