

# "OUT OF THY MOUTH I CONDEMN THEE"

Mr. Goldwin Smith, in a letter addressed to the Mail of Tuesday last, deprecates the opposition just now given to his and Mr. Wiman's theories of commercial union. "The cry of treason," he says, "continues to be raised. It has been the cuckoo note of the monopolists, and enemies of improvement, political, ecclesiastical and commercial, from the days of Calphurn to the present hour." What other argument has Mr. Goldwin Smith employed for the last ten years against all those who in England or Ireland have been using their energies and their eloquence in efforts to bring about fundamental and constitutional reforms for the pacification and the strengthening of the whole British Empire? Is not Mr. Smith forever shouting "treason" against Mr. Parnell, Mr. Gladstone, and every other Liberal statesman who advocates political and commercial improvement in the government of Ireland? "Each power of wrong," continues Mr. Smith, "in turn has demanded that mankind should be 'loyal' to it, and de-nounced reform as 'sedition.'" Exactly what the Salisbury and Balfour government has been doing in Ireland, and for which it is applauded by the erratic and illogical Mr. Goldwin Smith. "Out of thy own mouth I condemn thee, O Jew!" Have not the people of Ireland the same right to demand reform in politics and in government as the people of Canada? Or have not Irishmen a thousand times more reason for complaining of ill-treatment and persistent wrongs than Canadians or any other people on the face of the earth? And Mr. Smith, Calphurn like, is never done with raising against them the cry of "sedition" and disloyalty to the regime that is forever engaged in the work of harassing and oppressing them. "We were before threatened with being shot down in our tracks and slaughtered by Sepoys; and we are threatened with having our printing presses thrown in the lake." So says Mr. Smith of his political opponents—and he considers himself and his political allies born martyrs—for being merely threatened—whether in half joke or in whole earnest he does not say. But, according to his articles in the Week, it is downright "treason and disloyalty" for Irishmen to complain, not only of being threatened but of actually being shot down in Ireland, while attending legal and peaceable meetings. While the printing press of Mr. Harrington is not thrown into the lake he himself is cast into a dungeon to don the felon's garb and amuse himself picking oakum for the next six months at hard labour, because he dared to open the columns of the press to the propagation of the peoples' feelings expressed at such meetings. Come on, Mr. Goldwin Smith, and be sincere, and be logical for once in your life, and tell us that what is good for Canada ought to be good for Ireland, and that what is sauce for the goose might possibly, on trial, become sauce for the gander.

"Disloyalty, sedition—  
I thank thee, Jew, for teaching me that word."

—Merchant of Venice.

## A COMING JUBILEE.

In all our Maritime Province exchanges we notice reference to the intended grand celebration of the silver jubilee of the Rev. Patrick Doyle, pastor of Summerside, Kincora and Seven Mile Bay in Prince Edward Island. Father Doyle is generally known and widely esteemed throughout those distant regions away down in the Atlantic. He is a representative Irish priest, true to his calling, true to his country, true to himself. His is the energy that never flags, the wit that never fails. The magnificent church of St. Paul at Summerside, the convent of that town, the pretty church and unsurpassed presbytery of Kincora, are some of the monuments of his administration, while those who look below the surface may trace his influence in the obtaining of the Cape Traverse branch of the P. E. I. railway in the location of the Kincora station and in various other projected and promised improvements in the vicinity of Cape Traverse. For many years Father Doyle has directed these three missions, it being his usual custom to have High Mass on Sunday in each parish in turn, and Vespers every Sunday in Summerside. This arrangement necessitates many a long and weary drive for the dauntless priest, who, utterly superior to any considerations of weather, may be seen driving into Summerside through snow storms in which few but he would venture. Apart from his own habit of always being in his place when wanted, Father Doyle carries the love of order into his direction of the ceremonies of the Church, and in few if any provincial towns are the rubrics so closely followed as in the Church of St. Paul, Summerside. His choir is famous and its melody is often made sweeter by the rich tones of the pastor's superb voice floating through the arches of the nave, from his vesper chair in the sanctuary.

The Rev. Patrick Doyle was born at Mimlingah, Prince Edward Island, on the

9th of March, 1839. He began his studies in St. Dunstan's College, Charlottetown, in 1855, and in September, 1862, entered the Grand Seminary of Quebec, where, on the 24th January, 1864, he was ordained priest by Mounseigneur Ballengeron.

After doing duty for some months on the staff of the clergy of St. Patrick's Church, Quebec, Father Doyle returned to his native diocese and was appointed professor at St. Dunstan's College.

In 1866 he was appointed to the missions of St. Malachy, Kincora, and St. Peter, Seven Mile Bay; he also attended that of St. Anne, Hope River, for three years. In 1868 Father Doyle was transferred to St. Joseph's mission, De Sable, and St. Anne's, Lot Sixty Five, and remained there until 1874, when he was appointed to the administration of St. Paul, Summerside, with his former charges of Kincora and Seven Mile Bay as additional missions. Among his other good qualities Father Doyle has always evinced a warm appreciation of the Riscoan, and the Riscoan in return wishes him *Fausta omnia ac felicia*.

## IRISH INDUSTRIES.

Among the many reasons advanced by English writers for the chronic state of poverty and discontent prevalent in Ireland, is the statement of repeated, that Ireland is exclusively an agricultural country. They maintain, in spite of all that may be written to the contrary, that Ireland is destitute of all mineral wealth, and has to rely exclusively on the products of the soil; that, with the exception of Ulster, the mass of the people have hardly any other option than to continue farming, as their forefathers have done before them. How true these assertions are may be gathered from the fact that excellent marble is found in large quantities in Ireland, that slate quarries are numerous, that coal fields exist in several districts, that very extensive copper mines are found in the counties of Kilkenny, Wicklow, Cork and Tipperary. Other minerals known to enrich the soil are silver, zinc, antimony, nickel, iron, flag-stones and various kinds of precious marble and feldspar. The want of a home Government prevents all these sources of national wealth from being developed and made profitable. The capital of the country must be drafted on to absentee landlords, or London guilds, and Jew brokers, who employ agents to extort the last farthing, but no money, or very little, is left in Ireland to develop its resources or give employment to thousands of people willing to work, who have no alternative left but a refuge in the hated work-house or forced exile from their native land.

Mr. Commissioner MacCarthy of Dublin has written a very able and comprehensive expose of the general state of Irish industries, which appeared in the number of Harper's Magazine for January. Mr. MacCarthy gives a detailed history of the rise and fall of the woolen and linen trades, of the butter industry, of the great fishing wealth of Ireland, of the brewing and distilling, of the silk trade, glass manufacture, of glove making and other industries that in former times and under a home Government made Ireland hum with looms and spindles and filled her many harbors with trading vessels from many distant lands. One chapter of this interesting paper recounts the history of the destruction of Irish trades: First, we are told that from the publication by parliamentary commission of the Brehon laws the fact has been verified, that "at a time when Britons were almost naked savages" the Irish Celts were clad in woollens and linens of their own manufacture. The Brehon laws abound with references not only to woollen and linen goods, but to carding, weaving, dyeing and other processes of their manufacture." In the thirty-third year of Henry VIII. an act was passed prohibiting the importation of woollen goods into England. The thirteenth of Elizabeth followed in the same direction, after a recital that it had been the practice of Irish merchants to export such goods to England for more than a hundred years. Driven out of the markets of the sister isle, given to understand by England that Ireland was a foreign country, Irish merchants had to seek for markets abroad. These were found in Spain, Portugal and the American colonies. But with Charles I. came the iron rule of Thomas Wentworth, Earl of Stafford. "I am of opinion," wrote His Grace, "that all wisdom advises us to hold them (the Irish) from the manufacturing of wool and 'hus enforce them to fetch their clothing from hence (England).'" Accordingly, an act was passed prohibiting the export of Irish woollen goods to any foreign country or colony whatsoever.

But the final measures of destruction came in the seventeenth century, when King William III. promised his faithful subjects of English birth that he would do all that lay in his power to crush out the woollen industries of Ireland. Accordingly, by the Irish statute known as 10 William III. c. 5, the export of Irish woollens was strictly prohibited. Armed cruisers were stationed in the Irish ports and seas to enforce enactment. Thus, said Edmund Burke, the whole woollen trade of Ireland, the natural staple of

that kingdom, was deliberately destroyed. All the skilled artisans had to flee the country. Some took refuge in Germany and founded the celebrated manufacture known as Saxony. Another large section settled in Northern France and founded the still flourishing woollen factories at Abbeville, Amiens and Rouen. It is confidently stated, that more than 20,000 artisans, driven from their homes by those cruel laws, emigrated to America, where they helped by their industry as by their right arms to build up the great Republic of the West. Other industries, we are told, shared the fate of the Irish woollen trade, the only exception being the linen trade of Ulster and the butter trade of Cork. Not knowing these facts of history, even Englishmen are heard asking information as to the causes that produced stagnation of trade in Ireland! And ministers of the gospel will point to the impoverished state of that country as an instance of the evil effects of Popery! as the Rev. Dr. Hunter, of the Carleton street Methodist church, lately observed to the great curses of Ireland are Landlordism and Romanism. If the Rev. Doctor had said that Ireland had been robbed of its industries 'and denuded of all its resources by a Protestant government and by Protestant kings and queens, defenders of the Protestant faith, and had been devastated and plundered by men and governments without conscience, without confession, and without an idea of the necessity of making restitution, he would have told the simple truth. If he were gifted with a little poetic imagination he would have from his pulpit pointed his forefinger in the direction of Sael, and said to those kings and queens who had robbed the Irish people: "Verily I declare ye shall not go out of that prison until you have paid the last farthing."

## CONVENTION OF COLORED CATHOLICS.

Much attention has been given by the press to a remarkable convention which began its sessions in Washington, D. C., on the 1st inst. This gathering is a convention of colored Catholics of the United States. The Catholics of the colored race number in the whole country only about 200,000 souls, most of whom are, of course, in the South. The Catholic Church, always recognizing as equally precious before God the souls of rich and poor, white, black and red, "Jew and Greek, bondman and free," has certainly not neglected to administer to the spiritual wants of the colored people who were within her fold equally with their white brethren in the faith. Wherever there are colored people who belong to the Church, every facility has been afforded them to practice their religious duties on the same footing as her white children. But rapidly as the Church has been growing, it has not been possible hitherto to give special attention to the large body of colored people who are practically of no religious belief, and who, having no really competent spiritual directors, are "like little children, tossed about with every wind of doctrine."

The supply of priests has been in many places insufficient to do more than give the absolutely necessary attention to the most pressing wants of those who are already Catholic. The main object of the present convention is, therefore, to bring home to the colored race, generally, an understanding of the great saving truths of religion, of which they have, for the most part, little or no appreciation.

The chief promoter of the Washington convention has been Dr. D. A. Rudd (colored), the editor of the American Catholic Tribune, a well-conducted paper, published in Cincinnati. In an interview with a representative of the New York Sun, Dr. Rudd explained the purpose for which the convention was called. He said:

"We expect to gather statistics relating to work among colored Catholics, promote acquaintance, take our bearings in the work of education, attempt to show the colored race that their hope is in the Church."

When asked whether it was proposed to effect any organization for this purpose, he replied:

"The Church itself is organization enough, big enough for all the races of mankind. Steps will be taken, however, to form a sort of committee for the purpose of keeping up correspondence, to the end that acquaintance made at the congress will not be lost."

Ever since the great civil war, an effort has been made by the hierarchy of the United States to bring the Church more directly before the minds of the colored race, and much has been already effected in this direction in an unostentatious manner. But it is felt that the time has come when a greater effort must be made for the salvation of the millions who might embrace the truth if they were made acquainted with it; and it is hoped and believed that this convention will contribute to this end.

The Rev. Augustine Tolton, of Quincy, Illinois, is the only colored Catholic priest in the United States, and he takes a special interest in this great work. He was the celebrant of the High Mass which was celebrated in St. Augustine's Church on New Year's day, especially for the delegates. He was assisted by other priests as deacon, sub-deacon and master of ceremonies, and his Eminence Cardinal Gibbons also assisted, and a large number of clergy from many dioceses of the Union. A sermon, remarkable for its beauty and force, was delivered by His Eminence, from the text: "If the Son of Man shall make you free, you shall be free indeed." (St. John viii. 36.)

After mass the convention began its sessions. The subjects for consideration suggested by the Cardinal were taken into consideration, which were the Christian education of the race, temperance, economy, daily work and industry, also the advancement of religion and the promotion of God's glory.

His Eminence called attention to the illustration afforded by the events of the day to the universality of the undivided Catholic Church, "which knows no north, no south, no east, no west, a Church that could not be divided during the war, and that never can be divided, because Christ has made it one."

A striking contrast to this picture of the Church was presented a few days ago by the North and South Presbyterians, who met to consider this same color question. The Northerners demanded, as a condition of union, that the colored Presbyterians be admitted to equality with the whites, but the Southern Committee insisted that they be kept apart in an organization of their own, without representation in the synods and general assembly of a United Church. Hence they are as far from union as they ever were. It may be remarked, however, that in the North, as well as in the South, colored people are kept separate from the whites, and have their own churches, and this not only among Presbyterians, but also among other Protestant denominations. The Catholic Church is the only one which admits them as brethren in one faith.

Dr. D. A. Rudd was appointed permanent president of the convention. On the second day of the convention an eloquent sermon was preached by Archbishop Elder. Many archbishops and bishops of various sees expressed by letter their approval of the objects of the convention, though they could not be present in person. The convention then adopted an address to the Catholics of America.

## LETTER OF LEO XIII. TO THE ARCHBISHOP OF TOURS.

We have great pleasure in publishing the following letter of Our Holy Father to the Archbishop of Tours. In it Leo XIII. traces out the line of conduct which the Catholic press ought to pursue in relation to the authority of Bishops. What is called the Apostolate of the Press, if it is to do any good, must act in perfect cooperation with, and in docile submission to, the higher and holier because divinely instituted Apostolate of the Catholic Hierarchy:

LEO XIII., POPE.  
VENERABLE BROTHER:  
HEALTH AND THE APOSTOLIC BLESSING.  
It is truly hard and painful to have to treat with severity those who are cherished with a parent's love; but, at whatever cost, it often becomes the duty of those who have to labor for the salvation of others and to keep them in the paths of virtue so to act. And a still greater severity is required when there is good cause to fear that the evil is increasing with time, and is conducing to the ruin of souls.

Herein, Venerable Brother, lie the reasons which have urged you to the use of your powers in order to censure a certain incontinent as it is both harmful to the authority of the episcopate, and that it attacks not one alone but many of the bishops by misrepresenting in bitter terms their acts and their government, and by, as it were, citing them before its tribunal for the neglect of some of their greatest and most sacred duties.

No, it can in no way be allowed to laymen, professing to be Catholics, the columns of a paper, to usurp to themselves the right to denounce and to criticize, with the greatest freedom, and according to their own good pleasure, all manner of persons, not excepting bishops; and to think that they are allowed to hold, except in such matters as touch on faith, just those opinions they like; and, moreover, to judge the whole world according to their own particular fancy.

In the case before Us, Venerable Brother, there is no room to doubt that you have Our consent and approval. Our first duty is to watch, joining Our efforts to your own, that the divine authority of the bishops is kept unharmed and sacred. To Us also does it belong to order and to insure that everywhere it remains strong and honored, and that in all things it receives from Catholics the proper submission and respect due to it.

For, in truth, the divine building which is the Church rests in very deed, as upon a foundation to be seen by all, first upon the Apostles and their successors, the Bishops. To hearken to them or to despise them, is to hearken or to despise Our Lord Jesus Christ Himself. The Bishops form the most august body of the Church, that body which teaches and governs mankind by right divine; and whoever resists them or obstinately refuses to obey their word separates himself from the Church. (Matt. xviii. 17.)

But obedience should not limit itself to mere bearing upon faith; its sphere is much vaster; it extends to all matters which come under episcopal rule.

For the Christian people, bishops are not only masters in matters of faith, but they are placed above them to rule and to govern, being answerable to God for the welfare of men, to that God to Whom

one day they must render an account of their charge.

Hence it is that the Apostle St. Paul delivers to Christians this exhortation: "Obey those who are over you, and be submissive to them, for they watch over you and have to give an account of your souls" (Heb. xiii. 17.)

It is, indeed, certain and clear that in the Church there are two orders very different from one another, the shepherds and the flock, that is, in others words, the leaders and the people.

The first order has for duty to teach, to govern, to guide men through life, and to fix rules for them; the duty of the other is to submit to the first, to obey, to carry out its orders and to pay it honor. If, then, the subjects usurp the place of the superior it is not only an injurious act of rashness, but it is an attempt, so far as they are able, to overturn the order of things so wisely arranged by the providence of the Divine Founder of the Church. If by chance there should be in the ranks of the episcopacy a bishop not sufficiently careful of his dignity, and apparently unfaithful to some of his sacred duties, he loses thereby none of his powers; and, as long as he is in communion with the Roman Pontiff, no one has a right to weaken in the smallest degree the respect and obedience due to his authority.

On the other hand, to examine into and to criticize episcopal actions belongs to no individual, but it pertains only to those who, in the holy hierarchy, have a superior power, and, above all, to the Supreme Pontiff; for it is to him that Jesus Christ committed the charge of feeding not alone the lambs but also the sheep. Nevertheless, when the faithful have a good cause to complain, it is indeed allowed to them to lay the whole case before the Roman Pontiff, provided that, having regard to the dictates of prudence and moderation, and being guided by the love of the public weal, they give not way to outcries and loud protestations, which tend rather to create divisions and hatreds, or at the least to increase them.

On many occasions We have taken care to recall and to inculcate these fundamental principles, which cannot be disregarded without bringing confusion and ruin upon the government of the Church. Our letters to Our Nuncio in France, letters which you have done well to cite, speak clearly enough hereon, as also those letters addressed, at a later date, to the Archbishop of Paris, to the Belgian Bishops, to certain Italian Bishops, and the two Encyclicals to the Bishops of France and Spain.

To day We repeat these documents afresh, afresh We inculcate them, greatly hoping that Our warnings and Our authority will still the present agitation among certain spirits in your diocese, that all will strengthen themselves and rest in the faith, and in the just and legitimate respect due to those who are clothed with the sacred power of the Church.

Not only are those who openly and above board reject the authority of their leaders to be looked upon as wanting in duty, but also those, and to a like extent, who show themselves difficult and hostile by means of cunning tricks, and by ways which are both unfair and disingenuous. The true and sincere virtue of obedience is not merely content with words; it principally consists in the submission of the spirit and the will.

But since the case in point bears upon an error committed by a newspaper, We must enjoin once more upon all editors of Catholic papers to respect as sacred laws the precepts and the ordinances above mentioned, from which they must never depart.

Moreover, let them be well assured, and let them engrave deeply in their memories, that if they break loose from these commands and give themselves up to their personal opinion, be it in prejudging questions on which the Holy See has not yet decided, be it in maintaining the authority of the bishops and usurping to themselves an authority they could not use, let them be well assured that vain will be their efforts to preserve the honor of the Catholic name and to serve the interests of the most holy and most noble cause they have undertaken to defend and ennoble.

To end, We sincerely hope that those who have gone astray will come back to a better way of thinking, and that respect for the authority of the bishops will rest firmly rooted in the souls of all. We grant you, in the Lord, as a proof of Our paternal goodness and of Our love, to you, Venerable Brother, to all your clergy and your flock, the Apostolic Blessing.

Given at Rome, at St. Peter's the seventeenth day of December of the year one thousand eight hundred and eighty-eight, the eleventh of Our Pontificate.

LEO XIII., POPE.

## SPECIAL TO THE CATHOLIC RECORD. ADDRESS AND PRESENTATION.

On Thursday, 17th inst., an interesting event took place on the occasion of the departure of Rev. Father Connolly from Prescott to Belleville, where His Lordship the Bishop of Kingston has appointed him as assistant to the Rt. Rev. Mgr. Farrelly, V. G., pastor of that mission.

Father Connolly has spent nearly two years as assistant to Rev. Father Masterman, pastor of Prescott, and the teachers and pupils of the Prescott separate school took advantage of his farewell visit to present him with a valuable fur cap and a pen, accompanied by the following address, which was read by Miss Korleene Murdoch on behalf of the pupils of the separate school:

DEAR FATHER CONNOLLY.—It is with deep regret we learn that you, whom we have known so long and well, are about to depart from among us. During your stay with us you have gained our gratitude and friendship by your many excellent qualities, both religious and social. You have always taken a hearty interest in the welfare of our school, and your kind words of encouragement and counsel have always been well received and thoroughly appreciated.

Both ourselves and teachers have welcomed with gladness your occasional visits during the ordinary routine of school work, and your kind consideration for our welfare and advancement has merited our love and esteem.

We hope your kind efforts in our behalf have not been lost, but that we have profited by your advice and example, and that the religious and

moral influences you have imparted to us will be productive of good results.

We cannot allow you to leave us without expressing in some manner our appreciation for the good work you have done during your stay in Prescott, and the deep interest you have manifested in the work of our school. We, therefore, ask you to accept this cap and pen as a slight token of our affection and gratitude.

In departing for your new field of labor we earnestly pray and hope that God may long spare you to continue your good work in the cause of religion and education and that your kind actions and good name will be appreciated and respected in your new home as they are by the teachers and pupils of the Prescott separate school.

Father Connolly then addressed the pupils and in a few kind words expressed his sorrow in departing from them and encouraging them in the prosecution of their work.

## THE SPECIAL COMMISSION.

The Forgeries Commission resumed its sittings on the 15th inst.

William O'Brien appeared before the Commission under citation. He stated that he accepted the responsibility for the article in *United Ireland* for which he was summoned, but denied that he intended any disrespect to the court and disclaimed imputing that the judges were not doing their duty. The court reserved judgment in the matter.

Mr. O'Brien said he did not assume to question their Lordships' rulings, but urged that he was entitled to comment upon the scandalous evidence that was being given before the Commission. Continuing, he said, "We are most anxious to meet the charges made against us month after month. We are incurring frightful expenses, and yet the *Times* has not touched the one allegation made in its columns, which, if proved, will render all this matter entirely superfluous. We do not criticize the court; but the conduct of the *Times*. We desire to come to the point. That is the object of our Scotch action."

Counsel for Mr. Broderick, Warden of Merton College, Oxford, also explained that in comparing Messrs. Davitt and Dillon to the Whitechapel murderers, his client did not intend any contempt of court.

In view of these explanations, Mr. Justice Hannen said the court would not take any further steps in regard to these matters.

Patrick Delaney, who was sentenced to death for complicity with the Phoenix Park murders, but whose sentence was commuted to life imprisonment, testified that the Invinibles received money from the League. Delaney further spoke of an attempt to hire a house on Cattle hill, from which officials of the castle could be shot with rifles. Carey failed to get the house. In 1881, when Carey was a candidate for the Dublin municipal council, Egan promised that all his expenses would be paid. Egan held that an Invinible ought to be Lord Mayor. Delaney identified letters signed by Egan. When questioned in regard to Egan's letter, in which reference is made to a fund, Delaney said he knew nothing about a fund.

On cross examination by Sir Charles Russell the witness admitted that when seventeen years old he was sentenced to penal servitude for five years for highway robbery. He enrolled himself with the Fenians the same night he left prison. When he was accused of the Phoenix Park murders he gave the authorities all the information in his possession. It was his wife who, while visiting him in prison, warned him that he was suspected in connection with the Phoenix Park murders. He thereupon supplied a written statement to the prison officials. When asked how he came to give the *Times* evidence, he stated that Crown Solicitor Shannon came to the goal a fortnight ago and took his sworn statement. Referring to the Fenian organization, he declared that it was never an assassination society except in cases where somebody informed against them. The Fenians sought to fight openly, and were very different from the Invinibles. He knew Egan, Brennan, and Byrne to be Fenians in 1876, having met them at a secret meeting. He admitted that he never met them among the Invinibles, but knew they were leaders of the Invinibles through Carey and others. He never saw any one of them giving money to anybody but had seen money on a table at which Byrne was sitting.

Capt. Plunkett, chief of the Cork police, testified as to the perpetration of outrages. He said he knew of no support given to tenants in their non payment of rent and resistance to eviction except that given by the Land and National Leagues. Matters had improved since the passage of the Cerebral Act.

Very little else of any consequence was elicited during the week, but the promise was given by the Attorney General that he would shorten the outrage testimony and come soon to the letters alleged to have been written by Mr. Parnell. There can be no doubt that the outrages were lengthened out for the express purpose of gaining time so that by any means, whether foul or clean, something might be found implicating the Nationalist leaders.

Captain Plunkett's mere opinion cannot be said to be of very great value, where facts are called for, and as for the facts attested by Pat Delaney, little as they amount to, for their credibility, much depends upon the character of the witness, which, by his own showing, is not very trustworthy. In addition to what we have stated above, Delaney tried to implicate Father O'Connor as having caused the murder of Curtin. This of itself is enough to show the worthlessness of his testimony, and there is little doubt that before the Commission finishes its work this will be thoroughly proved.

It is stated by Mr. Parnell that the cost of the Forgeries' Commission will be £50,000 to the Nationalists, while it will cost the *Times* three times that sum. It is no wonder that the *Times* finds the costs heavy when that journal takes such methods to ferret out evidence, which, before any fair tribunal, must be regarded as worth less than nothing, for it is gathered in such a way that it would throw discredit even on a good cause.