

out the despicable merchants of human flesh.

After a long life of increasing labors and wonderful success, Cardinal Lavigerie had not as yet accomplished his greatest deed.

Twenty years had passed since the fall of Napoleon III. and the proclamation of the Republic in France. Twenty years, during which the young Louis Napoleon is killed by a Zulu, Henry V. dies in exile, and the Catholics, divided into headless parties, most imprudently fight against the established form of government. Always on the right line of progress, in a speech and on an occasion long to be remembered, Cardinal Lavigerie publicly proclaimed his sincere adherence to the Republic and urged all French Catholics to do likewise. His example has been followed, and let us hope the day is near at hand when the Catholics of France, recognizing the Republican form of government, will unite their divided forces and bring back to their fair land her noble title of *fille ainee* of the church.

That will be a glorious day for the great apostle and patriot, Cardinal Lavigerie, Archbishop of Carthage.

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Liberatore is no more. An humble and pious religious, he has been, in the hands of the Almighty, an effectual instrument for the restoration of St. Thomas Aquinas' philosophy in the Catholic schools. He was one of the founders, and has always been one of the monthly contributors of the well known *Civiltà Cattolica*. His numerous writings deserve the careful attention of economists and philosophers.

"OUR SCHOOL BOYS."

So many subjects of public importance has the Montreal *True Witness* dealt with during the last few months, and so ardently has it labored to reform our

Catholic schools, that we were not surprised when in a late edition we read an editorial entitled, "Our School Boys," which, by the way, might have been more properly named, "Reminiscences of Our College Days." But, however the article may be named, the intention of the writer evidently is to strike a blow at injudicious corporal punishment—a very laudable intention indeed. But we are surprised at the means which the *Witness* proposes for remedying the evil. It appears not to have gone to the root of the difficulty, but to have contented itself with giving a picture of the old school-master, with all his sins,—if in him sins they may be called. But we should not deal too severely with the old school-master; he did what he could, and punished as it was the custom to punish in his day. He is dead now. Let him rest in peace. To conjure up his ghost as a witness cannot aid us in our case, for no teacher worthy of the name would now attempt to adopt his tactics in school-government. With regard to the college days of the *Witness* man, we have not the least doubt that he was subjected to all the indignities and abuses of which he so bitterly complains; we are perfectly satisfied that his head was used for a tack-hammer, &c.; for we also—and perhaps we are younger than he—have seen in our large public schools of Ontario, boys subjected to punishments scarcely less humiliating than those of which he writes. But any one who should *argue* against these punishments now-a-days in this province would be told that he was putting up the straw man in order to get a slap at him, or that he was calling *fire* where there was none. However, we may take it for granted that these punishments are still in vogue in some parts of this fair Dominion, otherwise, there would be no necessity for the *Witness* to argue against