

fancy and painted in the hues of the imagination; it is an absolute fact that we relate. Perchance the incredulous or the irreverent may ask us to prove that our story is true. We cannot do more than assert it to be so; but if you want the proof, all ye who are harassed with care, whose lives seem unaccountably miserable, whose hearts are ill at ease, whose steps are haunted by some such phantom of unrest as we have pictured, learn the source, the root of it all; go then and pluck that root from the soil of your existence, fling it far over the walls. In other words, just try the confessional, and if the result is not such as we have described, then we will be prepared to admit our story to be fiction; but go and try.

"THE HARPIES."

The recent articles of the *Observateur Municipale*, on the subject of the League and other organizations of a similar class, are unworthy any public organ. The attacks made upon the ladies, who form a considerable factor in many of the benevolent, missionary, or other societies, are beneath all consideration. It is true that we do not happen to be totally in accord with all the methods used by the members of certain temperance bodies, leagues for the suppression of vice, organizations for the rescue of the fallen, and kindred associations; we often find that their zeal runs away with their discretion, and that many fail to distinguish between a public and a private duty, thereby overstepping the mark, at times, by what might be considered an unnecessary and even unjustifiable intrusion upon other members of the community. But these cases are more the exceptions than the rule; while judged from the standpoint of the people who have a social or religious cause at heart, they may not be as enormous as some might suppose or feel them to be. But all these things have nothing to do with the question in hand. No matter how provoked the writers in the *Observateur Municipale* may feel, that provocation cannot justify ungentlemanly language—even in a public organ—especially when it is aimed at ladies.

One would imagine that the whole vocabulary of Billingsgate had been ransacked to find and combine the low, vile and mean terms used in the articles to which we refer. A sweeping attack upon a whole body of ladies is not and cannot be fair nor just. Judged by the standard of that publication each one of these female members of such organizations should be ranked, in the public mind, as an abandoned, miserable wretch, a being apparently created in a moment of anger, and sent forth to annoy humanity at large. The age, the dress, the walk, the external accidents that may mark the appearance of any lady should not be made a subject of ridicule; it is the mind, the heart, the aims and the sentiments of the person that should be considered when judging of the conduct in life. If those ladies feel that they have a mission to perform, and that in the exercise thereof they are doing good to humanity, we have no right to insult them nor to hold them up as a laughing-stock for the public. The language used by the *Observateur* does not reflect very strongly on those against whom it is aimed; but it does indicate the calibre of the persons who use it. Alone, it would suffice to brand any man—making use thereof—as devoid of every fine feeling, every delicacy of sentiment, every gentlemanly instinct. The vulgar is not excusable, no matter what the plea of provocation may be.

We regret exceedingly that any section of our race should have gone so far; the

action recoils upon the perpetrator and has the very opposite effect from that desired to produce. If the *Observateur* does not like the methods of the ladies referred to, if it is not in sympathy with their labors, and if it feels it advisable to oppose their work, let its expressions be sufficiently refined not to grate upon the feelings of its own readers, as well as upon those of all respectable citizens. Lord Chesterfield once wrote the following definition of a gentleman: "One who never hurts the most delicate feelings of any person." If the *Observateur* desires to come within the limits of that very just definition it will have to learn that abuse is not argument, insult is not proof, and disrespect for women is not a convincing system of reasoning. The language used is a disgrace to journalism and should be repudiated by every writer who respects womanhood and who has a care for his own reputation.

THE LIQUOR FIGHT.

Bishop Watterson, of Ohio, recently created consternation in certain circles by declaring that liquor dealers were not to be considered as admissible into Catholic Societies. From this decision of the Bishop appeal was made to Mgr. Satolli, the Apostolic Delegate, and to the surprise of thousands the direct representative of Rome confirmed Bishop Watterson's views. The *Wine and Spirit Gazette* then came out with a statement that the new principle laid down would never become a policy of the Church in America. It went a step further and openly defied Archbishop Corrigan, of New York, to enforce it. The *Gazette* closes its article with these words: "Let the Archbishop do it, and watch the consequences."

Here is Archbishop Corrigan's reply:—

Archbishop's House,
No. 452 Madison Avenue,
New York, July 28, 1891.

Editor *Wine and Spirit Gazette*:—

Sir,—Returning to town yesterday, I found on my table a copy of your journal of July 25. In reply to your expressed wish I have the honor to say that I loyally accept the principles laid down by His Excellency Mgr. Satolli, both in the spirit and the letter. More than this, no Roman Catholic can refuse to accept them.

As to the fear of consequences, I have yet, thank God, to learn what fear is in the discharge of duty.

Please remember, however, that acceptance of principles is not to be confounded with the blind application of the same on all occasions, and under all circumstances. Respectfully,

M. A. Corrigan, Archbishop.

This savors very much of a strong determination on the part of the hierarchy, and it indicates a coming conflict between two elements that must eventually bring to a solution the great liquor problem of the age. While this correspondence is going on we find, in St. Paul, Minnesota, over two thousand Catholic abstainers, representing different sections of the surrounding country, coming together as delegates to the annual convention of the Catholic Total Abstinence Union of America. Among the prominent ecclesiastics present were Bishop Watterson, of Columbus, Ohio; Bishop Tierney, of Hartford, Conn.; Bishop Messmer, of Green Bay, Wis.; Father Hadneme, of Chicago; Father Conorty, of Springfield; and a host of other guiding spirits. Archbishop Ireland, the leading churchman of the West, comes out in full vigor against the evils of intemperance and lends his powerful aid to the cause that has been so energetically taken up.

All these signs indicate that there is a solid determination, on the part of the Catholic Church in America, to carry to victory the standard of temperance. Within the past few years different bodies, organizations and churches have striven to make headway against the torrent that has been deluging the continent; but apparently their efforts have been of little avail. Prohibitionists have sought to legislate in such a manner that

the liquor traffic would be killed by the arm of the law; temperance advocates have called conventions and have had resolutions moved and adopted, in the hope of bringing a social power to bear upon the matter and crush out the hydra that has been destroying so many lives and homes; but, as in every other case that affects the spiritual and temporal well-being of humanity, it is only when the great voice of the Catholic Church is raised that men pause to listen and that the machinery of evil is checked in its death-dealing revolutions. Like the signal-lights at night on the railway, the different other bodies swing the red or blue lanterns that—in the darkness—tell the train-conductor whether to advance, to stand still or back up. But in the noon-day, when the sun is abroad in all his refulgence, these lights are of no use; then it is that the great arm of the Church's semaphore rises or falls, indicating the dangers ahead and pointing to the track that must be taken. There was a saying in the South of Ireland, "When Rome speaks Dungarvan shakes;" and so it is to-day; when Rome pronounces the smallest hamlet in the remotest part of the land must hearken and obey. The Liquor Fight is on; but if Rome has taken up the sword on one side, the end is easy to foretell and is not far off.

The Protestant Standard, one of those pious English publications that constantly harps upon the old chord of bearing false witness, contains the following queer statement. It is under the signature of "Verity," a peculiar *nom de plume* for an expounder of such fabrications. The author of the letter attributes the remarks to Cardinal Bellarmine:

"If the Pope should so far err as to command vices and prohibit virtues, the Church would be bound to believe that vices are good and virtues are evil unless she should sin against her conscience."

There is no evidence that Cardinal Bellarmine ever penned these words, nor does "Verity" quote the works of the eminent Churchman to show when, where, or under what circumstances he so wrote. But on page 29, of the second volume of his work on Roman Pontiffs, Cardinal Bellarmine says the very opposite of the above; he thus expresses himself:

"As it is lawful to resist the Pope if he assaulted a man's person, so it is lawful to resist him if he assaulted souls, or troubled the State (turbant rempublicam), and much more if he strove to destroy the Church. It is lawful, I say, to resist him, by not doing what he commands, and hindering the execution of his will."

THERE is a tax, in France, on bicycles; any person not using that vehicle "for administrative business emanating from a competent authority" is liable to a fine. A parish priest near Amiens has been using a bicycle on his sick calls. He was brought before the judges of the Conseil de Prefecture, for the Department of Somme, and fined. The judges decided that while the priest might be on administrative business, still his instructions did not come from a recognized competent authority—in other words that God is not a competent authority.

EVICTED TENANTS' BILL.

THE UNIONISTS WANT A COMPROMISE ON THE COMPULSORY CLAUSE.

LONDON, Aug. 6.—The political leaders of the Unionist party in Parliament have served notice upon the Government that if the Evicted Tenants' bill is transformed into a voluntary measure it will have some chance of receiving the gracious consideration of the House of Lords. The provision for the compulsory reinstatement of an evicted tenant with the assistance of public funds the Unionists denounce as a species of plundering. A provision for voluntary reinstatement, giving the landlords a great degree of

control over the arrangement for reinstatement, they think might avert the rejection of the bill by the House of Lords, but otherwise they contend that it has no chance of acceptance by the Peers. The Irish members, however, while anxious to obtain some form of a measure to relieve the present situation, feel that the abandonment of the compulsory provision is impossible. Redmond and Sexton concur in seeking some sort of a compromise that will enable the evicted tenants to obtain speedy relief, as the Paris relief fund cannot be reckoned upon for some time to come. It is certain that the fund cannot be released in time to alleviate the distress which the coming winter is sure to bring, but no form of compromise has yet been hit upon that is likely to be acceptable to the opponents of the bill in its present shape.

THE LIFE OF DE MAISONNEUVE.

(CONTINUED.)

De Maisonneuve was not only a knight without fear and without reproach, a wise and capable captain, who maintained for more than twenty years, with the help of his companions, a siege against the violence and perfidy of Iroquois hordes; he also possessed in an eminent degree the qualities of the diplomat, the judge, the administrator, and above all those of the Christian.

Dreaded by the barbarians on account of his bravery and prudence, he only made use of arms when necessity required it; if negotiations were possible he had recourse to them, at the same time taking precautions that showed his consummate tact; the goodness of which he gave them touching proofs contributed powerfully to soften the fury with which they were animated towards the colonists of New France, for they were heard to exclaim with admiration, in speaking of the inhabitants of Montreal:—"They are demons when attacked, but the gentlest, the most courteous, the most affable in the world, when treated as friends."

A vigilant protector of morality, of public honesty and public peace, he, by the wisdom of his laws, and the prudence and equity of his judgments, contributed greatly to keep the colony in the happy state described by a contemporary author: "All the colonists lived like saints, in a perfect union of wish and desire, in a spirit of piety, of devotion, and of sincere religion towards God."

An immoral word was never spoken. Even the men who were the least devout had a horror of vice. In short, our dear Montreal was in its beginning and in its progress an image of the primitive Church, and this state of things lasted about thirty two years."

Far from endeavoring to indefinitely prolong military rule, as had been done at Quebec, the governor of Ville Marie hastened to obtain from royal authority for the new city, two years after its foundation, a municipal corporation, of which the head, called the syndic, was to be elected by the inhabitants themselves and who was to have neither fee nor personal privilege. He favored as far as lay in his power Melle. Mance and the Nuns of the Hotel Dieu, who took care of the sick and wounded. The Venerable Marguerite Bourgeoys, drawn to Canada by her zeal for the education of children, before there was in the colony a single child capable of being taught, found in him a devoted protector when she could at length open schools for little girls, while M. Stouart, a Sulpician priest, first Rector of Ville Marie, gloried in being the first instructor of the boys.

Finally, that which gave to the great qualities of our hero an incomparable splendor was the practice of all the Christian virtues, which he carried to an eminent degree; chaste and pure as an angel, disinterested to such a point that he would leave to his companions in arms all the booty justly taken from the enemy; exempt from all ambition and refusing the title of Governor-General of New France, through devotion to Ville Marie; simple in all his habits, tenderly solicitous for the welfare of those who were subject to him, enduring the most cruel outrages with an unalterable patience and an amiable smile, intrepid and firm when justice required, pious without ostentation, filled with apostolic zeal for the conversion of the barbarians, keeping absolute silence about the good he had done, Maisonneuve was at the same time a great man and a good Christian.

(To be continued.)