

The Catholic Record

VOL. 7. FOR THE WEEK ENDING SATURDAY, AUGUST 8, 1885.

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

N. Wilson & Co.,
136 DUNDAS STREET

FOR THE CLERGY.

We take from that excellent periodical for the clergy, the *Pastor*, an article on Baptism that will, we feel assured, be read with great interest. We regret that space prevents its full publication this week. It will, however, be concluded in another issue.

BAPTISM.

I.

A mother brings her young baby to church asking the pastor, Father Severus, to baptize it. She is known to him as a Catholic, who married her infidel husband (non baptizatum) without a dispensation or any provision for the Catholic education of their offspring. She now declares herself willing on her part to bring up the child in the Catholic religion. "But," says Father Severus, "what can you do without the consent of your husband? As was done on a former occasion your mother-in-law may take the child a few weeks hence to be baptized by a preacher." She cannot deny this. "And further," continues Father Severus, "your other children are not brought up in the Catholic faith. They are not sent to our Catholic school, although you must acknowledge that it is as good as any of your public schools. And lastly, if everything else were right, you fail to perform your duties as a member of this congregation. You have the means and still do not contribute to our Church and to my support. Therefore, on this ground alone, I must refuse baptism to your child, until you comply with your duty. However, as things stand, I will be satisfied if you make reparation for the scandal of your marriage, and get your husband to give his consent to the Catholic education of your children and prove his willingness to do so by sending his other children to a Catholic school." "My husband will not be married over again," she says. "He made such a promise; then my child will be deprived of baptism!" "That is not my fault," replies Father Severus; "I cannot connive at the scandal of your marriage or a probable sacrilegious repetition of baptism; above all I do not want to squander God's graces, and therefore, I want some guarantee for the Catholic education of the child before I administer baptism." The mother leaves with signs of mingled sadness and anger, uttering, out doors, ejaculations like—"Didn't pay for the church and his support!—my husband will say that, after all, he is right;—nothing but money-making," etc. Then a glance at her child—and the thought strikes her, "I cannot leave him any longer without baptism; I will try Father Placidus in the next church." But there she is told by the pastor that he is not allowed to baptize the child because she belongs to another congregation; he had already some unpleasant affairs with Father Severus for "meddling in his congregation."

Q. Was it right to refuse baptism to that child? 1. In the case of Father Severus?—2. In that of Father Placidus? Ad. 1. Father Severus was wrong in refusing baptism. The correct full answer must be taken entirely from the law of Christ as interpreted by His Holy Church. Christ the Saviour of mankind made baptism the first and essential condition for having any part in Him and His kingdom. "Nisi quis renatus fuerit ex aqua," etc. It was for this reason that he brought the reception of baptism more easily within the reach of every human being than any other sacrament; natural water is the *materia sacramenti*; a few words that even a child of seven years may remember, the *forma sacramenti*; the recipient may be a child in the mother's womb (*probabilissime*), as well as an old man in his last agony; an idiot, a person always or at times without the use of reason, provided this last one had at least the implicit intention of receiving baptism and never retracted it;—again, every man, woman or child capable of performing an *actus humanus*, Catholic or non-Catholic, Jew or pagan, can be minister sacramenti, licitly in case of necessity, validly in every case without exception.

The Church does not allow any one to be deprived of this first and most essential means of salvation, as long as this sacrament (1) can be validly administered, and (2) can produce its effects, or these effects will not be frustrated, e. g., by subsequent apostasy.

Here, then, we have the limits,—if they may be called limits,—which Christ, or the Church as the faithful interpreter of His will, has marked out for the administration of baptism.

But in order to apply this rule or principle correctly, it is of paramount importance to distinguish strictly between *certainty* and *probability*. The confusion of these two ideas, in themselves essentially different but practically approaching each other sometimes most closely, leads to the gravest theoretical and practical errors.

It would be a great sacrilege (a) to baptize a person who does not want baptism, or one of whose previous baptism we have absolute certainty, or (b) to baptize

a grown person, even in danger of death, who expressly rejects the Christian faith, or is unwilling to renounce, by true contrition, his former sinful life. In the first case, (a) the sacrament would be evidently null and void, in the second, (b) it would be received without grace and, therefore, God's gifts thrown away to no purpose. For the same reason it is forbidden to baptize a healthy child when both the parents are non-Catholic and refuse their consent and are unwilling to bring up the child as a Catholic; for there the grace of God would be squandered by certain subsequent apostasy. But if the child is not to remain under the parents' control, it may receive baptism. "*Infantes mancipiorum baptizari possunt, parentibus invitatis, si dominum ita velint. Si parentes velint, dominis repugnantibus, possunt filii baptizari.*" (Kenrick, Th. Mor. de bapt. 28.)

Different rules altogether must guide us, whenever there is no *certainty*, but mere *probability*;—although strong probability sometimes appears to approach certainty. Then a good reason suffices to expose the sacrament to the danger of an invalid, and a *fortiori* to the danger of a fruitless reception. Such a reason we have in baptism on account of its absolute necessity (*necessitate media*), and especially in danger.

By this distinction between certainty and probability we can well explain decisions of the Church which otherwise appear rather peculiar.

Thus the Church forbids us under pain of mortal sin to rebaptize a person who has certainly received valid baptism before;—she forbids such public and solemn unconditional repetition of this sacrament even under pain of irregularity (*ex delicto*). Hence, our second Plenary Council justly forbids the practice of rebaptizing, without previous investigation, any person baptized by a Protestant minister or by a Catholic lay person. (Decr. 240, 241.) And in the very same Decree we are instructed that in our times we must *nearly* always give conditional baptism to such persons. (*Esoterum baptizari FERRE SEMPER oportet.*) To baptize again without any investigation would involve the principle of giving baptism to a person who may have certainly received valid baptism before. But in your examination you may find the strongest proofs of probability in favor of the former baptism, and very little reason to doubt it.—(*tenussumam probabilitatem contra valde probabilem praeferri*). You need not prove that the former baptism was invalid; the *onus probandi* is on the other side; positive, undeniable proof must be furnished that the former baptism was certainly valid. And this is now-a-days very rare in those cases; hence you must, notwithstanding your examination, *nearly always baptize them as if they were not baptized*.

The Church, then, justifies, or rather obliges the priest, to expose this sacrament as a necessary means of salvation, to the *maxima probabilitate nullitatis*;—much more than, to expose it to the danger of fruitless reception in administering it to a child where there is no *periculum nullitatis*, but merely the danger of subsequent apostasy. (Evidently the *injuria sacramenti* in the first case is greater than in this second.)

Hence, in danger of death every restriction is removed, and we must baptize every child within our reach although both parents are opposed to it and will certainly not bring the child up in the true faith, if perchance, he should recover. (On similar grounds the Pl. Council has even decreed: *Baptizandi etiam sint adhibendi, quoties praevidetur iudicari potest, esse non certo respicere filii gratiam.* n. 230.) More yet; according to the opinion of good theologians, a child of infidel or Protestant parents may on this ground be given baptism, although not in actual danger of death, but in such circumstances that his death before reaching the years of discretion may be reasonably presumed.—*si praevidetur puerum puerum annos discretionis percipitur, sed antea moriturus, etsi nunc mors non iam imminet.* (Lehmkuhl II. 82.) From this distinction between *certainty* and *probability* of a fruitless reception of baptism we can explain why the Church, though guarding with jealousy the precious gifts of God and forbidding baptism of a healthy child with the certainty of apostasy, when both parents resist, has decreed that children can receive baptism although both parents are non-Catholics, provided there be a probable (not certain) hope for their Catholic education; *quoties probabilis affulget spes catholicae eorum educationis.* (C. Pl. Balt. II. n. 229.)

TO BE CONTINUED.

A MINISTER'S MANSION.

HANDSOME PRESENTATION TO THE HON. JOHN COSTIGAN.

Ottawa Free Press, July 31.

The formal presentation of the beautiful homestead, purchased for the Hon. John Costigan, Minister of Inland Revenue, by a few friends and admirers, took place last evening at a banquet tendered that honorable gentleman in the Russell House. Mr. D. O'Connor occupied the chair and Mr. C. H. Mackintosh the vice-chair. Hon. Mr. Costigan sat on the right of the chair, Senator Frank Clewton on the left, and the following gentlemen were noticed around the board:—P. Baskerville, M. P. P., Hugh Ryan, of Perth; Arch Stewart, Ald John Heney, Wm Baskerville, J. B. Brennan, Michael Stars and Captain McCaffrey; Jas. Johnson, Citizen; M. F. Walsh, J. M. Mullin, *Free Press*, and T. Moffatt, *Valley d'Ottawa*. A most recherche menu having been discussed, the chairman read letters of apology for not being present from Messrs. O'Hanly, J. R. Edmond, M. Kavanagh and others. The toast of the "Queen" having been duly honored, Mr. O'Connor arose and said that he had a very pleasant and agreeable duty to perform in doing honor to a gentleman who occupied a very prominent place in the government and

politics of this country—the Hon. John Costigan. For over twenty years past, both in his own province and elsewhere, he has devoted himself earnestly to the political matters and topics of the day, and has worked himself up in a manner which does infinite credit. His popularity and talent became recognized throughout the land, and about three years ago the Premier of the Dominion, Sir John Macdonald, having become cognizant of the talents with which the Hon. Mr. Costigan was gifted, invited him to a seat in the Cabinet which he has continued to occupy since. His position as cabinet officer necessarily required his residence in the city, and it was thought by many that it would be a fitting tribute to his talents and popularity, and to his many qualities of heart and mind, that some recognition should be made. Acting upon this, several friends of his assembled together, and as a result they purchased for that gentleman a homestead in Ottawa, one which was fit for the residence of any gentleman in the land. Mr. O'Connor then read the following

ADDRESS.

To the Honorable John Costigan:—

SIR:—A number of your friends throughout our country, desiring to give expression to their appreciation of your consistent and patriotic course as a public man, request your acceptance of the accompanying deed of a homestead in the city of Ottawa.

In looking back over the many years you have been in public life, your friends have been impressed with the manner in which you have conducted public controversies deeply fraught with the elements of strife and ill-will, those controversies mainly through your sound judgment, having been brought to a satisfactory settlement, conducive to the peace, prosperity, and happiness of the Canadian people.

Although you are regarded, Sir, as the special representative of the Cabinet of Sir John Macdonald, of the Irish Canadians of the Dominion, your zealous loyalty to our common country, the home of your birth, stamps you as a representative of your people, and as such men of all creeds and nationalities have coalesced in paying this tribute to your worth as a public man.

Hoping that you may long continue to occupy a prominent position in the councils of our country and that you and your estimable wife, will for many years enjoy health, happiness and contentment under the roof of the home now proffered for your acceptance.

We have, therefore, great pleasure in carrying into effect the desire of your numerous friends throughout the Dominion in making this presentation and in subscribing our names hereto on their behalf.

D. O'CONNOR, FRANCIS CLEWTON,
WILLIAM MACKAY, GEORGE GOODWIN,
ALONZO WRIGHT, ARCH. STEWART,
P. BASKERVILLE,
JOHN HENEY, WM. MCCAFFREY,
JOHN HENRY,
JULY 30th, 1885.

THE MINISTER'S REPLY.

Hon. Mr. Costigan, on rising to respond, was heartily received. He said that frequently while at many such pleasant gatherings as the present, he noticed that even those who were known to be good speakers often felt obliged to apologize and regret that they did not feel themselves competent to discharge their duty to their own satisfaction. He had sometimes been placed in a similar position, but at no time did he feel it so keenly as on the present occasion. He returned his sincere thanks to those who presented the address and the magnificent gift, and begged to convey the same to those friends who also contributed, and of whom he was at the moment in blissful ignorance. He trusted his friends would not measure the gratitude he felt by the very feeble effort he would make to return their thanks. He felt that he did not particularly deserve so great a recognition of the esteem and confidence of his friends. He was not so vain as to boast that he had played a very important part in the affairs of this country but he was not so modest as to deny that he had occasionally taken into consideration the fact that twenty-five years ago he started into the world as a poor man without wealth of any kind save what little intelligence God had given him, a good constitution and a good pair of arms able to bear out the ordinary circumstances of life. While quite a young man, he was asked to run for a constituency which he had ever since that time represented. Though defeated in one contest he was elected before the succeeding session of Parliament. During his public career, he had seen a great deal of the unpleasantness of political contests; but it was a great satisfaction to know that in all his public battles he left very few bitter feelings behind in the constituencies, especially so in the one he represented. Furthermore, he was proud to say that he has enjoyed the confidence of electors of all religions and nationalities. Though always ready to engage in a fair fight, and always anxious to come out victorious, he never encouraged anything like religious strife in any community. He was glad to see these feelings of animosity rapidly disappearing in this Canada of ours. (Applause.) There was every indication from ocean to ocean that the people in Canada were entertaining broad liberal views with regard to this question and the principle of live and let live was becoming more general every day. This was necessary to the peace and prosperity of every country. He admitted that he was quite satisfied that it was from no special ability on his part that he was taken into the cabinet, but he believed that owing to his being an Irish Catholic in public life for some years, and being particularly connected with some questions affecting that class that he was invited to a seat in the cabinet. That peace and harmony should prevail, the principle has been adopted that each class should have its cabinet representative and when he was selected he presumed no one more suitable for the position seemed to be available. He assured those present that to attain that position he never played the part of a demagogue. He sympathizes strongly with his co-religionists, but his greatest ambition was that they should not rise above their fellow-citizens, but that they should stand upon the same level. As a proof that he always believed in conducting all political battles

on purely constitutional grounds, he stated that after having gone through the N. B. School Question and the Home Rule vote in the House of Commons he claimed he commanded the respect of all the members present. While always anxious to promote the interests of his co-religionists he did not believe in sacrificing the interests of Canada to promote that of any class, to say that he would do such was the greatest insult to his own people. Mr. Costigan took occasion on behalf of Mrs. Costigan, to return his grateful thanks to those Irish Catholic members of the Civil Service who presented her with a testimonial which enabled her to furnish, in a large degree, the new house. It had been insinuated that the gentlemen interested in the presentation to Mrs. Costigan belonged solely to the Department of Inland Revenue, but he had just been reminded that, not only did the officials of his own department contribute, but the movement was first set on foot by gentlemen outside his department, and was generally, as he had been informed, participated in by Irish Catholic members of the Civil Service in all the departments in Ottawa, and elsewhere throughout the Dominion.

He again returned his sincere thanks on behalf of Mrs. Costigan and himself for the kind remarks and address and the very handsome present.

Messrs. Mackintosh, Clewton, Baskerville, Stars, Heney, McCaffrey, Walsh and other gentlemen present spoke in very complimentary terms of the Hon. Mr. Costigan as a representative man and private citizen, and all fervently hoped that he, Mrs. Costigan and family would be long spared to enjoy the comforts of their new home.

The health of the Russell proprietors, Messrs. St. Jacques and Kenly was then drunk and the banquet came to an end at an early hour by the singing of "God Save the Queen."

THE CORPORATION AND THE CASTLE.

By the choice of Mr. T. D. Sullivan for next year's Lord Mayor, and by the refusal to participate in the numeraries of the State entry of the Lord Lieutenant, the Dublin Corporation have this week given two fresh pledges of the permanence of the revolution effected within the last few years in that body. The old absurdity of proving their liberality by bestowing the chief office in their gift upon enemies who gave them nothing but contempt and contumely in return, is completely exploded. No serious politician any longer supposes that the way of getting the better of the enemies of the Irish people is by grovelling and laying gifts at their feet. To be a Nationalist is as indispensable a qualification for any Irish office henceforth as the oath of allegiance is for a Castle official. Friends and foes are agreed that in Mr. T. D. Sullivan they have chosen of all Irishmen living the Nationalist, perhaps, best qualified to be an ideal Lord Mayor of the Irish capital. No other Nationalist with so superb a record of manful service to Ireland has so few enemies to encounter, or enjoy in so large a measure the esteem of opponents as well as the enthusiastic affection of friends. As the first of Irish Journalists, as the sweetest of Irish Singers, as a Nationalist, who, with the noble life record of a veteran, preserved the buoyancy and fervor of youth, as a citizen of stainless life, of genial and hospitable Irish nature and generous heart, Mr. Sullivan possesses a thousand titles to the wonderful and universal popularity he enjoys throughout the Irish world, as poet, orator, Nationalist, and man. While he and his amiable wife reign at the Mansion House the dignity of Lord Mayor will be regarded with fond pride by the Irish people, and with respect by their bitterest opponents. It is inconceivable how Orange journalists can affect to be surprised that the Corporation who chose so sterling a Nationalist for their Chief Magistrate should refuse to dance attendance upon a Tory Lord Lieutenant. The surprise rather is that there should be found even one Nationalist in the Corporation so soft-hearted, or soft-headed, as to think that the necessity for Nationalists holding aloof from the Castle is at an end, now that Earl Spencer has passed away. Hateful as Earl Spencer was, the institution he was enthroned in was infinitely more hateful. Until the Castle has tumbled to destruction as utterly as Earl Spencer, no Irishman worth his salt will ever approach it except to spit upon it. The idea that just now, when Englishmen are beginning to realize the enormities of Dublin Castle and recoil themselves to its destruction, the chief Nationalist Corporation in the country should flock back to it with their genuflexions and their dutiful addresses may be worthy of politicians of the versatility of Sir John Arnott and his Editor. It excites more derision than serious indignation among Irishmen of a less weathercock political temperament. The Irish people neither love nor hate Lord Carnarvon: his record is all to be made. But if he is a sensible man, he will not attempt to manufacture a spurious popularity or attempt to palm off the party demonstrations of a faction as the acclamations of the Irish people. He will recognize frankly that he is here as a foreigner performing an odious and impossible task, and that the only way of rendering his reign popular is by preparing to take himself off at the first opportunity, and laying Dublin Castle in ruins behind him. (*United Ireland, July 11.*)

IN consequence of a political quarrel between an Austrian and an Italian army officer fought a duel in a suburb of Trieste to-day. The Austrian was mortally wounded.

THE REAL QUESTION.

Our esteemed contemporary, the *Portage la Prairie Tribune Review*, suggests an excuse for the plundering that was done along the Saskatchewan by those in the employ of the Government, by asking "what justification the half-breeds had for looting the stores and houses of white settlers in the vicinity of the outbreak, and imprisoning loyal subjects?" We answer, not any. They were law-breakers. But that fact did not warrant those who were sent against them if also becoming law-breakers. A policeman detailed for the arrest of a thief or other criminal is not justified in breaking into the house of the person whom he has been sent after and carrying off all he can lay his hands on for his own benefit.

The *Tribune Review* is not in the uncertain state of mind which it would have the public believe. It knows right well, for it understands English, that the *Free Press* made no charges against the rank and file of the militia. We expressly stated our belief that, beyond picking up a few mementos of the campaign, the volunteers did nothing in any way censurable. It was the favorites of the Government, those who had the transport service at their disposal, who stole and robbed, because they could get their plunder brought to market.

The half-breeds, of course, are greatly to blame for having taken up arms, but they are in no way to blame for the state of destitution in which they now find themselves. Those who robbed them are to blame for that; and the people of Canada will in the end be the sufferers, since common humanity will require that we should make up to the half-breeds the losses which they have sustained. In other words, we shall have to support those people where they might have been left self-sustaining.

It is, to say the least of it, rather provoking that the tax payers of Canada should have to pay for the losses inflicted on the Saskatchewan half-breeds through the thievish propensities of persons whom the Government sent to the front.

But there is no escape. The settlements of the Saskatchewan have been looted; the people are suffering and must be relieved. The question of how deeply the half-breeds were to blame for the rebellion does not arise. The problem which we have to solve is a humanitarian one, namely, how to provide for those who have been robbed.

Yesterday the *Manitoban* essayed the impossible task of defending the looting that was done along the Saskatchewan by those who were in the control of the Government. The *Manitoban* hoped to derive any aid by its utterances on this subject.

The *Free Press* has said nothing with regard to the matter that it needs to prove. As well might we be called upon to prove that there has been a rebellion. Everybody knows that what we have said is true. Everybody is talking about it. Let any one who was at Batoche after its capture be asked what followed. Not only is it known that the half-breeds were cruelly and criminally stripped of everything valuable that could be carried away, but those who did the greater part of the stealing are also known.

If we refrain from mentioning names, it is out of regard for the friends of the guilty parties, and because we could hardly make those names more notorious by publication than they are now, not because we find any difficulty in giving the fullest particulars of their disreputable doings. We may say, however, for the benefit of our refreshingly innocent and confiding contemporary, that among the plunderers were those not conspicuous for any lack of prominence in the Government's service, those whom the Government has delighted to honor. If the *Manitoban* does not recognize the thieves from this description of them, let it interview one of "the little black devils"—say the first one it meets.

The claim that the fact that the half-breeds have not appealed to the courts for redress shows them to have suffered no wrongs, is worthy of the cause which it is set up to defend. The half-breeds have not been left money enough to secure a hearing in a court of law and scarcely clothing enough to permit of their appearing in one without rendering themselves liable to arrest for indecent exposure. Besides, in their weakness and ignorance, they have been bullied, and trampled upon, and frightened, until they would probably as soon think of going to his satanic majesty for justice as to any one connected with the Government.

Excuses and attempts at covering up are worse than useless in this case. Everybody knows that foul wrong has been done the half-breeds by agents of the Government, since as before the rebellion. Most people are aware that the half-breeds and their families are suffering the pangs of want in consequence. As a writer in *Le Manitoban* puts it, "they are starving." Let us not, therefore, waste time in attempting to argue down established facts. We ought, rather, to devote ourselves to the consideration of the best means of relieving the suffering which misdeeds of the Administration have brought upon these unhappy people. (*Winnipeg Free Press, July 28.*)

PRACTICAL SYMPATHY.

Catholic Columbian.

There was once a poor man who owned a horse and a cart. One day he went to the river side to get a load of goods to be hauled up town. While he was backing up his horse to the string piece of the dock, the animal got restive, and becoming unmanageable showed the cart over the beam, and by its weight the horse was drawn into the river, where he was drowned. The unfortunate driver set

up a cry, "I saw his cry," "I saw under the water," "Many of the by-standers," "What a poor man!" "What a poor man!" and so on, and presently one man stood in the crowd, and said in a friendly way, "You all say you are sorry, but you do not do anything for the poor man. So do I." And in his pocket and taking out a few dollars' worth. Then every one else present, and much is your sympathy. There are he got through, he counted, and found that he had collected enough to buy a new horse and cart for the poor man. Well, Bishop Machefert, of Colorado, is just that kind of a sympathizer for Catholic newspapers. He believes in helping them in ways that will help. Speaking of the Denver *Catholic*, he says: "We request our beloved clergy to exert themselves to see that Catholics subscribe for this paper, and also urge them to send the items of their different parishes to the editors." Good for him! The *Catholic Columbian* has no reason to complain of its clerical support. Far from it. It counts many warm friends among the Bishops and priests—friends whose sympathy is practical and constant, and who are kinder to it the older it grows. And may the choicest blessings be theirs.

THE TORONTO INDUSTRIAL FAIR.

It is now generally conceded that the great Industrial Fair which is held annually at Toronto takes rank as the largest and most important one held in Canada, offering as it does the largest prize list in all departments and drawing its visitors from all classes of the community throughout the Dominion as well as the adjoining States, and this has been accomplished without the aid of a dollar of Government money. The attendance last year was over 150,000, and already the appearances are that this number will be far exceeded at the coming Fair to be held at Toronto from the 9th to the 19th of September next, for which unusual preparations are being made. This Fair, after the great St. Louis Fair, ranks second to none in America, and its fame has spread to such an extent that delegates have been appointed to visit it this year from many of the large Fairs in the United States, even as far west as the State of Iowa. The entries and applications for space already made far exceed those of any previous year, and the arrangements being made for the Fair, the Directors claim that the special attractions which they have secured for the coming exposition are far ahead of any previous one, and they are determined that the supremacy which their Fair has reached shall be maintained. Cheap rates and excursions will be given on all railways, and our readers will not be disappointed if they make up their minds to pay Toronto a visit at the time of the Fair. All entries must be made on or before the 22nd of August, and intending exhibitors should not fail to make a note of this fact. Prize Lists and any other information can be procured by dropping a post-card to Mr. Hill, the Secretary at Toronto.

THE CENTRAL PRISON ENQUIRY.

The Mail, July 30.

We have no desire to intrude at this stage upon the labours of Judge Sinclair and the other commissioners who are conducting the enquiry into the management of the Central Prison. It would be still more unfair to seek to prejudice Mr. Massie's case while it is *sub judice*. But we deem it our duty, in the public interest, to ask Judge Sinclair to permit the fullest investigation. Mr. Idington, Mr. Massie's counsel, has asked that certain grave charges be passed over on the ground that they lie within the province of Inspector Christie, and therefore ought not to be dealt with by the commission. The learned counsel knows his own business best, but it seems to us that to shirk enquiry will not suit the public. The commission was appointed to sift the vast mass of street talk and newspaper correspondence which was prejudicing Mr. Massie and the interests of the prison. Out of the heap specific accusations were drawn, some of them, it is true, having no direct bearing upon the main charge, which was that prisoners had been inhumanly treated; but all affecting Mr. Massie's character and reputation as an officer of the Government. It would, therefore, be manifestly unfair, if not to Mr. Massie himself, certainly to the public, to shut off enquiry into any of these minor counts. Let the whole truth be got at. The commission is not a court of law, where legal technicalities prevail, but a committee deputed to examine into every properly supported complaint made against the management of the institution. Nobody asks Judge Sinclair to shirk his colleagues to the detriment of the public, but when a charge is made, and the prisoner asserts that he has been treated inhumanly, because he has not received the actual treatment which he is entitled to, let Mr. Massie's case be investigated. The Inspector has charged that the correctional system is inhuman, and that the prisoners are treated inhumanly. It would be manifestly unfair, if not to Mr. Massie himself, certainly to the public, to shut off enquiry into any of these minor counts. Let the whole truth be got at. The commission is not a court of law, where legal technicalities prevail, but a committee deputed to examine into every properly supported complaint made against the management of the institution. Nobody asks Judge Sinclair to shirk his colleagues to the detriment of the public, but when a charge is made, and the prisoner asserts that he has been treated inhumanly, because he has not received the actual treatment which he is entitled to, let Mr. Massie's case be investigated. The Inspector has charged that the correctional system is inhuman, and that the prisoners are treated inhumanly. 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