

## The True Witness

AND  
CATHOLIC CHRONICLE.  
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## The Dead Prince.

The Prince Imperial died like a soldier, wielding the sword of the great Napoleon while all the wounds of the gallant dead were "in front." He fell facing the foe, while the dying poltroon who should have died by his side, or have saved him, rushed wildly away to a place of safety and—disgrace. Better the fate of the dead Prince than that of the living Carey—dishonored in the army, shamed over the world. All the evidence thus far published goes to prove that had anything like a stand been made, the Prince would at least have had a chance for life; but no, Carey flew for his life, and never once thought of fighting beside the guest, the Prince, and the companion-in-arms. "Miserable" is no word to apply to such a man. If all that is published is true, he has disgraced himself, thrown a shadow on the profession of arms, and

Double duty, he shall go down  
To the vile dust from where he sprung  
Unwept, unhonored and unsung.

## The Irish University Bill.

Our words have come to pass. A Protestant Parliament has given the Irish Catholics an Irish University Bill! What say the Orangemen now? What has become of all their threats against their fellow-countrymen? They vowed opposition, denounced the "concession" as something they would "never consent to," and, in general, made fools of themselves. On the 3rd of the present month, writing on the subject of the proposed Government measure, we said Protestant Liberalism would do what Orangemen defied it to do—give the Irish Catholics the same rights as others, and this, we say by this morning's news, the Protestant Parliament of England is prepared to do. And what is the lesson to learn from this place of news? It is that Orangism is powerless as a political faction in the State; that the opinions of its votaries are useless in the attempt to stay the march of freedom and enlightenment. No doubt the present proposal will, too, be accepted. The new University will be placed on the same footing as those already existing. According to the cable news, the measure looks reasonable, and we have no doubt but the result will be satisfactory to all concerned.

## The Orange Hall.

The morning papers gave an account of an alleged attempt to burn the Orange Hall. Whether the account is true or not we do not know, but if it is true, all we can say is, that it was as foolish as it was criminal. Are men mad who attempt this kind of thing? Do they think that Orangism is confined to Montreal and that it can be snuffed out of existence like a "penny dip"? Burn one hall and the Orangemen will get another. Nay, worse, they may be tempted to retaliate where they are powerful, and in turn we may hear of a revival of bitter feuds in localities where all is now quiet. If this alleged attempt could be true it would be an outrage against which Catholics would be the first to protest. But what guarantee have we that it is true? None at all. A member of the order said that coal oil and paper were found in the hall, or in some place near the hall, and forthwith he rushes to the conclusion that an attempt was to be made to destroy the hall! We do not doubt the facts as related, but we reject the insinuation. No Catholic who was worthy of the name of man could be guilty of such an outrage. Catholics fight Orangism and not Orangemen. It is principles, and not individuals, that we object to. We can meet Orangemen in our business relations, and in our surroundings, but we do not like their badges of servility and their policy of keeping alive old feuds.

## Mr. John Costigan, M.P.

Mr. John Costigan has silenced his slanderers. Since his letter appeared the papers are dumb. The slanders they circulated were refuted, and John Costigan has proved that he is not the grab-bill which it was said he was. But out of evil cometh good, and it is better, perhaps, that the rumors were put to rest, because it gave Mr. Costigan one more opportunity of proving the class of man he is. The Irishmen of Canada expect a good deal from Mr. Costigan, and unless we mistake

our man, they will not be disappointed. A time may come when, in the interest of the Irish people, Mr. Costigan may be asked to come down from his position as party man, and even go into Opposition, unless the claims of his countrymen to two seats in the Cabinet are recognized. Sir John A. Macdonald has treated our people with deception and fraud, and the Irish Catholic who can say one good word in his favor is a strange class of man. Were it not that Protection promises to do some good for the country we believe that most of the Irish Catholics of the Dominion would be in Opposition, and if Sir John A. retains power and persists in treating our people as he is doing, Mr. Costigan is just the man to look to to fight our battle, perhaps, upon a new issue. Representation by nationality and religion is the practice. There is no use in denying it, for the facts are there, and so long as the facts are as they are, then Irish Catholics, as well as everybody else, must have their share of the spoils.

## Mr. Parnell, M.P.

The news of the "scene" in the English House of Commons, as published in the papers, would lead one to believe that Mr. Parnell, M.P., was a rowdy. He is described as trying to drown the Speaker's voice by "shouting." The idea conveyed is that the member for Meath is a riotous, ignorant bully, a "demagogue," and all the other choice inferences which might be drawn from the account of the "scene." But it is a mistake. Mr. Parnell is a gentleman of distinguished lineage, a University man, and he inherits a good property in the County Wicklow. His demeanor is freezingly calm, but it is the calm of zero, for his quietly spoken words are spoken with a depth which betokens intense earnestness. Mr. Parnell is, perhaps, the coolest man in the House of Commons. Nothing can ruffle his temper, and he preserves his calm exterior under all circumstances. But he is terribly in earnest. He means every word he says, and it would not matter to him whether he stood upon the floor of the House alone, or with fifty followers, he would give vent to the same opinions. To know the man is to admire him, and when known, one is surprised to see him pictured as a roaring demagogue, a character Mr. Parnell is too much the gentleman to assume. But he is an "Obstructionist" and that may give a clue to the manner in which his character is assailed.

## Distress in Ireland.

The people of the west of Ireland have appealed for help. That appeal, if deserving, will not be made in vain. The Irish people abroad will never allow their fellow countrymen to want, if they can help it. The generous love of the Old Land, which is characteristic of Irishmen, will impel the Irish abroad to respond with prodigal hand to relieve the distress which is said to exist in the West. Nor will the response be long delayed. He who gives quickly gives twice, and once the Irish abroad are satisfied that distress, such as that depicted, exists, the response will be sudden and complete. But we cannot but regret that the appeal has not come authenticated by some committee and supported by the clergy. The appeal in question is simply from a lady, it speaks in the name of no organized system of relief, and while it is, no doubt, calculated to do good, yet it does not carry with it the stamp of authorization. This is to be regretted. We have no desire to throw cold water on the appeal, for we are satisfied that it is, in some measure at least, genuine. In our opinion, the proper thing to do under the circumstances would be for the President of the St. Patrick's Society to write to the lady in question, and point out the omission about the committee. But, meanwhile, collections could be made, and the money collected, but until the appeal is supported by the clergy and others, and until the genuineness of the letter in question is established, we think it would be a mistake to send any money. Pending the necessary information, however, much good work could be done.

## Moderation.

Kindness is the most powerful, the worst understood and the least used act in the world. Armies may conquer foes—kindness subdues them. The word which "turneth away wrath" leaves no festering wound behind it. We do not profess to understand the philosophy which can "clip an angel's wing," and much less to think that men must go through the world without sharing some of the world's turbulence and strife. War on principles is a healthy element to foster, and vigorous and trenchant debate develops the best elements in men. But where kindness causes moderation begins, and where moderation ceases, the passions are developed and men become insane. Excess begets excess, and a hostile, evil act on the part of one party is sure to beget a hostile act on the part of the other. In Canada we have too many illustrations of this. Societies exist which proclaim their antagonism to opposite religious beliefs, and proclaim it in a manner that is not only unkind but offensive and insulting. If principles are to be fought, the press, the pulpit, or the public platform, are free to all who use them with moderation, but when the ribald jest, the sneering leer, the open ridicule, are heaped upon the most sacred principles of others, men revolt, and a desire for retaliation takes possession of the senses. It is easy to give to a country as Canada elements exist which have become standing scandals to Christianity itself. These elements do no good, and they do a great deal of harm. The marvel is that they exist at all and that respectable men, of all religions, do not pronounce against them in such a manner as to convince the world that such things should not be.

## The Irish Land Question.

The people of Ireland are commencing to cry out for a peasant proprietary. They think the time is come when an effort should be made to give the Irish peasantry a claim upon the soil he cultivates. People look abroad and they see Rome smile like a well cultivated flower garden, and attribute it all to the fact that at the people own the land. They look at Germany, with its arid soil, and they see a more prosperous agricultural people than they have in Ireland, with its rich pastures and its splendid loam. They look to the United States, and to Canada, and they see the people own the land, and they naturally ask themselves "why should it be so in Ireland?" The question is a serious one, and its importance is becoming recognized day by day. The revolutionary means by which the land of France came into the hands of the people is not possible in Ireland; the United States and Canada furnish no parallel; and Germany, perhaps, comes nearest to the mark. But reform must come. If the people continue to labor as serfdom as they are doing for land reform, they must get it. The present relations between landlord and tenant cannot last for ever. The Landed Estates Court made a great change, the Land Laws made the state

of affairs better, but the true remedy for Irish agricultural interests is to be found in a peasant proprietary. But, to talk of accomplishing this by "extinguishing the landlords" is to talk in a manner that does the people harm. Confiscation is out of the question, and the people and their leaders know it. The end will be accomplished by vigorous political warfare, by reason, and, above all, by appealing to that sense of right and honor which is nearly always to be found when properly sought after. The men who talk "fight," and who allow their feelings to run riot with their judgment, make great mistakes. The landlords of Ireland have the whole power of Britain at their back, and the men who insinuate to a brave and chivalrous few that they can "destroy" the landlord interest do the Irish people a wrong. "Agitate! agitate!" said O'Connell. By agitation, laws must ultimately be passed—not, perhaps, forcing the landlords to sell, but encouraging the peasantry to buy. As estates are sold in the Landed Estates Court even now, the tenantry often purchase their holdings. The Government advances a considerable portion of the money, and by degrees this system must extend, until the people work their way into possession. Peasant proprietors would enormously increase the value of land, and tend to make the people contented, happy and prosperous; but we notice too much nonsense in some American papers as to the means by which present proprietors in Ireland can be easiest secured.

## Religion in Politics.

The papers are discussing the question of Religion in Politics; but the subject is approached with so little frankness that no substantial good is being done. The fact of the case is, that in Canada, Religion in Politics is recognized by constitutional usages. Is it not a fact that one-half of the appointments made by Government are made on the basis of national and creed distinctions? Who will deny that the Cabinet is not formed by selecting men because they are of a certain nationality and of a certain religious belief? Protestants, Catholics, Methodists and others, have each their representative; and no Government can well upset the existing rule. But not only in the Dominion Parliament, in the Senate, but in the Local Legislatures, and in all the avenues of political preferment, men are appointed because they are of this religious belief or of that nationality. Nay, in our municipal affairs it is not the case that religion guides the selection of individuals for local honors or for preferment? Thus religion in politics has become recognized, and we do not see how it could be otherwise. The different elements of which the country is composed should be fairly represented. If the Protestants or the Catholics happened to produce all the able and qualified men, would either of them consent to be ruled over by the exclusive authority of the other? Certainly not! It is unfortunate, we grant, but we see no remedy for it. The present system, appears to us to be the best possible under the circumstances. It has its evils, but if the theory of the "best man" was in force, it would lead to endless turmoil and dissatisfaction.

## The Autonomy of the Province.

There appears to be a growing disposition, in certain quarters, to cultivate a belief in the inefficiency of the Local Legislatures, and to disseminate the doctrine of centralization. People freely express opinions in favor of abolishing all the Local Legislatures, cutting down expenses, and, as they reason, strengthening and extending the authority of the House of Commons. On the score of economy there is something to recommend this view of the solution. Our complex system of government is expensive, and the hard times have quickened the desire of the people to dispense with oppressive taxation. Viewed in this aspect, no doubt, all the Local Legislatures should be abolished, and the country would be all the richer. But we must not forget that there are other sides to the question. Economy does not always decide issues such as these. In Quebec, especially, the Provincial feeling is strong. The French Canadians are a people within a people, with traditions, language, laws and institutions peculiar to themselves, all of which centralization would perhaps destroy. Whether that destruction would ultimately lead to their own commercial benefit or not, is not the question to discuss, because the chances are that they will never consent to it. They place their "language, their institutions and their laws" above all consideration of petty gain. As a portion of the Dominion the French Canadian element will always be a factor in the affairs of state, but as the Province of Quebec, it is an immense power. For good or evil the Province of Quebec is destined to remain as it is, and nothing but brute force will ever change it. In fact, the question is one that, while it may be instructive to discuss, yet it would be a delusion for the friends of centralization to entertain the shadow of a hope that the people of this Province will ever give their consent to their own political destruction.

## Mr. Johnston, of Ballykilbeg.

Wm. Johnston, of Ballykilbeg, is in Canada. He comes to "strengthen" Orangism, and to proclaim himself the bitter foe of everything which the majority of his countrymen believe in. The Irish people want Home Rule, and Mr. Johnston, of Ballykilbeg, says that Home Rule means "Home Rule," "Disintegration of the Empire," and all the other exploded arguments against the policy of just concession to Irishmen. "Home Rule would be Rome Rule" says Mr. Johnston, and "Home Rule" would be particularly obnoxious to the chieftain with the flowing beard. He does not know, it appears, that the Catholics of Ireland would object to a political rule from Rome, just as much as they now object to a political rule from London. The Catholics of Ireland want an Irish Parliament—the Lords and Commons of the land—of all creeds and of all beliefs, to make a public opinion race of Irish soil. The Catholics of Ireland do not desire to triumph over their Protestant friends, and the Constitution of the Home Rule Party proves it. In that Constitution it is expressly provided that there shall be a State Church in Ireland, a proof, if proof was needed, that the Catholics want all men to stand upon terms of political equality. "Rome Rule" is a meaningless echo, put into the mouths of men who do not even try to understand the men whose principles they so much abuse. Would the late Isaac Butt, the late John Martin, or the present Parnell, King Harman, Mitchell Henry, Shaw (an ex-Protestant minister), and the thousands of Protestant adherents who stand by the Home Rule cause, would they advocate a movement that would be likely to establish political Rome Rule in Ireland? Rome will rule the Catholic Church all over the world, but she neither desires, nor would it be possible to rule the political consciences of her spiritual children. Mr. Johnston does not understand his fellow-countrymen, nor does he understand the Home Rule movement. But Home Rule

surely means "Disintegration of the Empire." Big words, meaning a want of knowledge of the Home Rule movement. Home Rule means nothing of the kind. How can there be a "disintegration of the empire" when the army, the navy, and all matters relating to the stability of the Empire, are to be managed by an Imperial Parliament in London! The Imperial Parliament alone would have the sole control over all Imperial affairs, and the Province of Quebec, or any State in the American Union, would have more power to "disintegrate" than Ireland would have under Home Rule. These objections of Mr. Johnston have been for a long time exploded, and he will encounter opposition if he attempts to pawn them on the people of Canada.

## CORRESPONDENCE.

The Autonomy of the Province.  
To the Editor of the TRUE WITNESS and Post.

Sir,—Whether the Irish Catholics as an organized body, should or should not bind themselves fast and firm to one or other of the political parties of our local parliament is a question fairly open to debate. When, however, one or other of those parties advocates measures pregnant with danger to the independence and autonomy of this province, then indeed it would ill become the Irishman, above all others, to allow the hot appeals of party leaders to blind him to those principles of freedom to which the Irish people have been so nobly faithful. It was the overpowering and overweening influence of a more powerful legislature that first sapped and then overturned the Irish parliament. So patent, nay, so instinctive is this historical truth to the breast of the most unlettered, that in every land he is the uncompromising enemy of centralizing legislation, and the warm advocate of state rights and provincial independence.

We all know how in this province of Quebec, not many months past, a parliamentary majority rode roughshod over the masses of the people. We know only too well, that never did a cabinet rule the destinies of Quebec with more contempt for Irish demands than did that DeBoucherville government. Out of 219 government supporters, the Irish Catholics held but a while every placid for such positions was refused. Henry Gustave Joly was called to form a ministry. He is of French Huguenot descent, a gentleman and a man, every inch of him. Uncharitable zealots, narrow in mind, and miserable in spirit, may carp at Mr. Joly's religion, but God forbid such sentiments should find utterance from Irish lips, while descendants of French Huguenots like the Molynseux and Latouches illumine the pages of Ireland's history with the light of their talents and patriotic devotion.

When the liberal and conservative parties appealed to the country, the action of the lieutenant-governor was loyally sustained by the people. Not only was the powerful phalanx of the conservatives broken by the new election, but a liberal majority was the result, a majority which has been steadily increased by an unbroken series of liberal victories, until at the present moment, the success of Mr. Joly's government has proved in the most unmistakable manner, that in exercising his prerogative and dismissing Mr. DeBoucherville from office, the lieutenant-governor acted in accordance with the popular will.

But now the conservative majority at Ottawa degrades the Dominion and makes this free Canada of ours a beggarly supplicant to Downing street. And for what? To ask the imperial government to forge a manacle for Canadian liberty, by ordering the governor-general to dismiss from his high position the honorable man who saved the people. But you, conservative Irishmen of Quebec! will you permit the spirit of party to smother your inborn love of independence?

Shall the lieutenant-governor of this province be, with your consent, the puppet of the Ottawa government, to be made and unmade at the will of a federal majority? Shall your sanction be given to a policy that hands over Canadian legislative independence to a government devoted solely to what the British people call "British interests," that may, and do clash with matters vital to the Canadian people? I think not, nay, I am sure there is no Irishman in this province no matter how strong his conservative proclivities, who will submit to unwarranted imperial or federal interference in our provincial affairs.

Quebec, 10th July, 1879.

## New Books.

O'HART'S IRISH PEDIGREES.—This work is one of the most exhaustive, and in its way, one of the most authentic works on Irish pedigrees ever written. It traces the descent of every family in Ireland, and gives a great deal of interesting historical information as well.

The truthfulness of the pedigrees is guaranteed by Burke, and this fact gives the book all the more value, besides which it is warmly recommended by the *Freeman's Journal*, *The Nation* and other national journals of Ireland. Every one who takes an interest in "Irish Pedigrees" should not be without Mr. O'Hart's work, which is in 2 vols. 8vo and is published by Messrs. Duffy & Sons, of Dublin.—It is to be had at Sadler's, of this city.

## DISTRESS IN THE WEST OF IRELAND.

## An Appeal for Assistance.

The president of St. Patrick's society has received the following communication, which we commend to the attention of our readers:—

In the face of distress so universal, it would be unwarrantable to seek public sympathy in behalf of any particular place, were it not that daily increasing suffering, and exhaustion of local means, impel helpless residents to invoke external aid with an earnestness proportioned to the need.

From this remote spot—ever first to feel and last to recover from visitations so general—there has often arisen a cry, which, through the ubiquitous press, has met general response, not only near home, but in distant lands. Could a voice from the west now find but fitting speech, we might perhaps contemplate the crisis here with less consternation than fills every observer of a state of things unequalled, in extent or intensity, since the famine of '46-7. But it has occurred ere now that the feebleness of the advocate has strengthened the cause imperceptibly pleaded, and it may providentially be so in this present case.

Chronic as destitution is here, and almost ever must be, owing to climate and geographical causes, not to mention other reasons, it is at present most acute. Nearly everywhere, in districts the most rural, there are varied industrial callings—so that, in the worst of times, some few of these do more or less well, and thus the darkest cloud is not quite without silver lining, if only from hope of coming brightness. Not so with us. Over an area of many scores of square miles—one half lake and mountain, a moiety of the other half bog—there is but one industry, viz., that of growing a few rude crops, mainly oats and potatoes, by culture, necessarily primitive,

from a soil the reverse of fruitful, often rendered quite sterile through absence of ripening warmth and an atmosphere, ruinously unseasonably bleak seasons, there comes such a season as this of 1879, hardly a sign of summer up to the middle of June, ceaseless rains literally washing out of the earth almost every seed placed in it, rendering all labor useless, sheep and cattle, especially young stock of every kind, starving in bitter winds and herbless pastures, it is obvious what must be the condition of a community wholly dependent on this one means of maintaining an existence at best hardly endurable.

It would be useless to fortify this statement by ordinary poor law and like details. Poverty has long gone beyond measurement by statistics. Figures far other than those of arithmetic would be needed to picture the sights that meet us at every turn in the highways; still more poignantly in lonely hovels amongst rocky interstices of the shore; worst of all in the numerous islands scattered for leagues along the wild Atlantic; gaunt hunger in many an eye, a prayer for food on almost every lip.

Yet is there no wrath in those eyes; no malice on those lips; no wishes for evil to imaginary evil-doers. The calamity is accepted as beyond human avoidance. Not only is there no tendency to exaggerate, there is anxiety to underrate, individual suffering. Only in direct extremity and then chiefly on the part of parents for their famishing and nearly naked children, does anguish find its natural utterance. To what is thus mentioned the writer bears the personal testimony of varied experience. It is on occasions of this nature that the proverbial qualities of the Irish peasant—and here he is Irish of the Irish—manifest themselves strikingly. Untemptable honesty; patience, and even cheerfulness under privations that would be incredible unless witnessed; above all ever-ready sacrifice of self where domestic and neighborly affection is concerned—these characteristics were never more prominent than in this most sore trial. With emphatic truth may it be said of him that "The poor a morsel of their morsel give." His morsel has now, alas, reached vanishing point. It must abidingly disappear, and himself with it, in cases innumerable, for many a mile hereabouts, if relief be not forthcoming in the way sought. In none other can it be prompt, and therefore effectual.

Reluctantly it is asked for. Only the keenest exhortation extorts the appeal. Ours are not an alms-seeking people. Assistance in their extremity does not stimulate to fresh importunity in any but truly exceptional times. The ever-faithful heart and munificent hand of Lady Burdett-Coutts have frequently befriended our small regattas, bazaars, and other humble charitable enterprises; and, in particular, has she encouraged our most deserving but neglected fishermen, of whom no praise can be too high. Others, in England and abroad, have followed her noble example from time to time. But we are now driven to address those hitherto strangers to our position—the general public—whom, accordingly, we earnestly conjure to assist us in our pressing straits.

Contributions in money, post office orders, cheques (crossed National bank), stamps, clothes for children or adults of either sex, any kind of covering, or whatever items benevolence may suggest as likely to be serviceable, to however small a degree, will be thankfully received by

AGNES E. EYRE,  
Clifden Castle, Galway, Ireland,  
June 27th, 1879.

## THE LEONINE AGE.

## The Thirteenth Leo Presiding at a College Thesis.

We find in the Roman correspondence of the *London Times*, dated June 10, the following interesting account of an intellectual tournament, presided over in the Vatican by so accomplished a scholar as Pope Leo XIII, who forces even from the enemy testimonies of his transcendent abilities. We italicize the admission, in the midst of some silly sneers, to show on non-Catholic testimony what we have already had on that of Catholics—that there is no change in the illustrious successor of St. Peter, when Pius yields place to Leo:

"A noteworthy scene was enacted in the Vatican a few days ago, which still more fully reveals the means by which Leo XIII. would endeavor to restore not only the ecclesiastical, but, if he can, also the temporal glories of the Papacy. It is evident that from the very beginning of his reign he formed the determination of doing all in his power to elevate the Roman hierarchy and priesthood to the highest practicable standard of morality and learning, and

## TO SURROUND THE PONTIFICAL THRONE WITH EMINENT MEN.

In his first encyclical he told the episcopate how much it behoved the clergy to show themselves shining examples of piety and learning before all men, and he has repeated the same charge more than once. In creating his first batch of cardinals he has chosen from among the men most noted for the qualities and attainments he had commended, and a day or two ago he gathered about him in the Vatican a number of these most distinguished students in the various colleges, and, sitting in the library, presided at a disputation on philosophy, and rewarded the disputants with mere objects of gold and silver medals—not the of devotion generally bestowed by Popes, but medals having for their meaning the reward of merit only. No such scene has been witnessed in the Vatican for many long years, and, as described to me by one who was present, it somewhat recalls the days when a former Leo was

## THE CENTRE OF THE TALENT AND GENIUS OF HIS DAY.

The grand hall of the Vatican Library, where the greater treasures are kept, is, as most people know, divided along the length by massive pillars, which support the vaulted ceiling. Between these crimson silk curtains were drawn, and others hung across at about two-thirds the length, forming a room in size like the hall of the consistory. At one end the Pope, wearing his white dress, sat on the throne, which was raised on its dais; around him stood the personages and officials of the Pontifical court. At right angles from the throne, on the right and the left, two rows of arm chairs were occupied by the cardinals. Behind them sat the bishops and other dignitaries, the rectors, vice-rectors, and professors of the different colleges, and other learned men; while at the further end, facing the Pope, a series of benches had been arranged, on which sat a number of students. There were four from each college, and, of course, those four who had most distinguished themselves in their studies. In the space within, at each of the further corners from the throne, tables were diagonally placed for the upholder and impugner of the theses proposed. The students chosen for this honorable task and who have thus placed their feet on the first rung of the ladder to ecclesiastical distinction were Giuseppe Baroni and Giovanni Genocchi, of the Pontifical Piam seminary; Francesco Brambilla, of the

Cesarotti college; and Omero Montesperelli, of the Phamilly college in the Roman seminary. Leo was drawn up to which should develop the theses given and which should combat the arguments used, the subjects being two in metaphysics: "Idea innata non sunt admitenda" and "Dantur idae universales et habent fundamentum in re;" and two in ethics, "Philosophica ratione determinatur objectum humane felicitatis in Deo esse collocandum," and "Exstat lex eterna ordinem naturalem servari jubens, perturbari ventana, per lumen rationis hominibus participata."

## MUCH ABILITY.

was, I am told, displayed by the young disputants, and after each had silenced his antagonist, he had to combat further against such objections and subtleties as any of the prelates or professors present were inclined to raise; and among those who put the students to this further and more crucial test were Dom Ermete Binschero, professor of canon law; Don Francesco Segna, professor of dogmatic theology; Mgr. Fatacci, Bishop of Troade, in *paribus*; and Mgr. Gabriele Boccali, recently in Perugia, but now newly attached to the Pontifical household. When the Pope was cardinal archbishop of that see, Mgr. Boccali's abilities attracted his attention, and now he has called him permanently to Rome.

## THE POPE HIMSELF.

took no direct part in the discussion, but at its conclusion—it lasted three hours—he rose and made a short discourse. He expressed his satisfaction with what he had heard, and hoped that the theological disputation to be held in the same manner at the end of the month might be equally praiseworthy. It was his intention, he said, to hold these trials of ability each year, in order to encourage the students in their studies, and stimulate them to greater exertions for the glory of the church and the good of mankind, and he further proposed to have similar competitions in canon law and in Greek, Latin, and Italian literature; and with that he gave the medals I have mentioned and his benediction.

Leo XIII. is gradually surrounding himself with a new world. The customary names are falling into the background and others are taking their places. Of the new cardinals, Hergenrother leaves the university of Wurzburg, and Almonda his bishopric of Albona, to take up their residence in Rome and directly participate, together with Zigliara and Peri, in the Pope's councils. The celebrated Cardinal, who it will be remembered, was what may be called the nominee for the archbishopric of Naples, given instead to Mgr. San Felice, has been called to fill the office of under, or in other words, acting librarian of the Vatican library. Mgr. Boccali has been summoned from Perugia also to take part in the Pontifical doings of the present, while, with an onward view to the future, the Pope calls into his presence and applauds the most promising minds among the youth in the universities. Nevertheless, although Almonda, Capocceci, and others are men of enlarged, as contradistinguished from narrow, minds, it would be altogether a mistake to suppose that Leo XIII. has the slightest intention of abating one jot or little of what he considers to be the inalienable rights of the Pontificate. He is not calling the best talents of the church around him to help him to yield or find some means of conciliation, but to strengthen himself in maintaining what he holds to be his rights in such a way as may be best calculated to insure his regaining them.

## An Action Against a Priest Dismissed.

The action of Lafleur vs. Guillemette was dismissed on Saturday by his honor Judge Mackay. The action was against a cure for verbal slander, at a meeting of marguilliers and others, for the election of a marguillier. There were fourteen or fifteen persons present, including the plaintiff, a very worthy and respectable man, who had formerly been a marguillier. The cure made an explanation of the reasons why he had only called certain persons to the meeting. Thereupon the plaintiff, Lafleur, called his attention to the fact that the meeting was perhaps irregular, because the law ordered that notice should be given to a greater number than had been notified in this instance. Thereupon the cure became a little warm, and commenced to read from a book in defence of his course; and Lafleur said:—"What book are you reading from?" and intimated that the consolidated statutes was the authority that should prevail. The cure exclaimed: "Vous êtes un homme dangereux!" and several persons who were present heard him. For that, the plaintiff brought suit for thousands of dollars damages. According to the judgment a *quo* the plaintiff was over sensitive. He was perhaps right in his law, but his reputation was not damaged by what the cure said, and he had no right to recover pecuniary damages. The judgment dismissing the action would, therefore, be confirmed.

As pretty supplementaries to the toilet, says the *Domestic Monthly*, ladies are wearing sleeves jackets made of satin, embroidered in any one color and trimmed with veils.

Cream-white mullin scarfs are twisted around the crowns of some round hats, and allowing to hang at the back. When needed, the floating ends are drawn over the face as veils.

CURE FOR COUGH OR COLD.—As soon as there is the slightest uneasiness of the Chest, with difficulty of breathing, or indication of Cough, take during the day a few "Brown's Peppermint Troches."

MORE PEOPLE, ADULTS AND CHILDREN, are troubled with worms, than would be supposed by those who are not physicians. A poor appetite to-day, and a ravenous one to-morrow, often result from these pests, whose existence is never dreamed of. Eat BROWN'S VERMIFUGE COMBINATION or Worm Lozenges, and if the cause be worms, you will be cured.

AS A FAMILY LINIMENT, BROWN'S HOUSEHOLD PANACEA and Family Liniment is invaluable. Immediate relief will follow its use in all cases of pain in the stomach, bowels, or side; rheumatic, cold, colds, sprains, and bruises. For internal and external use.

THE POOR LITTLE SUFFERER WILL immediately be relieved by using MRS. WINSLOW'S SOOTHING SYRUP for children teething. It softens the gums, reduces inflammation, cures wind colic, allays all pain, and gives the child quiet, natural sleep, from which it awakes invigorated and refreshed.

A good family medicine chest with a prudent use has saved many a life; and yet, we think, the idea might be improved upon and reduced to a more simple form. Take some good compound such as Dr. HARRY'S ANTI-BILIOUS AND PURGATIVE PILLS, and we find that the desired end may be obtained without the use of scales and weights, or little mysterious compartments and enchanted bottles with crystal stoppers. Others might be used, but Dr. HARRY'S ANTI-BILIOUS AND PURGATIVE PILLS, as tested by many thousands of persons, and found to answer their purpose so well, may be set down as the best.