

tively and understandingly, that the information is false, maliciously and intentionally false, gotten up by enraged Republican politicians and liquor men, for the purpose of damaging the moral effects of the grand results of prohibition in Ohio and other States, where the prohibitionists are running their own candidates in the fall State elections. I have abundance of proof under my hand from the most reliable and trustworthy sources as to the grand results of prohibition in Kansas and Iowa, but space prevents their publication just now.

So effective are the laws that liquor men and politicians are moving "Heaven and earth" to have them repealed, but it is useless. These laws have come to stay, and no amount of lying or corruption can materially or permanently retard their progress. They bring too much happiness and prosperity to the people adopting them, and as in Maine they are proving to be the best possible moral educators.

I offered no dictation to "Franc-Tireur," and only have to say now, that if he finds his case so bad that he is obliged to abandon all the laws and rules of debate which have ever controlled the conduct of gentlemanly disputants, he had much better "step down and out," then to continue thus to outrage honorable discussion. He and I are only anonymous writers, and while my contradictions would be worth as much as his bald assertions, neither would be worth reading by intelligent people, and I have not asked them to be satisfied with any such flattery, but have given the very best authority known in proof, nor can a single name I have given be charged with "temperance fanaticism." For specimens of discreditable rant, see the following, and I challenge the equal of it from the utterances of French or any other leading advocate of the temperance cause.

"Bands of enthusiasts, whose methods they do not seem to see, are approaching the methods of Socialism;" "The social tyranny of the hour;" "The juggernaut car of faction;" "Abuse and rapidly growing insolence;" "A vulgar rut of coercion;" "An abominable tyranny;" "Insolence prematurely adopted by prohibitionists;" "Violent and unscrupulous;" "Flagrant and pervert use made of the Bible;" "Impose their own fanatic will on their fellows;" "The encroachments of pharisaic tyranny are audible;" "A shallow and blatant minority;" "Vials of a sham righteousness;" "A pretentious and impudent clap-net;" "Domination of a narrow clericalism;" "Special infamies of the prohibitionists;" "Pharisaic scourge;" "A more barefaced assumption," etc., etc.

This is the style of literature "Franc-Tireur" deals out to your readers, but not one tittle of proof from either his own or anybody else's pen to support or justify one single sentence of it. And this is called a defence of the license system as applied to the liquor traffic, "Factionous invective" indeed, here we have it with a vengeance.

SILEX.

DEAR SIR.—"Ruskin" might have included among "the linguistic prodigies of the century," the late Revd. Joseph Wolff, D. D., father of Sir Henry Drummond Wolff. I cannot remember the exact number of dialects, with which he was acquainted. I know it would be deemed almost fabulous, but he actually preached in Arabic, Persian, Syriac, Chaldean, Modern Greek, Latin, German, English, Italian and Hebrew.

J. M. D.

LOTTERIES.

To the Editor of the Critic:—

SIR,—A day or two ago I received a package (from a Catholic priest of Montreal, a Father Labelle) containing a lottery prize-list, which holds out to the unwary the inducement that they may, by investing twenty-five cents in a ticket, receive the sum of ten thousand dollars; or if they should be more ambitious by purchasing a ticket for one dollar, fifty thousand is guaranteed if they should draw the lucky number. The advertisement goes on, "a fine opportunity awarded to all to try their fortune." The risk is small, etc. Now there are lots of people always ready to be swindled out of their money by such nefarious and unlawful schemes as the above. Anything that offers money without working for it (let the chance be ever so small) is sure to take with a certain class of the people, and any conscientious scruples that might be entertained with regard to lotteries, etc., would here be set aside, as the principal worker in the scheme is a Catholic priest. I must say that I consider such men, as Father Labelle, who dabble in things of this kind, a disgrace to the priest-hood, and I think I express the sentiment of the majority of Catholics, when I say so. One of my reasons for writing this letter is that when men of this stamp get into the church, no matter how unwise their conduct may be with regard to money matters, it is supposed by those outside the church to be approved of by the whole Catholic community.

The consequences are, we have to bear an odium incurred by men who have mistaken their vocation, yet these men are not responsible to the people. Some perhaps will say they are responsible to their Bishop. This would not seem to mend matters much if it be true, as published in one of the evening papers of the week, in an account of a trial in the courts brought by a Father St. Aubin, parish priest of Bnt Claire, who sued a parishioner for four dollars for going to his house and administering extreme unction to a member of his family who was dying. And it would seem the action was brought by the consent and with the approval of Bishop Fabre of Montreal. That such conduct as the above is not only an insult to religion (as stated by the learned Judge) but is also a disgrace to the whole Catholic community few will be found to deny. I would say just here that such practices are contrary to the teachings of the church herself. In his commission to the Apostles Christ commands them not to take any money or scrip, but said to them, gratis you receive gratis give. When clergymen are found to disre-

gard this commandment and show an inordinate desire for money, it should be borne in mind that they are not the church, but are individuals who have got into the ministry and over whom the people have no control. By publishing the above in your valuable paper, you will oblige

A CATHOLIC.

[Our correspondent in his just condemnation of lotteries, is somewhat severe on Father Labelle who is reputed to be a man of broad benevolence. The means which Father Labelle has taken to colonize the district in which he has successfully laboured as a missionary are well known, and while we by no means approve of the lottery as a method of raising money, we do not believe that Father Labelle should be accused of an inordinate desire for the acquisition of wealth. As hundreds of persons in Nova Scotia have received these and other tempting lottery circulars, it may be well for the unwary if they heed our correspondent's timely warning.—EDITOR.]

THE FRENCH DRAMA.

(Continued.)

In Act II., Scene 7, of *Athalie*, the conversation between the queen and the child Joas is very touchingly rendered.

In Racine's *Iphigenia*, the great poet, as he so often does, challenges Euripides in one of his most celebrated tragedies. Imitating in many points the Greek tragedian, his character of Iphigenia is perhaps more pleasingly delineated than by Euripides, who, in depicting the extreme terror of Iphigenia at the first prospect of death, and afterwards her unusual display of courage, leaves in our minds the idea of a rather unnatural change. Racine's introduction of Eriphile, and the arrangement by which she becomes the propitiatory sacrifice to the Gods in the place of Iphigenia is a relief to the mind, to which the idea of the actual sacrifice of the noble daughter of Agamemnon is repugnant, the untrained and undisciplined character of Eriphile, and her unnatural and untrained passion for Achilles reconciling us to her final fate, — the substitution of the stag for the self-sacrificing Iphigenia, as Euripides concludes his play, shows his recognition of the same difficulty.

In a passage where Racine as Shakespeare has taken his idea from Plutarch it seems that the former poet has, at least in one instance, surpassed the latter. Shakespeare's passage is in his *Antony and Cleopatra*, Act II., Scene 3, and reads thus:

Thy demon that's the spirit that keeps thee, is
Noble, courageous, high, unmatchable,
Where Caesar's is not; but near him thy angel
Becomes a fear, as being overpowered.

In one line from Racine's *Britannicus* there is precisely the same idea, but more clearly and forcibly expressed:

"Mon genre étouffe tremble devant le sien."

The female characters of Racine are almost unsurpassably beautiful; Hallam in criticising them, says: "They have the ideal grace and harmony of ancient sculpture, and bear somewhat of the same analogy to those of Shakespeare, which that art does to painting. Audromache, Hermione, Iphigenia, Monime, Junia, — all are beautifully depicted in their several characters, heroism, refined and ennobled passion, ingenuous simplicity and maiden modesty, perhaps the character of Monime in the historical play of *Attila* carries off the palm for loveliness of mind and body."

Poor Racine, so alive to the dignity of royal favour, could not survive the displeasure of the king. Having written, at the instigation of Madame du Mainmon, a treatise on the vices and miseries of the people, which perhaps reflected somewhat on the differences and prodigality of the rulers, the king angrily inquired: "Because Racine is a great poet, does he wish to become the minister also?" This so affected Racine's health and spirits that he died of chagrin April 22nd, 1699.

As well as his name in drama Racine wrote several Cantiques Spirituels or Sacred Songs, drawn from different passages of Holy Scripture. One on the 7th chap. of St. Paul's Epistle to the Romans is beautifully expressed.

ESSENA.

(To be continued.)

BOSTON CRANKS.

A city moving under the intellectual pressure peculiar to New England's famous capital, naturally exhibits many cases where over-strained minds have given way and become practically useless. Probably, no town in America of equal population contains so many crazy folk of that special order, commonly called Cranks. These lunatics, with few exceptions, are of gentle deportment, and while affording unlimited amusement, never injure anybody, except when too much hectoring causes them to turn on their tormentors, and give some ruffianly student or presuming street urchin, a reminder that sufficient provocation will make even a person usually harmless, from bodily or mental weakness, both strong and dangerous. In the list of this company are found the names of broken-down or would-be preachers, statesmen, authors, musicians, inventors, merchants, etc., and while the number increases, representatives of new professions constantly join its mournful ranks.

A potent reason for this over-abundance of shattered intellects is found in the practice, all too common in New England and elsewhere, of trying to cram a liberal book education into the head of every boy or girl whose father happens to possess plenty of means. In this manner, thousands naturally qualified for first class service as farmers, mechanics, laborers, house-workers, etc., are made nearly useless by the frantic attempts of parents and tutors to give them the rudiments of some calling, for which they are without one natural qualification. Thus, the supply of low-rate lawyers, doctors,