

verally appreciated, and as we are told that where even two or three are gathered together in the name of Christ, He is Himself in their midst, we have every reason for confidence that the Rosary, recited with special fervor during the month of October, by hundreds of millions of Catholics, will be irresistible, ascending to the throne of grace and mercy.

A special mass has been composed by direction of Our Holy Father for the first Sunday of October, the Solemnity of the Rosary, which will be recited for the first time on the occasion which is now approaching. There can be no doubt that special fervor will characterize the celebration of the feast this year, and great graces may be looked for as the result.

EVICTON STATISTICS.

The official list gives the following as the number of evictions which took place during the quarter ending 10th June. It is a fearful commentary on the nature of the prosperity which Ireland enjoys under the benign influence of British rule, and it will be remarked that "happy and loyal Ulster" does not come at the tail end of the list—the Province in which as Mr. Russell takes pride that there "are no arrests in his constituency."

Ulster, 1,236; Connaught, 1,040; Munster, 634; Leinster, 450.

The very "loyal and prosperous" County of Monaghan had the highest total, 368. Donegal is second with 174, Cavan third with 160. Tyrone had 122. Yet Ulster, strange to say, is the one Province of Ireland which gives any countenance to the eviction supporting Government, the one Province whose sentiments are any way doubtful as to the maintenance of National rights; for though there is from Ulster a majority of one in Parliament for the National cause, such a majority is too precarious for us to regard it as a decisive expression of the sentiments of the Province. Ulster lets the South bear the hard blows which are dealt out to those who are directing the battle which is to win for her suffering people their rights as human beings.

Since the 30th of June the daily average of evictions has increased. The law gives every facility for making eviction an easy process. It is only the stubborn resistance of many tenants which prevents the average number from increasing still more rapidly.

THE LAST STATE PRIEST.

The last of the State priests in Germany is Ignaz Talaczynski, in the diocese of Breslau. The State priests were those of the clergy who, at the time when the State made war upon the Church, took pay from the Government, and renouncing their obedience to the Church, sided with the State. Ignaz Talaczynski has been a State priest for eleven years, but the people refused to have anything to do with him, built a small church of their own, and obtained a faithful priest to administer to their spiritual wants, while some walked six or seven miles to the neighboring parish, when they could not find room in their own temporary church. Now the Governor of Silesia has been directed to bring about the removal of the State priest, who wants £300 annually, and a bonus of £900 to withdraw. It is expected, however, that he will be obliged to withdraw, and this will end the evil of State priests in Germany, as Talaczynski is the last of the breed.

RACKRENTING IN IRELAND AND AMERICA.

The favorite contention of the Tory party in Great Britain is that Irish landlords have vested rights and proprietorship which should not be interfered with, because such interference would lay a foundation for anarchy and communism. Hence they maintained that there should be no legislation which would deprive the landlord of his absolute title to the land in Ireland. This has been constantly the theme of all opponents of Irish tenant right, and it is still regarded by some as a conclusive argument. Lord Palmerston gave utterance to the terse expression which contains this argument in a nutshell: "Tenant right is landlord wrong." In reply to this it may be properly answered: "In the first place, it is not proposed by the Nationalist party to deprive the Irish landlords of all rights in their lands." But it is right to maintain that the law of nature, which is above all human law, gives the first right, the right to live, and to derive sustenance from the soil, to the population of the country. The Government of every country not only has the power and the right to modify the land laws so as to secure to the people a means of living, but it is under the obligation of so doing. This is recognized in all countries of the world, and has been acted upon everywhere, except in Ireland. Landlord rights are everywhere subordinate to this first principle of natural law; and if a Government fails to recognize this principle, and to act upon it, it fails in its first duty to the public. Here, then, is a point in which every English Government hitherto, whether

Whig or Tory, Liberal or Conservative, has grossly neglected its duty to Ireland.

The case of Ireland, however, does not rest merely on this principle of natural law. The population of Ireland has a different relation to the land, and to the people of other countries. The land was taken from them originally by violence and spoliation, and handed over to alien proprietors, whose only object was to drain from the labor of the tillers of the soil the last 'arthring of their earnings. The evil of this state of affairs was increased by the abolition of an Irish Parliament, whereby the country was also depleted of resident proprietors, and the fruits of the people's hard labor was spent outside of the country. In justice and equity, the Irish people, as a whole, never lost the proprietorship of the land. But even the laws have recognized in the tenant a secondary proprietorship, founded upon the improvements made on the land by their toil. Hence it was still more the duty of the Government to protect the tenantry in their natural rights.

Illinois lately gave an example which might be followed with advantage by the British Government. Landlord Scully, who in Ireland was a merciless rackrenter, established in Illinois and Texas a system of getting his wild land cultivated, and by binding the tenants to half-yearly payments in advance, succeeded in multiplying evictions as soon as the lands were improved, and in leaving the tenants without recompense for their labor. The contracts were exactly similar to those which grind down the tenantry of Ireland, and which have many times driven them into rebellion. But the Illinois Government, unlike that of Westminster, would not permit this system to be carried on with impunity. Having at heart the welfare of the tenantry, measures were passed lately by the Legislature compelling extensive alien landowners to dispose of their estates within a given time, under penalty of forfeiture. Landlord Scully, or Lord Scully, as it became the fashion to call him, is now doing his best to sell his estates, and thus in a year or two the whole rackrenting system will be broken up. Scully has also estates in Kansas and Nebraska, but the evil had not reached the same magnitude to which it had risen in Illinois and Texas; however, Texas, Nebraska and Kansas are expected soon to follow the example of Illinois. If England had entertained a similar paternal regard for the nationality which she has ruled with an iron rod, millions of Irishmen would be now prosperous at home, contented with their rulers, instead of being cast adrift on foreign shores, inoculating into the countries which received them the same hatred to the British Government which they themselves naturally entertain.

EDITORIAL NOTES.

A GERMAN LUTHERAN Church has been purchased at New Haven, Conn., for Italian Catholics, at the price of \$11,000.

BY THE *Globe* of the 5th inst. we observe that Mr. Alderman McMillan has generously contributed \$50 towards the fund for Mr. McDonnell's relief.

THE *London Chronicle's* Rome correspondent says that King Leopold has offered the Pope a residence in Belgium, in the event of his leaving Rome.

THE Catholic Diet opened at Freiburg on the 3rd inst. Herr Windthorst announced that the principal subject for consideration will be the present intolerable position of the Pope.

THE Pope is said to be writing a history of the Church during the middle ages. He is assisted by Abbot Pesuto as editor, and he will pay particular attention to the period of Gregory the Great.

WE have the pleasure to acknowledge the receipt of one hundred dollars from J. C. Patterson, Esq. M. P., Windsor, for the Parnell Defence Fund. We say to all who love justice and hate oppression—"Go and do in like manner."

THE well known and universally respected Father Preston, V. G., Rector of St. Anne's Church of New York, has been raised to the dignity of Monsignor and domestic Prelate to the Holy Father, as a tribute to his piety and zeal in the Church.

MR. MERCIER, the Premier of Quebec, has at last secured a majority in the Legislative Council. It is expected that dual representation will now be abolished, and several changes in the personnel of the Ministry and the distribution of Cabinet offices are reported as likely to take place.

IT is stated that the Rev. Arnold Damen, S. J., has retired from active missionary work. Father Damen is well known through Canada as a zealous missionary, and for his ability as a convincing pulpit orator. He has been for over half a century laboring in mission work, and his retirement will be felt as a great loss.

WE were glad to hear our venerated Bishop preach with his usual power on Sunday last. It is needless to say that the Catholics of London were delighted not only with the beautiful sermon that appealed with such force and unctio to their minds and hearts, but still more at the gratifying fact that His Lordship is once more equal to his duties and responsibilities.

ONE of the handsomest schools in Philadelphia will be the New Catholic High School, on the corner of Broad and Vine streets. There will be sixty-one rooms in the first and second stories, and basement. The third story will have a commodious hall 112 by 54 feet, capable of seating 900 pupils. The late Thomas Cabill left a legacy of \$100,000 for the erection of the structure.

NOTWITHSTANDING the fire by which the Ladies of the Sacred Heart lost their beautiful convent and Academy at Manhattanville, N. Y., with their usual energy they are still at the front. They will rebuild the convent without delay, and in the meantime they will re-open their boarding school on September 17th, at the elegant residence of Mr. Oswald Ottendorfer, West Boulevard, between 134 and 136 streets. The day school will be opened at the cottages on the convent property.

KING MILAN of Serbia is reported as intending to withdraw his petition to the Ecclesiastical Synod for a divorce, as he intends to take the more high-handed course of proclaiming a divorce by Royal Edict, sanctioned by the Schupetchna. On the other hand, Queen Natalie, in reply to a communication from the Serbian Court, says that she regrets the conflict which has arisen between herself and her husband, owing to her regard for the dynasty and for the Crown Prince, her son. She requests the Consistory to endeavor to bring about a reconciliation through the religious advisers of the King.

IT is stated that the reason why Canon Liddon has never received the ecclesiastical promotion which his abilities merit for him, is that on one occasion, when the Queen was present during his sermon, he addressed her personally as "Madam." The fault certainly does not seem to have been a very serious one, as the Queen is thus addressed by her household, and as, in all probability, no disrespect was intended, it does appear that the fault ought to be expiable at least. The fact illustrates how completely the Church of England is the creature and servant of the State.

DIOCESE OF KINGSTON.

CONTINUED FROM FIRST PAGE.

equally inflexible in the nineteenth century as in the first. At the same time our religious feeling is quickened and invigorated by the voice of antiquity ringing out clear through the centuries in consonance with Catholic belief and practice. Thus we learn that the rule of anniversary masses for deceased relatives and friends, which is religiously observed by us, was obligatory in the age immediately following that of the Apostles, as Tertullian, the earliest Christian writer in the Western division of the Church, who was born about fifty years after the death of St. John the Evangelist, testifies:—"A widow should pray for the soul of her departed husband, entreating release for him, and making oblations (Mass offerings) for him on the anniversary day of his death; which, if he neglect, it may be truly said that she has divorced her husband (De monog. cap. 10). Half a century later, St. Cyprian, the learned Bishop of Carthage, and glorious martyr of the faith, writes that a certain law of discipline had been prudently enacted by previous Bishops, for violation of which the prescribed penalty was, "that no oblation should be made for him, nor sacrifice offered for the death of a certain person, named Victor, who had contumaciously infringed this law, he himself 'had ordered that the name of the said Victor should not be mentioned at the altar, that no oblation should be made for his repose, nor the customary prayers of the Church be offered in his behalf'" (Ep. li). St. Epiphanius, whose sanctity and erudition edited the Eastern world from the end of the third to the close of the fourth century, and who was the most illustrious of all the doctors that have adorned the Syrian Church, bears frequent witness to the same belief and practice, but most particularly in his last will thus: "My brethren come to me, and prepare me for my departure, for my strength is wholly gone. Go along with me in psalms and in your prayers; and please constantly to make oblations for me. When the thirtieth day shall be completed, then remember me; for the dead are helped by the offerings of the living."—"If they (the Macabees), who celebrated their feasts in figure only, could by their offerings cleanse those from guilt who fell in battle, how much more shall the priests of Christ aid the dead by their oblations and prayers!" (Catechism. c. 7). Eusebius, Archbishop of Caesarea, known to the world of letters as the father of Ecclesiastical History, prescribes the funeral oration of the Emperor Constantine the Great, in the year 337, and in it he relates with what ardor "the people, together with the priests of God, offered prayers for the Emperor's soul."

and how happily the deceased Emperor's most eager wish was satisfied by his being buried in the porch of the Church of the Twelve Apostles, which he had selected for his resting place, "that he might deserve to enjoy the benefit of the mystical sacrifice, and the communion of devout prayers." What more qualified than Ambrose, Bishop of Milan, Placophilus, Statemian, Doctor and Saint, to attest the traditional belief and usage of the fourth century? This he does most clearly in his funeral orations on the emperors Valentinian the second and Theodosius, and his brother Sapor. In that delivered at the funeral of the Emperor Theodosius he says: "Lately we deplored together his death; and now, while Prince Honorius is present before our altars, we celebrate the fortieth day. Some observe the third and thirtieth days, others the seventh and fortieth. Give, O Lord, rest to thy servant Theodosius. I loved him, the living; I will not leave him, till, by my prayers and lamentations, he shall be admitted to the holy mountain of the Lord." St. John Chrysostom, Patriarch of Constantinople, in the fourth century, explaining the Apostolic traditions writes—"It was not without good reason that the dead in the tomb should be made the subject of our altars, that these would receive great benefit from it." (In ep. i Phil.) One more testimony out of the countless number that might be adduced, shall be that of St. Augustine, whose name is the synonyme of orthodox learning and zeal in the cause of divine truth. In his Enchiridion, or Manual of Religion, he writes—"Through the prayers and sacrifices of the Church and alms deeds, God deals more mercifully with the departed than their sins deserve;" and again, "When we offer the sacrifice of the altar, or give alms for the faithful departed, they are acts of thanksgiving for those who are perfectly good; they are propiations for those who are not very bad; and, though they are no benefit to the living, they are a consolation to the living. A most touching passage in his Confessions is that which records his mother's dying request to him, "remember me at the altar of God;" and this duty he says he performed "to obtain the pardon of her sins."

Testimonies, such as these, abound more and more as the ages advance and nations are added to the domain of the Church in the West. Who that reads them in sincerity of spirit, and weighs the character of the witnesses—their learning, their holiness of life, their prominent position and responsibility as Christian Apologists, Historians, Bishops and Doctors of the Church, authorized expositors of the faith to the world of belief and unbelief—can seriously doubt that they truly represent the faith of Christian society, as it was publicly professed and practised in their times, and now come down to them with the unquestioned sanction of the one, two or three generations that connected them with the Apostolic age?

Our desire to treat the several cognate subjects of this Pastoral Instruction in a manner becoming their gravity and comprehensiveness, shall, we hope, excuse us for writing at such length. Before concluding, however, we must add this remark—that all the Liturgies, or Mass-books, without exception, have been in use from the beginning in the Eastern or Western Church, among which that of St. James the "brother of Our Lord," has been most common in the East, contains forms of prayer for the dead in the celebration of Mass, similar to those we recite every day from the Roman Missal, as handed down to us from St. Peter. Moreover all the sects of professing Christians of Asia and Eastern Africa, the Jews, Armenians, Syrians, Ethiopians, Jacobites, etc.—and the Nestorians dwelling on the Malabar coast of India, although separated from Catholicism since the earliest times, pray for the dead in their sacrifice of the Mass, and profess to have derived this ordinance from the Apostles of Christ.

Let us stir up our faith on this most solemn and exceptional occasion, presented to the Catholics of the whole world by Pope Leo XIII.; and let Bishop, priests and people unite, heart and soul, in preparation for the great act of charity prescribed for Sunday, 30th inst. Let each Pastor hold a Triduum of devotion in his church, and invite other priests to assist in hearing the confessions of the laity, that all may communicate worthily and devoutly in favor of the departed souls on that day, and thus make sure of the Plenary Indulgence decreed to each one by the Holy Father.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Given from St. Mary's Cathedral, Kingston, this fourth day of September, in the year of Our Lord, one thousand eight hundred and eighty eight.

JAMES VINCENT LEARY, S. T. D., Bishop of Kingston.

By order of His Lordship, THOMAS KELLY, Secretary.

P. S.—This Pastoral Instruction shall be read and explained to all the congregations in our Diocese, by their respective pastors, on the Sundays preceding the 30th inst.

A PARNELL DEFENCE FUND.

URGENT CALL FROM PRESIDENT FITZGERALD.

The following letter, which has drawn an unusual howl from the British Tories, has been addressed by President Fitzgerald, of the Irish National League of America, to the different State delegates, and explains itself:—

Luccombe, Neb., August 27.

DEAR SIR,—Owing to the refusal of the Salisbury Cabinet to grant the Irish members of Parliament an investigating committee to examine into the truth of the charges made against them by the London Times, and owing to the evident collusion between the members of the Cabinet and the proprietors of the Times in drafting the Royal Commission bill which a brutal machine majority carried through the British House of Commons, it would be absurd to expect an impartial verdict from the Commission so constituted. The Royal Commission can have but one object, and that is to evade investigation into the authenticity of the Times' letters and to screen its proprietors and their friends in

the Cabinet from the punishment that strict justice should accord to forgers and moral thugs.

Mr. Parnell seeks from a Scottish jury the justice that could not be obtained from the British Parliament nor from London law courts liable to the interference of corrupt Government officials. Armed with unanswerable evidence Mr. Parnell asks the proprietors of the Times of uttering forged letters and of attempting by such criminal means to destroy the reputations of honest men. Great issues hang upon this trial. A verdict against the Times will cover with deserved infamy the cowardly and murderous Cabinet of Lord Salisbury and disgust every man not altogether blind to decency with a Government capable of descending to measures so unutterably vile to defeat its political opponents.

To prevent that result and its attendant consequences the efforts of the London Times will be supplemented by the secret service money at the disposal of the Government, and no means that can safely help to defeat the ends of justice will be left untried by this Cabinet, so experienced in all the dastardly ways abhorrent to honest men. In such a critical position Mr. Parnell must not be left to fight unaided. The Irish race must not permit their leader to fall in his efforts to secure a fair hearing of his cause for mere want of funds to carry on what must be an expensive suit. It is our cause he is fighting. It is we who through him are assailed by this combination of perjurers and forgers, and it is incumbent upon us to stand loyally by him and give him that financial support which the circumstances may demand. A Parnell defence fund should be inaugurated in every State without delay.

The need is imperative, and the funds collected should be remitted promptly to Rev. Dr. O'Reilly, at Detroit, Mich. It is a cause that appeals not only to Irishmen but to every man who believes in the good American virtue of fair play. It is a case of honesty against corruption backed by England's treasury, and Mr. Parnell's triumph will be the avowed coronation of a still greater triumph when this Cabinet of murder, forgery and perjury will be driven from power to make way for honest men.

Yours very faithfully,
JOHN FITZGERALD,
President, I. N. L. A.

CATHOLIC PRESS.

Buffalo Union.

We do not believe there is one priest throughout the length and breadth of the United States, with the slightest missionary experience, who will not heartily endorse this pronouncement of Cardinal Manning: "For thirty-five years I have been priest and bishop in London; and now I approach my 80th year. I have learned some lessons, and the first thing is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know no antagonist to that Good Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child and home with such universality and steady power as intoxicating drink." These are not the words of a brainless crank or wild enthusiast. They are pregnant with warlike meaning. Alas! how many countless drunkards' graves would not give them mournful confirmation.

Catholic Columbian.

The New York Sun greatly admired the late sermon of Cardinal Gibbons at the funeral of General Sheridan. Mr. Dana pronounced it to be "one of the grandest tributes ever paid to an American soldier, and exhibited the liberal ideas of the Church of which his Eminence is so worthy a representative." The learning, patriotism and high character of the Cardinal are properly appreciated by the American people, generally.

The Boston Traveler takes it place in the ranks of those newspapers of the land that combine ability with complete liberality as to Catholic matters and questions. Speaking recently, of the health of Pope Leo, and of his possible successor, that paper concluded: "The entire Christian world will, however, join with the Catholic world in the expression of a hope that it may be a long time before the Sacred College will be called on to elect a Pope."

GOOD RESULTS.

TEMPORAL PUNISHMENT THE FOUNDATION OF INDULGENCE.

Catholic Review.

One good result of the recent discussion of the subject of indulgences is the bringing out of the real teaching of the Church on that subject, and thus enlightening the minds of our non-Catholic fellow citizens in regard to a point of Catholic doctrine upon which the vaguest and most erroneous notions are generally prevalent.

The great difficulty in the way of our Protestant friends comprehending the full force and significance of the Catholic doctrine lies in the fact that they have lost the idea of what in Catholic theology is called temporal punishment as a part of the penalty due to sin. This was one of the deplorable results of the Lutheran-Calvinistic view of justification which attributed an exaggerated importance to the mere act of faith, or trust in Christ, to the disparagement of works. St. James in his epistle teaches emphatically the necessity of works, and for that reason St. James an epistle of straw. The doctrine of temporal punishment is founded in common sense. It infests that the true penitent does not go scot free on the mere exercise of an act of faith, but that he owes reparation, not only to the violated law of God, but also for the scandal given to his neighbor; and hence, even after the eternal punishment has been forgiven him on account of his sincere sorrow for his sins, he owes a debt of temporal punishment which must be paid either in this world or in the middle state of souls hereafter before admittance can be gained to the beatific vision.

Perhaps, as striking an illustration of what the Church means by temporal pun-

ishment as can be found, is that of David in his sin in marrying the wife of Uriah. He had been guilty of a great scandal in the sight of God, and the Prophet Nathan had been sent to reprove him and to denounce against him the judgments of God. "Thou has killed Uriah the Hittite by thy wife, and has slain him with the sword of the children of Ammon," and he goes on to enumerate the terrible judgments which had been prepared for him. David saw his sin, and filled with genuine sorrow and compunction, he exclaimed to Nathan: "I have sinned against the Lord." Then Nathan said to David: "The Lord also has taken away thy sin, thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die." David mourned and wept, and fasted and prayed, that the child might be spared, but the justice of God must be satisfied, the scandal must be atoned for notwithstanding the true repentance of David, his prayers, his tears and his fasting. He had sent the prophet to say that in virtue of those signs of sincere repentance and extraordinary acts of mortification, he had remitted the remaining five years of the original penalty, that would have been an indulgence.

Our object now is not to go into a full explanation of the doctrine of indulgence, but it is simply to bring out the idea which has been lost and is entirely ignored in the Protestant system, that there is such a thing as temporal punishment upon which the doctrine of indulgence is founded. Of course we claim that the power of granting indulgence is included in the original power of binding and loosing which our Lord gave to the priests of His Church through the Apostles. The power of indulgence is a necessary corollary from the power of binding and loosing. That power of binding and loosing implies the necessity of confession, for now can the priest who sits as a judge determine what sins to remit and what to retain unless they are confessed to him? But if he has the power to pronounce absolution for the sins confessed to him on true repentance, he certainly has power to declare what reparation he shall make to the justice of God, and especially for the scandal given to his brethren and to the world. And as the merit of penance depends on its sincerity and its fervor, so the confessor has power to remit or to modify the penance enjoined on evidence of unusual fervor.

Thus it is seen that the principle is perfectly simple, logical and Scriptural; and it is essential to the integrity of the Catholic system. Of course it has no place in Protestantism, because Protestantism in this, as in other things, has lost the Scriptural idea, departed from Christian tradition and set up a new standard by which they teach, not the doctrine of Christ in its integrity, but the commandments of misguided fallible men.

Cardinal Gibbons and Sheridan.

From the Philadelphia Times.

The discourse of Cardinal Gibbons at the obsequies of General Sheridan was in every way a worthy tribute to the memory of the great soldier. It was pathetic without being ornate, as befitted the unpretentious character of the brave man whose bier it was spoken. It breathed a spirit of just appreciation of General Sheridan's high qualities as a soldier and a man. It was full of a sincere patriotism that was especially becoming in a Prince of the Church speaking over the body of the first soldier of the republic. It was singularly touching in its consolation for the bereaved widow. It is seldom that a discourse so simple, so direct, so full of earnest patriotism and deep feeling is uttered over the grave of one of the world's heroes, so that it may be said that the good fortune which attended General Sheridan in life followed him to the tomb. Cardinal Gibbons in his discourse touched upon the salient features of General Sheridan's life—his daunted heroism and his gentle disposition, his fertility in resources and promptness in execution, his daring as a soldier and his unassuming deportment as a citizen. These characteristics, it is true, were lightly sketched, but they gave a vivid portrait of the man. In the same way the Cardinal boldly outlined the results of the war in which Sheridan bore so conspicuous a part. One great effect as he pointed out, has been to weld the nation into one cohesive body. Only a brave, strong, good man, standing where Cardinal Gibbons stood yesterday, could have spoken as he spoke, not forgetting to be just to the dead and not falling by the tenderness of his eulogy to gather even those against whom Sheridan fought in sympathetic mourning around his open grave.

Mr. P. Hart, Inspector of Lighthouses and Supply Officer, arrived back from his annual tour, accompanied by Mrs. Hart, on Monday night. On reporting himself at the department yesterday his conference, with whom, as well as his hosts of friends generally, it goes without saying he is an immense favorite, received him with a hearty *cœli mille falces*—*Ottawa Citizen*.

The words of Cardinal Manning may be commended to the framers and supporters of the Republican free whisky platform. His Eminence says: "For thirty-five years I have been priest and bishop in London; and now as I approach my eightieth year I have learned some lessons, and the first thing is this. The chief bar to the working of the holy spirit of God in the souls of men and women is intoxicating drink. I know no antagonist to that good spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drinks. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child and home with such universality and steady power as intoxicating drink."