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Fight for Freedom.

THE PARNELL COMMISSION

ienentional Evidence Given By Spics. Informers, Forgers and Perjurers-Major Beach, A Typical Rascal-"A Besolute, Cool, Astuet, Heartless, Polished Villain."

London, Fabruary 5.—At to-day's session of the Parnetl commission Attorney General Webster said he had finished with the Irish portion of the Times case and would now ske up the American part. A witness namd Beach testified that he joined the Feniaus in 1865 and was appointed military organizer. After the failure of the invasion of Canada by the Fenians. he joined a society known as the "B. C.," the ebject of which was provide money to carry on the Irish agitsilon and ship arms to Ireland. Witness said he remembered the visit of Messra Dillon and Paruell to America in 1880. The meetings held during their stay in the United ings held during their states were organized exclusively by the States were organized exclusively by the their of Recharbood or Clan-Na-Gael. Wit-United Brotherhood or Clan-Na-Gael. Witness attended several meetings at which Dillion and Parnell were present. Mr. Parnell attended the demonstration in Chicago at which bodies of the Clon-Na-Gael, and the Hibernian rift; guards were under arms. Beach produced a copy of the constitution of the B C. or Clan-Na-Geel. It provided for concerted action with the Irish Brotherhood and kindred societies to bring about a combination of the Irish revolutionary movements in all parts of the world to act decisively against England. Wi ness said that in 1878 Davoy and Millen were sent as delegates to Ireland, receiving \$10,000 from the kirmishing fund and a further sum which does not appear in the official lists.

Attorney General Webster read Devoy's official report, in which he urged that before say large quantitly of arms was sent to Ireand three delegates should be sent to prepare Trishmen to use them.

Basch further testified that Egan told him Parcell desired to join the brotherhood, but it was thought his connection with the organization would destroy his usefuliness, and he was

not allowed to join. Beach said Egan also told him many payments were made by the League which it was impossible to make public, and he instanc-Amsterdam to assist the Boers during the Transvaal war. The witness had two interviews with Parnell. The first was held in the house of A. M. Sallivan at Clapham and the next in the lobby of the House of Commons, where after conversing with O'Kelley and Parnell together, he had a talk with Parnell alone, Parnell said it rated wholly with the leaders of the revolutionary

party to bring both parties into line. He seked witness to get Devoy to meet him in Paris, and offered to defray Davoy's expenses. He also desired to meet Alexander Suilivan, Hines and others. "Doctor," he said to Beach, who is a physican, "I have long since cessed to believe that anything but force of arms can ever bring about the redemption of Parnell also said he did not see Iraland." why successful insurrection should not happen in Ireland, adding, "I think we will have at the end of the year £100,000 in the League reasure. That is a pretty good nucleus. You sople might do something more." On sec-

ing Parnell a third time witness conversed with him for a few seconds only, and on bidding him good bye he got his photograph algoed "Yours truly, C. S. Parnell" as a memento. He would produce the photo-

Witness then went to Dublin bearing letters i introduction to Mr. Kenny, M. P., and others of the League. He discussed an open novement with Mesers. Sexton and Kenny. le was driven by Mr. Kenny to Kilmainham all, where he saw Messes. Dillon, Sheridan and Boyton. He returned to New York in June. 1881, and tried to see Davoy and Carney with Parnell's message. He met Breslin who with Hines and Devoy, formed the revolutionary directory. Breslin expressed a willingness to bring both parties into line, so iso did Sallivan, Hines and Devoy whom he met in Chicago. Dr. Carroll expressed himelf as pleased to see that Parnell was returning to his senses on the revolution question, but he objected to any coalition between orosnizations.

Witness was introduced to Parnell and others of his party as Major Lecaron, under which name he had been known for the past twenty eight years. He attained the rank of major in the Fadoral army during the civil He was also a major in the Irish Republican army. He was graduated M. D. after the failure of the raid on Canada. When as returned to America be got a circular from ne "V. O.," meaning the executive council of the Olan-Na-Gael, announcing that it had been decided to call up the 25 per cent, D., fand or camp subscriptions to expedite military preparations. The commission adjourned till

MAJOR BRACH CONFESSES HIS VILLANIES LONDON, February 6 .- Mr. Parnell was present at the session of the Parnell commision to day. He had a lively conversation with Michael Davitt. Witness Beach, who salso known as Dr. Le Caron, continued his vidence. He detailed a conversation he had with Alexander Sullivan in June, 1881, rearding a proposed alliance of the different Irlah organization, in which Sollivan said no radical charge could be effected until they al a change of representatives; on this side the water, which would be very soon. Bullivan, referring to a visit to Ireland which s contemplated making, said he could not high of allowing Mr. Parnell to pay his ex-

penses, as doing so would place Mr. Parnell in a false position. Sullivan bitterly opposed the discussion of this matter in open conven-tion, on the ground that it would leak out and compromise the Parnellite party.

Witness stated that a conference on the F. C. was held on August 3, 1881. The meeting discussed preparations for dynamite operations, and recommended the formation of classes in mining engineering. At a secret meeting held prior to the convention, Delegate D. O'Mahon Connor attacked the revolation directory for its inactivity during the preceding two years. He said he had made certain suggestions which had not been executed. These suggestions included the rescue of Mr. Davitt from prison and the fitting out of an expedition to South America, which should land upon territory recently occupied by the English.

Attorney General Webster, for the Times, read the financial document, including an item for the subscribing for foreign newspapers.

Witness, continuing, stated that Breslin was paid for building a submarine torpedo boat, which proved to be a failure. Another firm built a boat which lay on the New Jersey eide of New York harbor four months, but was not used against British ships. Witness said John O'Connor, an agent employed for carrying arms to Ireland, attended the convention as a representative of the supreme council of the Irish Republican brotherhood.

Sir Charles Russell, counsel for the Parnellites, objected to the detailing by the witness of the statement by O'Conner on the ground that it had no bearing upon the case for Mr. Parnell.

Attorney-General Webster said Mr. Parnell was the only one against whome charges had been made, and urged the admission of the evidence, as O'Conner was an agent of the Irish Republican brotherhood, of which several of the persons against whome charges had been brought had been proved to be members.

Sir Charles Russel objected, because, he said, it was a private conversation and there was nothing connecting O'Connor with the men whom it was sought to criminate or showing that O'Connor was authorized to represent them.

Justice Hannen-We are of the opinion that there is a prima facie evidence that ment of the soul, and the remedy for all its O'Connor was the medium of communication between the members of the organization in Ireland and America.

Sir Charles Russell pursued his objection. and witness interposing said he did not sup-pose Mr. Parnell would deny that he had had the conversation referred to.

Sir Charles Russell said the witness' alleged conversation with Mr. Parnell was to the effect that Mr. Parnell wished to inform the Bis doctrine later on, as He knew that many heads of the Irish organizations in America that he would like to act in concert with sooner had He announced the doctrine than them. For that purpose Mr. Parnell was He encountered opposition, as He had anticisupposed to have commissioned witness to see pated. Some began to marmur, remarking Alexander Sullivan and others. How did among themselves, "This is a hard saying, that make the conversation between witness and O'Connor evidence against anybody ?

Justice Hannen-So far as the evidence goes, the witness had a definite object. O'Connor represented to a certain extent noth parties. The witness had a conversation with him regarding that very object. That is evidence.

Witness, continuing, said the conversation with O'Connor took place in the Palmer house in the presence of two others. O'Connor, in reply to witness' question as to how the matter stood, assured him it was all satisfactory. Dr. Gallagher, witness' brother delegate and an official of the United Brotherhood, was present. He had several conversations with Dr. Gallagher.

Sir Charles Russell, interposing-"Is this evidence ?"

Attorney-General Webster, replying, said Dr. Gallagber had been convicted of dynamite outrages in England. He submitted that the witness having stated that a policy of dynamite was prepared, evidence as to what the leading members did in preparing to execute such policy was admissable. Justice Hanner ruled that the conversations

with Gallagher were not admissable, Witness said he caw McKay and Lomarney wo day before Lomasney left America for the

purpose of carrying out the plan of campaign by explosions, the details of which witness could not give. Lomasney never returned and the organization had ever since supported his family and father. Witness believed Lomasney and his brother, Michael Lomasney, perisned in the London bridge explosion. Witness produced a circular, dated Sep-

tember, 1, 1881, which was distributed after the Chicago convention. It was headed with the word "caution" and read :-"S G's. will read this document at the

meeting following its receipt. After reading It twice they will burn in the presence of the D. and J. G. of each D. and send to the secretary of F. C. a statement it was so burnt If the S. G. Fails to burn it the J. G. will report the fact."

Witness said that, in compliance with instructions from headquarters, he attended the Chicago convention, T. P. O'Uonner and Timothy Healy attended. Rev. Mr. Betts was proposed for president of the convention, but the elerical element, representing the moral sussion section, objected to him. Betts belonged to the aggressive party. At the direct request of C'Connor this objection was withdrawn, and Bette was unanimously elected. Several priests, who approved a dynamite policy, attended the convention.

Attorney General Webster quoted from the Irish Nation extracts from a speech made in the convention by Father Sheeby, who advocated the abolition of landlordism, and said he would give no quarter in Ireland until the country was nationally independent. The speech was delivered on January 3, 1882, and O'Connor and Healy were pre

Witness said he received from the Directory a circular giving a report of the convention. This circular stated that the doctrine which the convention adopted was that a people living under anjunnatural government. and wishing to be under a natural one, are entitled to overthrow the unnatural and establish a natural Government.

Continued on fifth page:

The Remedy for Spiritual Miseries.

(By J. M. in the Catholic Mirror.)

Before treating of a subject so sublimely holy as that of the Eucharist, which surpasses the comprehension of created intelligence, it is proper to say that the writer is impressed profoundly with the responsibility of the undertaking, and is induced to assume it only because of a desire that his humble words may prove effective in accomplishing some good, and drawing attention to the great majesty of the subject itself. No less worthy a motive could persuade him to offer the following considerations on this greatest of all the mysteries of the Christian religion. "Man is born into this world, lives but a

short time, and is full of miseries." This inspired declaration is as true now as when it was first uttered by Job thousands of years ago. To become convinced of this it is only necessary to cast a glance around us. On every side may be seen distress and misery, tribulation and sorrow. In some it is temporal calamity or misfortune, such as poverty, ill health, or some other of the many ills of life. In others it is anguish of mind and sorrow of heart. Whatever may be the causes that operate to produce these lamentable results, they are inseparable from human existence. So long as we shall live, these conditions will continue as part of our very existence, from which there is no escape. Nor can we dismiss the thought of these miseries from our mind. They confront us at every moment, and compel us to give heed to them. It is not of these diversified misieries, however, that the writer intends to speak, but only such as come directly under the head of moral considerations, or more properly the miseries of the soul. They are the consequence of sin, and call for a specific of a divine or supernatural quality. That specific —certain and efficacious—is the Eucharist, or neavenly food instituted and prescribed by Christ Himself for the sustenance and nourish

evil tendencies and weaknesses. During His public life Christ took occasion to refer to the institution of the Eucharist on several instances recorded in the Gospel comparing it in one of His discourses to the manns, or miraculous bread from beaven, which fed the Israelites during their sojourn to the promised land. This He did in order would feel inclined not to believe it. No and who can hear it," Others asked the question: "How can this man give us His esh to eat and blood to drink?" Even some of His disciples refused to believe in the doctrine, and "leaving Him, walked no more with Him." This defection put Christ to the test. He was obliged either to maintain and defend or modify and explain His teaching. like a true teacher He met the issue fairly. He did not, however, enlarge upon, add to, or diminish the force and effect of His words but simply confined Himself to a reiteration of His previous declaration, emphasizing more strongly His utterance: "Amen, amen, 1 esy to you, that unless you cat the firsh of the Son of Man and drink His blood you shall not have life in you." Having made this final avowal of His real presence in the Eucharist in the plainest possible terms, He turned to His disciples and said to them: Will you also leave Me?" Then is was that Peter, who acted as spokesman for the rest, gave expression to that grand declaration of faith that imortalized him: "Lord. to whom shall we go, thou hast the words of eternal life?" Thus Peter solved the difficulty by expressing belief in the divinity of Christ He knew that Corist was God, and as such could accomplish what He promised. He therefore assented to what he did not understand, relying with implicit confidence on the veracity and ability of Christ to perform what He said. In so doing Peter made the best possible use of His reason by submitting it to the infallible authority of his divine Master. The exhibition of the same simple faith on the part of those who left Christ would have secured to them salvation. But, in their pride of intellect and hardness of heart, they refused to acknowledge Christ as God-regarding Him only as a man. Hence arose their disbelief in His divine teachings, To refuse to except the truths of revelation and the doctrines of Christ on the ground of inability to comprehend them, is the height of folly and the extreme of intellectual pride. We do not apply this principle of action to other than divine or supernatural laws and teaching. We admith many things in science and nature which we are unable to explain or understand. We do not question or deny the productive power inherent in a grain of seed, which, when cost into the earth, produces a hundred fold. Yet we cannot fathom the process of multiplication or reproduction by which this murvel is accomplished. do we deny the mysteries of life and death,

the part of God, which is a necessary quality

or attribute of His Being. This power was called into action in the creation of the world,

and is still manifested in its preservation.

Miraoles are not such in the sight of God, but

only a departure or modification of laws al-

ready established by Him, which it is plainly

His right to exercise, being supreme in His authority and infinite in His power. They

only appear wonderous to us because of our

Nor physical growth and transformation, as also the development and operations of the mind. Yet these are all beyond the limit of our understanding. We simpty admit the facts without being able to explain the phenomena upon which they are predicated. Why, then, refuse our assent to the existence of miracles of so many harassing temptations. in the supernatual order, when they are es-But alse ! faith has grown cold in the tablished by indisputable proof? They only evidence the exercise of omnipotent power on

world, and in consequence the Eucharistthe grandest of all Ged's gifts to man-le not appreciated, at least not as it should be. Enlightened minds have endeavored to explain the cause and have given various reasons for the noticeable decline of faith among Christians. The writer trusts he may be pardoned for expressing his profound belief that the one supreme cause of this defection They of faith, and corresponding decline of morals.

preception of things must ever exist between | ineffable sacrament, whose dignity and holiman and God, since the creature can never ness transend the limit of angelic intellirise to or approach, even in the remotest degree, the infinity wisdom of the Creator.

In accepting the miracle of the Eucharistfor a most stupendous miracle it is -we do so upon the veracity of God, who cannot deceive us. He announced this doctrins in the plainest possible terms at the "Last Supper." when he said : "This is My body and this is My blood." The church has ever taught this doctrine, and the greatest intellect the world has ever known have openly professed belief in its divinity; not a few shedding their blood to attest the cincerity of their belief. Nor does is seem difficult to accept this doctrine when it is considered in connection with the great mystery of the Incarnation-which was an act of infinite condescension on the part of God, inspired by love and in order to accomplish our redemption. The Eucharist is the consequence or development of the lucarnation-its continuation and completion, so te speak. In this sacrement we are privileged to form a still closer union and a holier alliance with Christ, our Lord, since He becomes incorporated in and identical with us. We cannot conceive a more intimate union than that which exists between the soul and God in this most agust excrement in which He freely communicates Himself to it according to His own words : "He that eateth my flesh and drinketh My blood abideth in Me, and I in him."

But it is not the intention to develope the subject in an argumentative manner, it being entirely foreign to the object in view, namely, to speak of the sacrement in the light of faith, since it is better thus to present it, even where one is competent to treat it in a learned way. Faith elevates us far above the powers of the intellect and however luminous the mind may be it can only bow in lowly reverence to this great mystery, whilst repeating the prayer : "I believe O Lord; help Thou my un-

God is love, says the evangelist. He connot divest Himself of this essential attribute of Bis Being. His existence, if we may use the expression, is an eternal act of love, a divine poem, whose music fills the heavens and floats down to earth, flooding our hearts with its sweet tones, and elevating our minds to its grand harmonies. The Eucharist is the highest expression and the sublimest act of love in our behalf. It is a magnificent exhibition of the intensity of God's love for us, and a direct appeal for a response of this love In our souls. Shall we make no return, when He has given us the means of satisfying this desire in the sacrament ! Infinite Wildem slone could have devised so admirable a plan for enabling us to pay Him the tribute of our affection and render Him thanksgiving worthy His acceptance and adequate to His divine character. By means of this sacrament we also have it in our power to acquire inex-baustible graces to aid in the work of our

santification. To bring out in our lives some semblance to our divine model, Christ, should be our desire and and constant endeavor. The Eucharist is the most efficacions means to be employed in this important work. It will enable us to overcome the various difficulties and obstacles that confront ue. Without it our efforte, however skillfully planned and executed. Will prove un-

availing. From whatever cause we may suffer, or whatever may be the nature of our spiritual malady, the Euchariet is the infallible remedy. If we are weak-and who is strong !-- tho sacrament is our strongth. If we labor under difficulty and are severely oppressed by temptation or the weight of our infirmity, it is our only safety. This life-giving food will sustain us in every conflict and trying energency. When harassed by the enemy from without; when the surging waves of passion rise up within us and contend for the mastery over na : when the storm clouds of adversity fall thick and fast upon us, then the Eucharist will prove our buckler and our shield, our invincible armor against every trial, however severe, and every danger, however menacing. The sweet voice of Him who lulled to repose the angry sea will be heard in the soul repeat ing in the same gentle accents of love : "Peace! Be still!"

Nor is there any exaggeration in this statement. The power of this divine sacrament is known by its effects. What are these effects It elevates the mind and purifies the heart; chastens the affections and exalts and ennobles thom; strengthens the will and draws It toward that which is good; creates in the soul heavenly aspirations and enables it to realize them; in a word, it supplies the various wants of the soul, whilst perfecting it by its esuctifying influence and heavenly agency. Truly, then, does it bring us near to God, since it renders us like unto Himself. Not, indeed, in the blasphemous sense in which implous persons tell us, who say that we are gods; but in the higher and better sense in which we, as Christians, understand that the marvelous change or transformation effected in our souls is due to the agency of divine grace which destroys in them the influence of sin and corrects and restrains the evil tendencies of our corrupted nature. All this, and incomparably more, is accomplished through means of the Eucharist. Hence we find that all who made rapid progress in virtue, or attained a high degree of sanctity during their lives, were ardently devoted to this great sacrament, and have left behind them the record of their belief in its wonderful efficacy in sustaining them in the varied conflicts in which they were engaged. Without such aid they never could have remained faithful in the midet of so many wordly distractions and allurements, and in the presence

for both go together, is the neglect and in limited intelligence, This difference in the difference of men and woman toward this

gence

Did Christians but reflect upon the grand eur of the gift conferred upon them in this sacrement, they would prove their faith by their deeds, by frequently approaching it with sentiments of profound gratitude, rever-ence, and love, instead of receiving it at long intervies as though it were something to be avoided. Ah! such conduct is surely un-worthy of their profession and should reproach their cold hearts, which are so only because they are not warmed with the sweet fragrance of God's love.

Many fail to make use of the sacrement through fear, as they say, of profaulng it.

This is a false fear, inspired by the enemy of their souls, to cheat them out of the many giving evidence the past two days. graces that would occur to them from fre quenting the sacrument. They should cast dressing and picturesque figure in the whole drams. Indeed, the people here still refuse to wise, preferring their judgment to their casted for tweeters that he succeeded for tweeters that he succeeded for tweeters that he succeeded for tweeters the same in the the same i

Others say they are unworthy to approach the sacarement except at stated times, since they are not holy enough to go more frequen tly. This, too, is a false and paltry excuse, emanating from the same dark sourse. If they are worthy to receive the sacrement on the occassions referred to, why not more of-ten? If they are not fit to receive it frequnten? If they are not fit to receive it freque. but when the answer comes the phraseology is then they are not worthy to receive it at perfect. There is, too, a certain air of candor all. Parity of conscience is absolutly essenthat to the worthy reception of the sacrement at all times. This purity of consolence is evidenced by freedom from sin, at least from to exact details, and produces the conviction mortal sin. Nor is it exacted of us that we should be hely in order to worthely receive enough falsebood added to drag Mr. Parnell and the sacrement. It is to become hely that we the other National Leagures down. should approach it, since it was established for this purpose, and is pre-eminently conductive to holiness when received with the proper disposition.

Thus it will be seen that there is no suffi-Thus it will be seen that there is no sufficient reasons for remaining away from this sacremant. Why then continue to offer these frivolous pretexts for such indifference and neglect? Why continue estranged from God when He welcomes us to His embrace in the height of the product of the prod pacrement of His love! Or why remain in a damp and chilly atmostphere where the soul is opressed with the weight of its infirmities, when we can around unto the summit of the mount and feast our eyes and hearts on the glorious prospect thus presented? Why not 'taste and see how sweet God is in the Eucharist," by which we ascend to heaven. The Eucharist is the mount, whose founda-tion rests upon the enduring basis of God's eternal love; and from whose summit we shall pass to the vision of His unveiled splender, to behold film as He is, face to face, and gaze forever in wonderous delight upon His absolutely impessive, with the eyes ineffable beauty. Such is the realization of mask. The look of fixed determination at the ineffable beauty. Such is the realization of the promis made by our Lord to all who shall partake worthily of this sacrement, which He has given as a proof and memorial of His love to mankind.

A MANIAC'S MURDER. SAID FATE OF A VAITHFUL CATHOLIC PRIEST IN

A TENNESSEE CITY. MEMPHIS, Tenn., February 11 .- A terrrible

tragedy was enacted early this morning, which resulted in the killing of Father Ashfield, a Catholic priest connected with St. Peter scathedral. Several months ago, A. Reeves, a young man well known about town, was confir jail on account of mental troubles. Father Ashfield visited him in jail and was intrumental in having him released. Strong friendship grew up between them and Reeves was a frequent caller at the priest's house, which adjoins the cathedral on Adams street. This morning at six o'clock Resves rang the bell of the house and when the door was opened he pushed the porter aside and went direct to Father Ashfield's room. The porter thought him drunk and ran to the station-house, which is only a square distant, for a policeman. When the two returned they found Reeves sitting on the floor caressing the head of the priest who was dead. It was evident that Reeyes had stabbed him while astep, as the bed was covered with blood. Several wounds just over the heart were found any one of which would have been fatal. The spon used was a ordinary pocket-knife. When saved why he had committed the deed Reeves replied: "God told me to do it." At the station bruse he said: "He was my best friend, and as I was going away I wanted him to join me." The pricet was 50 years old and came to Memphis we years ago.

A WOMAN MURDERER CAUGHT.

SUPPOSED TO BE JACK THE RIPPER. LONDON, Feruary 11.-The body of a woman concealed in a wooden chest was dispovered to day by the police of Dundee. The boomen was ripped open and the body otherwise munisted. The chest was so small that the murderer had been compelled to equerze the body into h. The husband of the women has been arrested auspicion. A despatch from Dundes says the murderer of the woman whose mutilated remains were found in a closes to-day is W. W. Bury, the victim's busband. Bury was a resident of Whitschapel, London, and his antecedents suggest that he is probably "Jack the Ripper," and that he is subject to fits of unconscious murder manin. The port mortem proved that the woman had first been strangled and her body then mutilated, the abdomen being ripped open and the legs and arms twisted and broken. Bury says he left Whitechapel three weeks ago. He refuses to say why he left there. Hesays be and his wife drank heavily last night and he does not know how he got to bed. I and us does not know now he got to bed. Upor awakening he found his wife on the floor with a rope around herneck. Actuated by a sudden un accountable mad impulse he seized a knife and slashed the body. Upon reason returning he became alarmed and hastily crushed the body into the chest, thinking to escape. He found he could not leave his wife's remains and finally resolved to inform the police. The theory of the police is that Bury's wife knew of facts coning him with the East end atrocities and that she took him to Dundee hoping to prevent recurrence of the crimes.

Fifty years ago the population of the United States was only 17,697.420. The census cost the Government \$933,427. There were slaves in all the States except Maine, Massachusetts, Vermont and Michigan. Iowa had sixteen slaves; Wisconsin, eleven; Ohlo, three; Indiana, nine; Scotch action brought by Mr. Parnell against Wisconsin, eleven; Ohlo, three; Indiana, nine; Scotch action brought by Mr. Parnell against Lillinois, 532. Total in all the States and Terri- i is due to mere technicalities.

T. P. O'COMMOR.

Extraordiurry Disclosures of Dr. Le Caron. Alias Beach.

Mr. T. P. O'Connor, M. P., Compares Him to Menhistopheles-Remarkable Career-Never Suspected by His Associates-One of the Headcentres of the Irish Revolution. ary Party in America.

LONDON, Feb. 6.-The forger of the Parnell letters is yet to come. But even he will fail to make a better claim to the part of the first vill-Major or Dr. Le Caron is probably the most in ceeded for twenty-three years in remaining simultaneously a ppy in British pay and one of the most trusted leaders of the Irish revolutionary organizations in America. His strange and startling story is heightened enormously in interest by his method of narration and by his personal appearance. He is a model witness. All his answers are terse, pointed, calm and most deliberate. He pauses before replying; which, as intended, adds enormously to the effectiveness of his utterances. Often when asked to say something which might help the case of the Times he refuses to pledge himself

His appearance is very remarkable. Though small, be is a very noticeable man. His eyes are dark, deep set, and of a very brilliant black. His forhead is very high and capacious. The gaze is expecially remarkable, being perfectly standar populations and investments. being too long and rather thick at the end. The sallowness, the darkness of the eye, and the thin cheeks give him a very French look, and this with the French name he has assured has led most people to regard him as a Erench Canad

He is perfectly each and collected, without anything of the braggard about him. He sat, when not required to answer, with his arms quietly folded and with a perfectly tranquil air.
When thus seated his face assumed a look which showed a long and terrible training as well as a same time gave the face the air of that of a con-spirator who really meant business, and who did not want to talk about it. His manner was quite charming and his smile fascinating, He spoke sometimes with the certain air of a man accustomed to address meetings. His voice was s little loud, emphatic and slightly shrill.

He knew absolutely every dynamite outrage which was going to occur, and for years had been accustomed to make periodical and regular re-ports to the British Government. Every Irish circular received was copied and transmitted without delay, and is now produced years afterwards without being seen in the interval. This is one of the many proofs that the Government has placed at the disposal of the Times every document, even the most secret, for the purpose of helping its case.

The witness gave his evidence with perfect calmness and decorum, and at times displayed cartain self consciousness and enjoyment at his own cleverness. He had then a mocking smile that reminded one of Mephistopheles or Iago, but Mephistopheles or Iago played by an actor of genius and like a man with the power to deceive even good judges. He gave this smile when he told how, after he had been intrusted with laying arms, munition and war material along the Canadian frontier, be had immediately communicated every detail thereof to the Canadian Government. He also told with a certain chuckle that he had not been enepected up to the day of his departure from America, and that he was still the senior guardian of the revolutionary camp in Braidwood.

The episudes were specially though quietly dramatic to day. Mr. Parnell made his appearance for the first time in several weeks. He has been really ill, and still looks thin and pale, though as usual perfectly calmand self-confident. He gave a look at Le Carron with that certain quiet scorn and defiance which gives occasional climpees into the fierce but controlled depths in his strong nature. Le Carron, on his side gave just the faintest smile. When on another occasion a long secret address was read declaring that revolutionary vengeauce always suc-ceeded in tracking the spy, Informer Le Caron smiled significantly and for several minutes. During the day Mr. Davitt and witness had a alight passage of arms. The witness was des-cribing the Land Lesgue Convention at Philadelphia, and was asked by Mr. Davist who

he sad that everybody whom that gentleman knew in Thicago was there.

these in the serviced whom that gentleman knew in Chicago was there.

"Don't be arronal," said Mr. Davitt.

"I beg your bedon," said Le Carron, with a low bow, which would have done credit to a Duke, "I did not meat to be so."

In short, there mever aby ared in any court after specimen of the thoroughy cool, resolute, astute, heartless, polished villain.

The interest, however, is much are in Le Caron's personality than in his evidence The Caron's personality than in his evidence. The counsel of Mr. Parnell are not in the least turbed thereby. Most of the facts narrated already notorious, and serve rather to improve Mr. Parnell's position by showing the giganic. and widespread organization in America, and the enormous difficulties of Mr. Parnell in building up a National movement. The conversations alleged to have taken place between himself and Le Caron are entirely and pal-pably incredible, representing, as they do a reserved man opening his whole heart to a stranger whom he saw for almost the first time, and as expressing opinions entirely contrary to those r nitered.

As this witness must have been obtained at an immense cost the case of the Zimes is now regarded as utterly desperate. When such a man, in the very hears of all the secret movements and with volumes of documentary evidence, is unable to bring Mr. Parnell nearer to anything quest onable than this, the success of the Times

appears very doubsful. The success of the Times in preventing the Scotch action brought by Mr. Parnell against it