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CALENDAR.

Aug. 16.—Sunday, XII. after Pentecost, St. Joachim, Confessor. Aug. 17.—Octave of St. Laurence. Aug. 18.—St. Hyacinthe, Confessor. Aug. 18.—Blessed Urban II., Pope and Con-

Tessor. Aug. 20.—St. Bernard, Confessor and Doctor, Aug. 21.—St. Joanna Frances, Chantal, Widow.
Aug. 22.—Octave of Assumption B. V. M.

FOR THE CLERGY.

BAPTISM. II.

For the cases where one of the parents consents and the other refuses consent, the Church has issued several Decrees. The following are selected from the Collectanea: No 198: "Should the children of Chris-

tian mothers and a Turkish father be bap-tised, if the father or mother ask for it, though the father educate them afterwards in the Mahometan sect, and the children
be afraid to profess that they are Christians i—Clement VIII. in S. C. S. Off.
decided: Baptizentur. Moneatur Episcopus ut deligenter curam educationis habeat, pus ut deligenter curam educationis habeat, et exprimat si certum sit quod omnes efficiantur Turcae apoetatent a fide et labantur in Mahometanismum: si non adsit certitudo apostasiae, baptizentur; si adsit certitudo, iterum proposatur." (12 Octobris, 1600.) Therefore, the Sacred Congregation of the Holy Office would not even in the supposition of certainty of subsequent apostacy decide that a child of a Christian mother and a Mahometan father should be deprived of baptism.

deprived of baptism.
No 199. I. Can the children of Turks be baptized when the father, a renegade, and the mother, a Christian, ask baptism for their child; but the fear is entertained that the father intends to educate them in

that the father intends to educate them in the religion of the Turks? (Mais on doute que le pere ne veuille les elever dans la religiondes Turcs)

The S. Congr. S. Off. responded:
In casu proposito debere baptizari.
2. Can the children of a Turkish father and a Christian mother be baptised, if the mother wants the child to be baptized, although the father does not give his consent to it?

R. Affirmative.
2. Whether they could permit such mode of acting, or at least omit the express prohibition of it, knowing that those people in good faith considered it lawful? R. Negative,

A remark of Benedict XIV. in his

those people in good faith considered it lawful? R. Negative.

A remark of Benedict XIV. in his Const. Inter omniquenas, 2 Febr. 1744, throws great light on these decisions which incline so much in favor of giving baptism even to healthy children although it may be nearly certain that they will not be brought up in the true religion. It should be taken into due consideration, says this learned Pope, that about one-third of all men die before their tenth year. It may be safely added that in our large cities at least one-half of all the children die before their tenth or rather their fifth year. their tenth or rather their fifth year.

From all this it is evident that Father

Severus, in our case, by refusing baptism, acted against the express law of the Church, or rather directly against the law Church, or rather directly against the law of Christ. His error arcse (1) from confounding probability of subsequent apostacy with certainty; and (2) from forgetting that it is she child and not the mother or father, who was to receive baptism. By baptizing the child he would no more be sanctioning or excusing their invalid marriage and neglect of other Christian duties than he would be excusing adultery or concubinage by baptizing an illegitimate child. If a Catholic father refuse to send his child to a good Catholic school and send him to a public school with proximate danger to the child's faith or morals (and the pastor, not the indifferent father is the judge of such proximate danger), (and the pastor, not the indifferent father is the judge of such proximate danger), then the pastor is fully justified in refusing absolution to such a father; certainly if he be a "good shepherd" and not a mercenarius, he will use all legitimate means, make even great personal sacrifices, to have a good Catholic school, and to gather into it all the children of his confregation; he will love and foster it as the dearest and most promising portion of his charge; but he will use legitimate means only; if he, from the nature of the case, must refuse absolution to the father, he cannot treat in like manner the mother if she cannot be blamed for the father's sin,

and is otherwise disposed. Much less can Father Severus refuse baptism to the innocent babe on account of the father's sins. And, although in our concrete case, that child is in danger of losing the faith and the grace of baptism in later years; still no man of "sound mind" will seriously maintain that he is in greater danger than the children of a Christian mother and a Turk or renegade in the above decisions, where the Holy See decided: Baptizentur.

Father Severus may refuse baptism to a

Father Severus may refuse baptism to a man who was going to ask it again for himself from a Protestant minister; but not to a child who is no more to be blamed for such a sacrilegious repetition of bap-tism than Father Severus himself.

tism than Father Severus himself.

Lastly, if a priest refuse baptism to a child because the parents did not pay their dues to the Church, such action can only be described as outrageous. No Bishop and no Pope could, for the most grievous offences and crimes of parents, deprive their innocent child of baptism. At the mountful time of a general interdict, where all public divine service, the administration of holy sucharist (excent as viate an public divine service, the admin-istration of holy eucharist (except as Viaticum), of holy orders, extreme unction (extra casum necessitatis), etc., is forbidden —even at such a time baptism, yea solemn baptism, is left entirely free.

The necessary conclusion is, that Father Severus in refusing baptism to this child —or to any child for such reasons—is guilty of a grievous violation of his duty, guilty of a grievous violation of his duty, commits (at least, materialiter) a mortal sin contra officium seu justitiam, non tentum contra caritatem; should he perchance be in good faith in holding his false principles, no confessor can absolve him until he conform to the laws of Christ and the Church. Admonendus est etsi monitio non sit profutura; agitur enim de bono publico, Ad. 2. Was Father Placidus right in refusing baptism in the above case?

Ad. 2. Was Father Placidus right in refusing baptism in the above case?

a. He was allowed to baptize that child who had a right to baptism and was unjustly refused it by the parents' pastor. Our Plenary Council forbids pastors to baptize children from another parish if they could have received baptism with our difficulty from their own pastor; cum facile a proprio pastore baptizari potuisent. (Decr. 227). Now, this child could indeed not facile receive baptism from his own pastor. And all that has been said in the first part (ad. 1) fully justifies Father Placidus in baptizing the child.

b. Father Placidus was not bound ex officio or ex justitia, and therefore, is not,

b. Father Placidus was not bound ex officio or ex justitia, and therefore, is not like Father Severus, per se, bound to repair any damage that may result from his refusal.

c. Placidus was bound ex caritate to administer baptism if he could conclude from the circumstances of the case that the child would not soon be baptized by another prices, or that some scandal or mother wants the canalithough the father does not give his sent to it?

R. Posse. (17 Sept. 1671.)

No. 200. The S. Congregation de Prop. Fide declared that a pastor is allowed to baptize a child when one of the parents, the Catholic party, consents, even though the priest knows with certainty that the other parent will afterward take care to have the child baptized by a Protestant minister; but the Catholic party is bound to inform his—or her—heretical consort that the child has already been duly baptized. (17 Sept. 1672.)

No. 201. Missionaries from the Island of Ceylon asked the S. C de Prop. Fide:

1. Whether they could indiscriminately baptize all the children of such Catholics as, living under a heretical government, would certainly take them afterwards for Protestant minister, because the child. Why, then, fear the jealousies, etc., of a mission of the parents of the parents, although the parents, the Catholic party is bound to inform his—or her—heretical consort that the child has already been duly baptized. (17 Sept. 1672.)

No. 201. Missionaries from the Island of Ceylon asked the S. C de Prop. Fide:

1. Whether they could indiscriminately baptize all the children of such Catholics as, living under a heretical government, would certainly take them afterwards for Protestant minister, because the child. Why, then, fear the jealousies, etc., of a mission parents of the faith. Placidus in baptizing the child. Why, then, fear the jealousies, etc., of a mission parents of the parents difficult to excuse Placidus. Therefore, it seems difficult to excuse Placidus. Therefore, the set set of the heart wateriale) against attention of the skind, the child may then mother, who may never make another attempt of this kind, the child may then the mother, who may never make another attempt of this kind, the child may then mother, who may never make another attempt of this kind, the child may then the mother, who may never make another attempt of this kind, the child may then mother, who may never make another attempt

Church and the dictates of charity justify Placidus in baptizing the child. Wby, then, fear the jealousies, etc., of a mistaken clerical neighbor more than the loss of immortal souls? If a sick person, though perhaps only on account of some childish shame of his own pastor, ask Piacidus to hear his confession would he dere refuse this act of charity on account of foolish indoness of the next receiping

Church for the souls of such children, and

at the same time throws light on our entire at the same time throws light on our entire subject.

In the last Plenary Council of the Bishops of Ireland at Maynooth (1875) the following Decree was issued, embodying, as it were, the very spirit of the Church in this regard: "Quoniam plures sunt casus quibus nonnisi in extrema necessitate deceret sacerdotes operam suam impendere, quales sunt partus praematuri, partus difficiles, et abortus in omni periodo gestationis, in quibus ninliominus Baptisma conferri debet, gravissime onerantur conscientiae eorum qui curam animarum gerunt, instruere et admonere medicos, obstetrices, aliosque quorum interest, nul-Obstetrices, aliosque quorum interest, nul-lam praeterire occasionem animas a Christo redemptas Illi vindicandi per Baptismum." "Omnis foetus quocunque tempore gesta-tionis editus baptizetur, vel absolute is constet de vita; vel sub conditione nisi evidenter pateat eum vita carere." Now Father Placidus and his like might

about to be married, at least the sponsa. And I could not do such a thing even in confession. Still the venerable Council in the name of the Church insists: gravissime obligantur conscientiae; and expressly adds alos quorum interest. And certainly the mother has an interest in this matter. It is then very plain: the consideration animas a Christo redemptas Illi vindicandi outweighs every other. Such an instruction is certainly very difficult and unpleasant, but not impossible for a prudent priest, otherwise the venerable Irish Bishops would not enjoin it on their priests. It is certainly easier and answers the purpose just as well to give this instruction by reading it to the respective

struction by reading it to the respective persons. "Ego."

It may not be out of place to note here the following little points in regard to

Baptism:
The rubric: Deinde ter ecsufflet leniter
The rubric: Deinde ter ecsufflet leniter in faciem infantis et dicat semel: Exi ab
eo etc. means that the priest blows, not
merely breathes, into the child's face in the same way as he would blow out a candle for instance. Breathing on,—foventis est non expellentis.

Imponat manum super caput infantis.
The priest need not touch the child's head. The priest need not touch the child's head. Imponit extreman partern stolae super infuncements in the extremity hanging from the priest's right shoulder but that hanging from his left, and with his left hand. The sponsors should touch the child physically during the Baptism. As the godmother generally holds the child the godfather should take the child by the hand or arm during the ceremony.

hand or arm during the ceremony.

The water is poured not on the fore-head but on the crown of the head. Consequently the child should be held face downwards. If there be hair on the head the priest should part it with his left hand while pouring on the water with his right, so as to make sure that the water touches

so as to make sure that the water touches the child's skin.

In the baptism of a dying child at its home, water from the baptismal font should be used if convenient, if not, common water; and the ceremonies after the pouring on of the water are all gone regularly through with in case the priest have the chrism with him.

Correspondence of the Recor FROM DEEMERTON.

July 31st being the feast of St. Ignatius, the patron saint of the church at Deemerton, the occasion was celebrated with great pomp. Solemn High Mass was sung by Rev. Father Laussier, Dean, from Walkerton, assisted by Rev. Father Wadel, deacon, from Gypsto, Rev. Father Owens, sub-deacon, from Ayton, and Rev. Father Wey, Master of ceremonies, from Formosa. Rev. Father Rasserts, from Carlsruhe, delivered a sermon suitable to the event; as is sometimes said "he touched the heartstrings of the people." The choir, assisted by Rev. Father Brohmann, enchanted the people with its melodious sounds, Schmidt's mass in F having been sung in excellent style. Although the sounds, Schmidt's mass in F having been sung in excellent style. Although the latter part of July is always a busy time for the farmer, still he was so blended with enthusiasm and devotion, that field and bower were forgotten and one and all attended the holy sacrifice of Mass on that

fracture of the thigh.

Crops about this section are very good.
Fall wheat in some places might be better, but generally speaking they look well; there is quite a contrast between the fields of grain of this and of the preceding year.

CATHOLIC CHRISTIANITY AND

VENERABLE BROTHER,—Health and apostolical benediction. Thy active spirit in the discharge of thy pastoral duties, and thy zeal in guarding and defending the Catholic Faith in those distant regions are known to us. Nevertheless, joyfully do we receive the new proof of the same which thou hast lately manifested to us, as well in thy most loving letter, which testifies to thy remarkable devotion to the Apostolic See, as also in the copy of the Volume just published by thee, named, "Catholic Christianity and Modern Unbelief." We, in our turn, testify by this our letter our affectionate and grateful disposition towards thee, Venerable Brother, and pray that God may give fruit to thy writings and labors for the salvation of souls. And, as a token of this favor, we most lovingly bestow on thee, Venerable Brother, and on all the faithful whom thou rulest by thy Vicarious Apostolical authority, our Apostolical thou rulest by thy Vicarious Apostolical authority, our Apostolical Benediction.

Given at Rome, at St. Peter's, 14th day of April, 1885, in the eighth year of our pontificate.

LEO. P. P. XIII.

pontificate. LEO. P. P. XIII.
This work may be obtained by addressing Thos. Coffey, London, Ont. Price
40 cents.

Bishop O'Connor, of Omaha, is strongly opposed to emigration from Ireland, but is highly in favor of directing the Irism, who are settled in the Eastern States, to the lands of the Great West. He says he cannot account for the fact that although nine-tenths of the emigrants from Ireland have been raised on farms at home, they are reluctant to be farmers in America.

The Opportunity of the Con- not only with neutrals, but with adversar servative Party.

One of the most remarkable documents recently issued to the Irish public is that which our cable news mentioned last which our cable news mentioned last week as having been addressed by Right Hon. Sir Charles Gavan Duffy, ex-premier of the colony of Victoria and ex rebel of 1848, to the Earl of Carnarvon, the Conservative viceroy of Ireland. The substance of the message may be described as a plea for the government of Ireland ex actly as that of the colonies is at present carried on. The Earl of Carnarvon has himself made a reputation by his judicious method of governing the Australian and other British colonies when he occupied the position of colonial secretary under Beaconsfield's administration. The substance of Duffy's letter, dated from the Shelbourne Hotel, Dubliu, is as follows: Addressing

AN EX-MINISTER OF THE COLONIES, I can confidently appeal to your own

I can confidently appeal to your own knowledge and experience on the significant lessons which colonial history furnishes to guide a statesman in dealing with the affairs of Ireland at present. Between the affairs of Ireland at present. Between forty and fifty years ago, when I came to this city a young student and journalist, the great colonies were more disturbed than Ireland in 1880. Lower Canada was organizing insurrection under Catholic gentlemen of French descent, and Upper Canada was in arms under a Scotch Presbyterian. Australia was then only a great pastoral settlement, but bitter discontent and angry menaces were heard in all its centres of population, provoked by the shameful practice of discharging the criminals of England like a deluge of fith on that young country. A few years on that young country. A few years later the Cape Colony boycotted the governor and the local executive in the same quarrel more effectually than the device has been ever employed in Ireland. It was the same in the smaller settlements. was the same in the smaller settlements. There was confusion throughout the colonial possessions of the empire in both hemispheres. But Sir Robert Peel set the example of granting to the colonies the control of their own affairs, and now Melbourne or Montreal is more exuberantly loyal to the empire than London or Edinburgh. The New South Wales expedition to the Soudan the other day was received with a roar of exultation through. received with a roar of exultation throughout England, but I fear that that remarkable transaction, however warmly it was applauded, was imperfectly understood. The true moral it teaches is this—that it

for the farmer, still he was so blended with enthusiasm and devotion, that field and bower were forgotten and one and all attended the holy sacrifice of Mass on that day.

After High Mass the clergy were entertained at dinner.

The church is about to be painted and its walls frescoed. A man from Bavaria, Germany, by the name of G. Stoebel, is the artist. About a month ago the roof of the church, as well as that of the priest's residence, was painted with a non-inflammable mixture, which greatly adds to the beauty of the structures.

A sad accident happened while putting the scaffold in the church. A beam broke and a young man, M. Hoefling, aged 19, fell a distance of 25 feet and sustained a fracture of the thigh.

Crops about this section are very good.
Fall wheat in some places might be better, but careally available to the structures and a young man and the sustained a fracture of the thigh. called out a demonstration as energetic as the one in the mother colony. A recent telegram announces that the Irish popu-lation of Victoria undertook to raise a regiment of a thousand men for the defence of the territory where they found liberty of the territory where they found liberty and prosperity. Their spokesman was a young Irish Catholic, who has been a minister of state at Melbourne at an age when his father was a prisoner of state in Dublin, for the crime of insisting that Ireland should possess the complete autonomy which his children now enjoy in the new country. These are some of the new country. These are some of the natural consequences of fair play in Aus-tralia. Is there any reason to doubt that a like cause here would produce like effects? Nothing that the blackest pessimist predicts on the danger of entrust ing Ireland with the management of her own affairs is more offensive or alarming than the vaticinations of colonial official half a century ago on the perils of entrust-ing colonists with political power. Human

nature has
THE SAME SPIRITUAL WARP AND WOOF
in the old world as in the new, and what
has made Irish Catholics contented and
loyal on the banks of the Parametta and
the Yarra Yarra would make them contented and loyal on the banks of the Liffey
or the Shannon. What was the subtle nature has device, what was the mighty magic which wrought the change in their sentiments beyond the Atlantic and Pacific? Fair play, I repeat—simply fair play. Experts affirm that a Conservative mejority is unattainable in England cum Wales, or in Scotland; if it comes it must come from A Conservative leader who is Ireland. A Conservative leader who is now a cabinet minister made this admission in specific terms in a memorable article in the Fortnightly Review. Assuming him to be well informed on so cardinal a point, the question is simplified to its very elements. If the Conservative party will have the courage to be just to Ireland, they know the gain; if they refuse to be just, they know the penalty; or, rather, let me say, they may estimate

HOW TO BUY PEACE
the penalty approximately, for none of us know what strange birth the new Parliament will bring forth, any more than Frenchmen a century ago knew the tremendous progeny destined to be born of the first assembly of the Tiers Etat. To your excellency, familiar with the open and occult history of political parties in Europe, I need not plead that the most popular and powerful of contemporary statesmen have often found it necessary

TO COME TO TERMS,

ies. The typical representative of skill and force in our day, Prince Bismarck, after a fierce conflict with the Catholic Conservatives in Germany, and a vain attempt to beat them down by penal laws, frankly sought their assistance, and paid for it by large concession. Thirty very frankly sought their assistance, and paid for it by large concessions. Thirty years ago, when the English Whigs under Lord John Russel, and the Neo-Whigs under Lord Palmerston, were baffled and beaten by the Peelites, they ended by making a truce and an alliance with them. An ordinary English Conservative is not source. nary English Conservative is not separa-ted from an ordinary Irish Nationalist by ted from an ordinary Irish Nationalist by a divergence of opinion as wide or by a livelier distrust than separated Mr. Gladstone from Lord Palmerston; but political necessity prevailed, and they joined hands. Why should not we? If I may have recourse to colonial examples, no one knows better than your excellency that they are multitudinous. In all the great colonies coalitions have sooner or later been formed, and have worked fairly well where wider differences and stronger antipathies formed, and have worked fairly well where wider differences and stronger antipathies had to be composed than exist in the present case. I feel almost ashamed to say that what I meditate is a settlement of that what I meditate is a settlement of the Irish question—accepted as well as offered in good faith, a plan capable of being worked for the common good of Irishmen, not for any special creed or class, but for all alike, and which would be defended against all enemies from within or from without, in the same spirit in which it was accepted. This, and nothing short of this, has been

THE DESIGN OF MY WHOLE PUBLIC LIFE, and I am as faithful to it now as when I shared the counsels of O'Connell or O'Brien. I am not in the least afraid that the religious freedom of the minority would be endangered, but I would rejoice to see a risk which is improbable frankly rendered impossible. No one, as far as I know, desires to disturb the act of settle-

know, desires to disturb the act of settle-ment, but the act of settlement ought to ment, but the act of settlement ought to be put entirely beyond question. Your excellency knows that in coionial and American constitutions dangers of the same general character had to be guarded against, and have been guarded against auccessfully. The French Canadian Catholics, who are now a handful in the midst of a nation, would not enter into the Dominion without guarantees for their religious liberty and their hereditary pos-Dominion without guarantees for their religious liberty and their hereditary possessions. The most serious difficulty undoubtedly resides in the recollection of the minority that their pradecessors used their supremacy tyranuously, and in their fear that the past would necessarily provoke reprisals. We cannot ignore the fact that an atrocious land code, an offensive pulsit and a vancousur press sewed. sive pulpit and a venomous press sowed the seed of bitterness throughout the is-land—but let us remember that antagonists as bitter have been reconciled in Switzer-land, and that a Catholic people long sub-jected to similar in justice in Belgium have set an example of generous oblivion of the past and wise liberality towards rival creeds which no other country in Europe can match. It is

MY ROOTED CONVICTION that a juster, safer and more permanent settlement may be made by a government disposed to arbitrate fairly between Irish parties than by one simply bent on des-troying what is no longer defensible. But Ireland has waited too long and suffered too much not to be ready to welcome deliverance from any hand. It is idle to balance the merits of Whig, Tory and Radical in such a contingency. For myself, I will say that if I had to choose between a Conservative government which would undertake this supreme and essential work, and a cabinet of Mr. Gladstone's supporters, or indeed, of the seven sages or the twelve apostles who refused to undertake it, I would support the former with all my strength. On the other hand, if the choice lay between a Radical administration prepared to restore our constitution and the best conceivable government of Conservatives which refused to do so, my choice would be as speedily made. But choice would be as speedily made. But at present the Rudicals are on the wrong road. When Mr. Chamberlain speaks of roan, when are chain speaks of sweeping away Dublin Castle he appeals to deeply-rooted and well-grounded feelings of distrust and dislike; but Dublin Castle and the viceroyalty are the last remnants of the separate organization of the Irish nation.

NOT TO DESTROY, BUT TO REFORM and restore them, is the design and duty of Irish Nationalists. In all the British dominions there is no considerable state except Ireland with a governor which has not always a Parliament. The one is the complement of the other; and we, who are determined to regain our Parliament, would be frantic to destroy the kindred and completing institution associated with it. European publicists have noted as a characteristic of English statesmen that they expect political results at an inadequate price and are constantly befiled and disappointed from this miscalculation. The permanent peace of Ireland is worth a large price, and it is to be had at no other than the one long specified. The wonder of Englishmen that we are not contented and delighted with this concession or that is quite insensate. If a same man were put into a lunatic asylum and the administration of his estate given to strangers, it would be idle to offer him ameliorations of his condition as a remedy. A softer bed and more succulent fare are conditions doubtles but what are the A softer bed and more succulent fare are good things, doubtless, but what are they worth to a man who wants to get out of CHAR CHAPMAN'S, 91 Dundes st. London,

bonds and resume the control of his fortune? I am more certain of nothing under the sky than that your excellency came to Ireland from the most generous and humane motives. But the best intentions are vain if they miss the right road. There is no man more unpopular in Ireland than Mr. Forster, yet I am certain Mr. Forster came to Dublin

BENT ON GENEROUS DESIGNS.

When I met him first in the arr 1849, he was engaged in administer a fund for the relief of the famine control outed by the Society of Friends, and he performed his task in a spirit which was pronounced to be "worthy of the good Samaritan."

He entered warmly into the feelings of the people, and was frankly indignant at a land system which mocked their prayer for daily bread. Yet, in defence of that very system he filled our prisons with men and women thirty years later because he missed the right road; because, in the argot of modern journalism, he had lost touch of the Irish people. Mr. Trevelyan, who succeeded him, is a man of rare gifts and great force of character. The abolition of the purchase system in the army and the establishment of household suffrage in counties are au fond more attributable to him than to Mr. Gladstone. His frage in counties are au fond more attributable to him than to Mr. Gladstone. His trage in counties are au fond more attributable to him than to Mr. Gladstone. His literary gifts rival, and in some respects exceed those of his distinguished uncle, yet his life in Ireland was completely wasted. He would not open the door of the asylum, and the detenu did not want sops in the pan, but the liberty to enjoy his life, of which he had been defrauded. If the naked truth rarely reaches the ears of princes, vice princes, I presume, do not altogether escape the same penalty. I have ventured to tell your excellency the exact truth in this business, so far as I know it, from respect for your character and reliance on your high sense of duty. What you believe to be right you will certainly do at whatever cost, and I take the liberty of telling you, without circumlocution, what I am persuaded is right, and what alone is right and adequate in the premises. The enterprise may be difficult and laborious, but it is the more worthy of a statesman. And the reward is commensurate—a place in history with White and Stockers. is commensurate—a place in history with Richelieu and Somers, with Washington and Grattan, with Deak, Cavour and Bis-mark—the founders of nations.

A Sad Accident.

It is with deep regret I have to announce to you the very sad and painful accident which occurred in John Martin's flour mill, Ottawa, and which resulted in the death of one of the most prominent young men in Nepean parish, Mr. John Dubroy. He was engaged grinding mill picks when the belt slipped off and in putting it on again he was twisted up to the pulley and was taken around each revolution of the pulley. His legs were broken in five places, his arms in two places. Nothwithstanding all the injuries he received he was conscious for four hours and ten minutes. During that time he made his will and received the last rites of the Church. He was attended by the Reverend Father Whelan and two Sisters of Charity. The decessed left a mother, five brothers and six sisters to mourn his loss. A grand requiem mass was sung by Rev. Father Stinson.

It is with deep regret also I have to announce to you and your readers the death of an old and highly respected Irish gentleman in the person of Matthew Whelan. The deceased was noted for his honesty and good principle. To the Editor of the Catholic Record.

Whelan. The deceased was noted for his honesty and good principle. He died atter a long and painful sickness, on Thursday, July 16th, leaving a wife, six sons and four daughters to mourn his less. The deceased was a resident of Billings-bridge Glovester and of the six painting of the s bridge, Gloucester, for upwards of forty years. T. O'R.

The Rat Portaga Progress says: On Monday a very interesting event occurred at 'Macaulay's mill. Miss Macaulay, in a very neat little speech, broke the usual bottle of champagne and christened the mill "the Norman" mill, the name being that of Mr. Macaulay's son. The mill is owned by the Minnesota & Oatario Lumber Co., of which Mr. Denis Ryan, a St. Paul millionaire, is president, Mr. W. J. Macaulay, managing director, and Mr. A. McLaughlin, local manager. It has an engine of 550 horse power, and its capacity is 130,000 feet of lumber, 50,000 lath and 50,000 hingles per day. Among those present at the christening ceremonics were Damis Ryan, W. J. Macaulay, Mr. Cox and Mr. Hennesey, con-The Rat Portage Progress says : On aulay, Mr. Cox and Mr. Hennesey, contractor for the Ryan Hotel, St. Paul; Judge Kelly and Mr. Morrison, of New York, and Messrs. Rowe and Agnew, Chicago.

It is stated that M. Jogandt, better known as Leo Taxil, has been rec neiled to God's Church, having made a spiritual Retreat and a complete retractation of all the statements made in the pernicious and calumnious works of which he is the author, notably "Les Amours de Pie IX" "Les Calotins," etc. Leo. Taxil will long be remembered, as one of the most virulent enemies of God and religion. He was also an intimate friend of Garibaldi. A terrible carriage accident which happened some carriage accident which happened some time ago to his wife, and, it may be added, the little encouragement his works received was the primary cause of his change of sentiments. But English Catholics, least of all, will throw doubt on the motives of the conversion of this erring soul. Their prayers will be offered up that he may have the gift of final perseverance.— Liverpool Catholic Times.

FINE ARTS. -All kinds of art materials