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the governing powers will pay so high a tribute to the intellect of every citizen as to consult... before they lay upon him the obligation of law (cheers). There have been governments where the law by which the people were governed was the more expression of a despot's or a tyrant's will. There have been governments where the law by which citizens were bound, under penalty, was not the reflex of high reason, animated and guided by benevolence, but was rather the expression of caprice, or the eccentricity of, perhaps, the vilest monster and worst man in the country.

dent for yourselves; elect mayors, elect congressmen, elect senators; make your own laws; it will be hog law, but it will be good enough for you (laughter). We leave you perfectly free. We have been in the habit of taking you to Cincinnati, and all these places; and killing you in the Fall season, or the Winter season; but there is an end to that. No man, for the future, must touch even a pig's tail. There is to be no longer ham nor bacon, nor any of these things,—for the hog is a most respectable animal; he must have his own liberty and his own empire" (laughter). You might just as well say that, and expect the hogs and cattle to obey you as to collect together a nation of drunkards, and say to them:—"We give you your liberty; make your own laws." They would be as incapable of it as the brute beast, that has neither intellect, nor will, nor freedom. And thus, out of its very nature, the sin of drunkenness is that by which hell and the powers of hell lay siege not only to the soul of man, enshrined within him for Heaven, but lay siege to the very human body, that God gives for the purposes of society, upon earth, as well as for the higher purposes of Heaven.

land in the day when America is Catholic,—as Catholics Ireland is to-day (cheers). But I do hold and believe,—I speak now from the experience which I had not before,—my experience of American people,—the highest and proudest and happiest experience of my life,—I speak from experience when I say that, if the shrewd intellect of America,—the keen, lofty, penetrative, intuitive intelligence of America,—be not spoiled and blunted and destroyed by drunkenness, I anticipate that that intelligence will soon learn to appreciate and to love and to embrace the glorious religion of the Holy Catholic Church (cheers). In the past there have been bright stars, my friends, in the firmament of America; bright, magnificent stars; men who, in the very infancy of these states, stood forth and wrote their names, in characters that shall never perish, upon the annals of the world's history, as statesmen, as soldiers, as sailors, as philosophers, and as poets. But, oh! it is not a sad truth that some of the brightest stars of intellect,—men of magnificent minds and heroic will,—that some of the very brightest of them were obscured, until their light became almost darkness. Why? By what sin? Was it by any meanness of spirit? Was it by any un-American fault or sin of lying, or of cowardice? No! But it was by the sin of drunkenness. Some of the brightest names, that surely were intended by Almighty God to be the lights of American history, were obscured by this, and lost to their country,—lost for the vast national purposes which they might have served.

and say of the old man that is in his grave.—"I never heard a bad word from him. I never saw him in a position unworthy of a man. I never heard from his lips, nor saw in his life, anything that could teach me sin or vice. His example, by which my character was formed, was that of a saint of God,—a perfect Christian." This is the highest blessing, perhaps, God can give to man; and this is the precious blessing that the drunkard denies to the children that God gave him in this world. How do they grow up? They see their mother pining away "in unwomanly rags;" they see her lack-luster eye; they see the evidence of gloomy despair upon her wan, emaciated face. They, perhaps, see,—with fear and terror in their young hearts,—the day when she, in her despair, also takes to drink, and becomes that most hideous thing on earth,—perhaps the most hideous thing in hell,—a drunken woman! Meantime the father,—losing his employment, losing the confidence of those who are around him,—becomes a besotted drunkard, and falls, step by step, from one abyss of poverty to another. The young children are soon taught to know this world, perhaps in crime and in sin; and the message on which they are perpetually running is to the gin shop or saloon, now for beer, now for ale, now for whiskey. Their only idea is to grow up to the enjoyment of that which they see their parents enjoying. I have known, myself, a little boy, before he was fourteen years of age, to become a confirmed, irreclaimable drunkard, because, every time that his father sent him to the public-house, for whiskey or gin, the little lad took his share of it before he brought it home! What remains of the joys that ought to surround that family at their domestic hearth? Not a vestige of tenderness remains; not a vestige even of comfort remains. Demoralization is there; poverty comes in at last in its most hideous form; and in its train it brings all the vices, all the crimes, and all the bestiality which are forced upon those who have the misfortune to be in that last and most degraded form of poverty.

faith, your religion, your God; as you love your country; as you love the glorious country that you are in; for all these and by reason of all these;—in the Name of the Father, and of the Son, and of the Holy Ghost, take the pledge and give up the drink. If you do not, the word is written against you in the Book of God, namely: "Whatever a man sows, the same shall he reap." Life is the time of sowing; life is the spring-time of that which will be harvested in eternity. What you are sowing to-day you will reap forever, either in Heaven or in hell. Oh! let it be in Heaven, my friends. It is a friend that speaks, with no interest save in your temporal welfare, and in the salvation of your souls,—your welfare and happiness, for time and eternity; and, as actions and your country's hopes are bound up in your actions and in your conduct in this land, I, therefore, ask you, in the name of God,—such of you as may feel that you ought to do it,—this very night, from this platform, to join your voices with mine whilst you take the pledge, as I will give it. I ask you before you do this to remember that this pledge you will not be able to keep, as a rule, unless you go to your duties as Catholics,—to Confession and Communion,—to get from God, who alone can give it the same grace that enables such as I am, priests to keep ourselves from sin, from scandal and the wicked vices of this world. It is all in vain to think, as many think, that when a man makes a resolution he will keep it. No! God must keep it for him. To keep a good resolution is a work of divine grace. God has provided the means for you,—the grace that will enable you to keep this resolution. Therefore, before I speak one word of this pledge to you I tell you it is a resolution, not a vow. But, the virtue of a firm resolution is based upon the hope that we have in God, that He will enable us to keep it,—it is based upon the use of the Sacraments and the practice of our religion in order that we may make sure of the grace that will enable us to keep that pledge. And if, after taking it, any man amongst you will keep it; if any man has hitherto been led astray by too much jollity, or good humor, or any one of the thousand causes that influence the soft and the simple heart of the Irishman,—for in that heart there isn't much that is bad, though there may be a great deal that is foolish;—I say now to you that if any man amongst you will take this pledge from me, three angels will descend into that man's house to-night;—the angel of the Church of God,—to thank him, to abide with him, that he may be an honor to his religion;—the angel of American liberty, to abide with him and make him to be ever worthy of that highest honor and highest character on earth, that of an American citizen (tremendous cheers);—and the angel of old, green Ireland, who will swoop with the rapidity of angelic motion, rapid as thought, over the Atlantic wave, even into that Irishman's humble house, and say to him: "I come with a message from the land of Saints and Martyrs; their blood has not been shed in vain; their prayers have not been cut off in vain; their sufferings have not been in vain. If you be a sober man, and keep this pledge, Ireland will revive in you and in your children, in renewed prosperity and hope; glorious, powerful, crowned with every crown of highest blessings, with the still higher crown of that faith, hope, and love, which have been the lustre on Ireland's brow in all the sorrows of the past." Now, if any man here to-night wishes to take the pledge from me, let him hold up his hand. In the name of the Father and of the Son and of the Holy Ghost, Amen. I ask you to repeat these words with me: "I promise, with the Divine assistance, to abstain, henceforth, from all intoxicating drinks. And may the Almighty God, through the intercession of the Blessed Virgin, and all the Angels and Saints, give me grace and strength to keep this pledge." A wise resolution. If you keep it, and if you take the proper means to insure your keeping it, I promise you, as far as I can promise, as a minister of God, that the blessing of the Father, Son and Holy Ghost will be upon you in your path in life; that the prayers of the Mother of God will be with you at the hour of your death; and that your souls will pass into a happy eternity, to enjoy the vision of Jesus Christ in His glory forever. Amen.

IRISH INTELLIGENCE.

DEBIL, Oct. 19.—The approaching Term is likely to be one of more than ordinary interest for the Bar and the public. In addition to the usual accumulation of business after the long vacation there will be some trials of special importance, involving legal and constitutional questions which will be keenly discussed. The Roman Catholic clergy are the chief contributors to the supply of judicial subjects. The Rev. Mr. O'Keefe, of Callan—if he survive his excommunication to-morrow—will earn the gratitude of professional gentlemen for his indefatigable efforts to keep them employed. With remarkable courage and perseverance, he will renew his attack upon what he regards as ecclesiastical despotism in two simultaneous actions for libel and slander, both arising out of the same facts, and directed substantially against the same parties. Cardinal Cullen is the defendant in one of the actions, in which the rev. gentleman disputes his right to supersede him in his office of parish priest, and appeals to British law for the redress of his alleged wrong. A great deal of popular sympathy is enlisted on his side, and as the issue virtually raised is between the authority of the Pope on the one hand and the Queen on the other, the struggle will be witnessed with close attention by the whole country. The principal legal question will be argued upon demurrer to the defendant's plea, justifying his suspension of the plaintiff for having brought an action against an ecclesiastic in a civil court, contrary to the law of his Church and his duty as a parish priest. A trial before a jury cannot be held for some time, as, irrespective of the demurrer, which may ultimately, if the Court should think it untenable, put the case out of Court, at least in its present form, there is an inquiry to be conducted at Rome as to the canonical law which must be finished before there can be a trial, and it is not expected that the proceedings will be gone through with exceptional

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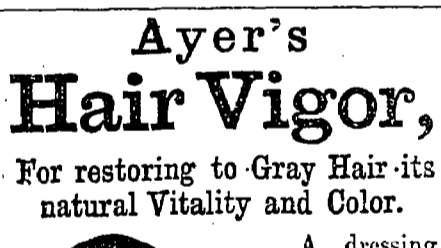
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