the Church demand?-What does the State demand of every man amongst us? My frientia I take it for granted that I am speak ing to Wathplies. And I also knew that I have the honor to address American citizens. On other would love to night, it I were within the range of the subject before me to address you, and to re-mind you of the dand of your fathers (cheers). I know by your response, that I would go neare to your hearts by speaking to you of the venerable, groen old island, from which the most of us like e sprang. But you must remember that, in this land, you have entered into the grand position of American citizens (applicuse); that this land is yours that America, in her generosity, and the grandenr of her heart, opens herself up to every exile and stricken man that lands upon her soil, and says, Whatever you were at home, whatever you were in the traditions of your people's history,—the moment you land upon Columbia's soil, you are a freeman, destined for freedom: and, if you have only intelligence and virtue, destined to possess wealth, influence, power, and glory in this magnificent land to which you have come" (applause). I ask you, therefore, to permit me to address you entirely as American citizens, promising, for your consolation, and certainly for mine, that it is as American citizens that the motherland of Ireland regards you. It is as American citizens that she looks to you, one day to lift her drooping head, and to place upon that

You have then, my friends, to remember that, as children of the Church, your relations have not changed from what they were in your fathers before you, in the ancient land of Ireland. The Catholic is the same, all the world over: no matter what sun skines on him, no matter what trees wave over his head, no matter what climate of snow or sunshine may be his portion, the Catholic man is the same, all the world over. And not only this, but the Catholic man is the same in all ages, and in all things. Every man amongst us who has the honor and privilege, and the grace of being a son of the Church, shares in the Catholicity, as to space, and as to time, and as to sanctity, of his great mother. And, therefore, our duties in America, as Catholics, and sons of the Church, are precisely the same as what they were in Ireland in the olden time ;-as what they shall be in a thousand years to come, if indeed this world of ours shall live so long. But, whilst your duties-the duties of American youth, as sons of the Church,-remain the same, your duties have changed somewhat as American citizens .-Therefore, I ask you, to consider first, what it is that the Church demands of her youth, and what it is that this mighty State demands of her citizens. The Church demands, of her youth, as of her manhood and aged, first of all the virtue of divine faith,-believing in Ged, not in a vain, doubting, erratic form of mind, but believing in Almighty God and in all that He has revealed through the mouth and in the authority of the holy Church which He has established, which He founded upon carth, and of which He declared that the world,-" the gates of hell,"shall never prevail against her; but which He has erected in majesty and in the beauty of holiness, as His own spouse and bride for ever (applause) ;-the faith, profound and solid as the rock on which Jesus Christ built His Church ;-the faith, enlightened, intellectual and powerful in the strength of its intelligence, as the mind with which God endowed His Church;—the faith, tender, sympathetic;—siding, through weal and through woe, with a strong yet tender sympathy, with every interest that touches the Church of God and making the interest of His holy religion the weightiest interest of his heart. This is the first duty that God demands of our youth (applause). The second duty that the Church demands of her

children .- or rather that God demands of His sons, -is the sacred privilege of purity of life,-the preservation of that integrity of manhood, which, untainted in its source, unpolluted in the fountain head, the spring of life,-flows strongly and steadily, in the full tide of a manhood that has never known the touch of that defiling evil which is the great curse of the world in this our day. Oh, my friends, if ever there was a time demanding purity of life, and, at the same time, cursed with the terrible curse of impurity, that time is the glorious, and yet, most unhappy Nineteenth Century, in men, for the Church, their mother, and for the Pope, which we live. It is all very well for us in this. our age, to speak of our material advancement and progress. We are proud of our railways, aunihilating space on land; of our telegraphic wires, bending the lightning of heaven, and making it subscree the purposes of man; of our ocean steamers, crossing the mighty ocean with perfect security. It is all very well for us to glance on this and say, never was there a time, since the world was created, when the energies and intellectuality of man so asserted itself over the material creation, as in this our day. I acknowledge it. I envy not the Nineteenth Century. I am a child of my age, and I glory in the triumphs of my age (applause). But, side by side with all that advancement of civilization, crime comes to light of which our fathers, in their simplicity, knew nothing,-a corrupting, devouring, devastating impurity has seized upon the manhood of this Nineteenth Century, and threatens the nations with destruction from themselves, even if destruction does not come from God, as it came upon the nations of the olden time. The "social evil," as it is called,-laxity of life, extravagance in all expenses,—the awful, hideous crimes that are revealed in our courts, of justice, from time to time; the decimation of the nations, and the decrease of population; the delicacy of constitution, the shortness of life, the disinvigorating of our manhood, all these things, oh! my friends, tell us that, if we live in an ratellectual age, if we live in a grand age, we have also the misfortune to live in an age when the very atmosphere is impregnated with the basest and most destructive of sins. Now, the Church of God demands of her children purity of life,-purity of youth and integrity of manhood. And, here, the world of to-day fails to meet the Church, to supply and comply with her demands (applause). In the olden time, we read that the aged man, with sixty or seventy years upon his head, was still able to grasp his spear, to go out and do battle for a noble cause, and to strike a buffet that bore with it all the manly power and strength of youth in his aged arm. To-day there is no such thing. In the olden time, men brought down with them unimpaired, even to the very verge of the grave, all their intelloctual faculties, ripened and matured into the wisdom of experience, yet retaining all the freshness and imaginativeness of youth. To-day, in this our day, the poet sings,-the poet, not yet forty years of ago when death removed him, quite a young man, one of the leading geniuses of our age, a man blessed by Almighty God, with every gift of fortune, and every endowment of highest intelligence;—he writes, before he dies, these terrible lines :-

"My life is in the yellow lenf; The fruit, the flower of love are gone : The worm, the banker, and the grief Are mine alone !"

Oh God! what language for a young man,—his manhood exhausted, his vital energies departed; premature old age coming upon him, not from the God of nature, but from hell; and he writes these linest

Another poet of our age,-our own poet,-looks back in the spirit of the age in which he lives,looks back upon the golden days of youth, when the ship of his life set fourth on the journey of years, not upon the sea of purity, or self-restraint, or manliness, which would have borne him along without ness, which would have borne him along without is no such thing as this in America (applause.) whose breath is sin, whose voice will taint the purity shiprock until he entered the golden gates of the de-

sired haven. No, but he looks back upon the ship of life stranded and wrecked :-

"I saw from the beach, when the morning was shining, A barque o'er the waters move gloriously on I came when the sun o'er that beach was declin-

The barque was still there, but the waters were gone. Oh! such,' I exclaimed, 'is our life's early pro-

Thus passes the Spring-time of joy we have known; Each wave that we danced on, at morning, ebbs from us:

And leaves us, at eve, on the bleak shore alone!" Why should those waves ebb from him? Why should the barque be there and the waters be gone? Why should every purpose of that glorious sailing forth from the portals of youth be destroyed and wrecked? Oh! why, but that he mistook the ocean upon which he set sail; and, instead of spreading his sails upon the waters of purity, of integrity and of manhood, and bending his prow heavesnward through every path of human honor, usefulness and glory, he preferred to move and sail upon the shifting waters of sin, and of pleasure and of pol-

lution, which receded from him and left him shipwrecked in the mid-day of his life. These are the two great demands of the Churchfaith and purity. Remember, my friends, I am not speaking to you of a faith that contents itself merely head its ancient crown of national glery (great apwith saying—"I am a Catholic; I go to Mass on Sunday, and I never deny the faith; and there is an end of it." This is not the faith the Church demands in this our own age, We live in an age of religious indifference. We live in age when any religious spirit that exists outside the Church manifests itself only in opposition to the Church. We live in an age that tries to prove that the Catholic Church means the poisoning of the moral and the intellectual man. Do you know what the description of the Catholic religion as is given by this Mr. Froude that was lecturing here the other night (laughter) :- "The Catholic Church and the Catholic religion." says this man, " is the destruction of all moral consciousness in man. It is a kind of compact that men make with the priest to enjoy their pleasures and commit sin, and go to him, from time to time, to make a private arrangement to settle the whole business" (laughter). It is, to use his own words, a kind of "hocus pocus" (laughter)-supposed to be invented by Almighty God in order to cheat the devil-to let men live for their pleasures, for their impurities, for thir abominations and for their sin, and yet to escape the claws of the devil in the end (laughter). Such is Mr. Froude's idea of the Catholic Church (renewed laughter). Remember, my friends, that if Mr. Froude stood alone and cried out this with stentorian voice, I would not mind him; but Mr. Froude represents in this respect the intelligence and the intellect of our day which is outside the Cathelic Church. Consequently if ever there was a time when the Church of God demands the earnest faith of her children it is in this our day, in order that every Catholic man in the world, may, by his life, by his earnestness, by his religiousness, and by his faith in all its strength and purity-that he may give the lie to Mr. Froude and to such as he (cheers). It is not the man, therefore, who contents himself in a mere profession of the Catholic religion, who allows his neighbours to say of him with truth—"That man says he is a Catholic, but look at him-he drinks-he is a drunken fellow-a bad father, a bad husband,-he is never seen going to the priest of his own religion that he seems so proud of ;-we never see him at Confession or Communion; if there is any question brought up in which the interests of the Catholic Church are concerned he is quite indifferent to either side. and just as ready to take the Protestant side as the Catholic. If the Pope or the Church is in trouble he does not concern himself. He cares more about a little, petty squable about the election of a beadle or an Alderman than the interests of the Church he calls his mother." Oh! it is not such Catholics we want to-day, my dear friends; it is Catholics that are carnest in their faith, carnest in their principles, carnest in their religion; and, I will add, it is Catholics that are ready, if ever God should please to call upon them, to go out and strike a blow, like

wery well for us, in this, who is the head of that Church (great cheering).

The Church of God demands men of earnest faith, men of pure and practical lives. Now, what does the State demand? Well, my friends, I confess to you that since I came to this land of America, the idea that has been most constantly before my mind, was the study of American society to-day, of the future that is before this mighty land, and of how we, Catholics-most of us of Irish blood and Irish descent-are to rise to the demands of the land that has fathered us, and to meet that glorious future that is before the citizens of America (applause). Here you have a country surpassing, not only any other Continent, but surpassing all the rest of the world in its material resources (applause). There is more gold and silver in America than there is in all the rest of the world that God made. There is more arable land in America, ready for the hand of the laborer, than there is in all Europe and Asia. There is more wealth in America—untold wealth that will yet be developed—than there is in all the rest of the world. There is more energy and determination in America that will work that wealth out and develope it, than there has been in all the rest of the world from the beginning of its history to the present time (great applause). But there is another thing in America, far more glorious than all these. There is, presiding over the councils of this mighty nation, governing its action in its public policy towards its own citizens and towards foreign States, that which has never been allowed to sit at the council board of the old countries, namely, the genius and the angel of civil and religious liberty (great cheering). In this land there is no class aristocracy. The accident of birth, in the ancient countries, determines a man's position in society. It may be that the Almighty God never intended him to have that position in society,—he has come into a position that God never intended him for. For instance, two children are born on the same day, of two mothers. One is born in a cabin in Ireland-the child of a holy and a virtuous motherand God has given to that child all the clements of greatness for this world and for the next. He has given to that infant a gift of genius reserved for him amongst all the children of men. Such a child was John Philpot Curran (applause). That child grows he receives education; his intellects develops; the nations are astonished; the world is electrified by the powers and gifts that God gave to that humble child. The child climbs the social ladder, to a certain point, and at that certain point an angel, certainly not of Heaven, meets him and says. "Stop! Another step would bring you into a privileged class, which, with all your genius and all your power, you must never attempt to enter." On the same day another child is born, with a narrow head, a low, retreating forehead, the child, perhaps of vicious parents,-he comes into this world a born booby; but his father happens to be a lord and his mother a lady (laughter). All the honors, all the influence, all the government and the power of the State, are the inheritance of that booby child, because he happened to be born in a certain circle; and though he brings neither virtue, intelligence, nor any gift of God or man, he is still, by the adventitious circumstance of his birth, placed so high, that his very foot is higher than the head of the child of grace, of gonius, and of promise. Now there

not speaking from the pulpit to-night. am speaking from the platform, and not much as a priest as a man addressing the intellects of his fellow-men. I proclaim here, as far as I am of the humblest of her citizens to be hampered or fettered or repressed by any of these class distinctions,-every man in the land being born equal,the great question row comes, what is the first thing America demands of her sons? I answer the very first thing America demands of her citizens is genius, intelligence and intellect. Whatever chance the booby has in any other land, he has not a chance in America (applause and laughter). Did any of you hear of "Lord Dundreary?"—a born booby, a born fool. All in the world he knows how to do is to curl his hair, and to pull out his whiskers. And yet, my friends, he gets on remarkably well for a fool, because he happens to be a lord Now, in America, Lord Dundreary would go to the wall and starve, and some hard-headed, keen, intelligent Irish boy would come to the front, and Lord-Dundreary would be no where in the world (applause). The first demand therefore America makes on her citizens is intellect. Bring to whatever state of life-whatever occupation you have chosen for yourselves, ripeness of intellect, keenness of apprehension, sharpness, combined with the strictest honesty, and you have the main elements of success in this mighty nation that recognizes only the aristocracy of genius and of virtue (applause). The next thing that America demands of her citizens is energy-strength of manhood. She imposes, more than any other country in the world, heavy duties upon her citizens. I have been in many lands, my dear friends, and I speak from experience. I have seen men in Italy, in the South of France, and elsewhere, work for an hour or so in the day, and then go to the coffee-rooms and spend the rest of the day with cigars and coffee and playing billiards. Now, tell me, if a man in New York should attend to business in this way-I should like to know where he would be at the end of the year (laughter). America says: "If you want a reward from mc and a place of prominence in my citizenship, you must be a worthy man (applause), and, consequently, you must bring to whatever state of life you are called to, or whatever profession you are engaged in, not only a bright, well-informed intelligence, but must also bring a keen, energetic, determined will and a strong arm to your work (applause)." And it is a comfort, my friends, to work in such a land as this, for it is not like the old countries. I remember once, at a review of the French troops, seeing a poor little drummer boy running up and down all day beating his drum wherever he was sent to, in order to call the troops together; and when he came in exhausted in the evening, I said to him, "Well, have you enjoyed yourself to-day?" "Eh! ma foi." answered he, "It was a hard day for two sous"—two cents! After he had paid for his clothing and victuals, he had just two cents coming to him. In the olden time in Ireland ;-times that I remember-a strong man worked all day-say cutting turf-up to his knees in water, working hard-bent down-or, if you will, reaping corn and bent to the sickle all day; and, in the evening he got the magnificent remuneration of from sixpence to eightpence. There was nothing to work for-there was nothing worth a man's head or hand or heart in such a miserable pittance as this. Not so America. She says to her citizens, "I pay generously, I remunerate copiously and in proportion to the amount of intellect, strength, knowledge and manhood you bring to me' (applause).

Now, dear friends, we come to the question on which I have come here to address you this evening. If the youth of a man be the Spring-time of his life: if in youth the question must be determined and the problem solved whether that man is to be what the Church of God demands of a son, and what America demands of a citizen; the very first thing that is necessary is to take thought, and careful thought, to provide for that man's youth, that he may be enabled to comply with every demand of the Church of God, on the one hand, and of the glorious country to which he belongs on the other. It is necessary, therefore, to bring him under the influence of the Church and under the influence of the requirements of the State. Neglect that youth, send him out inhis twelfth or fourteenth year to some business, imknowledge, and having only the knowledge of his Catechism, or the elements of Christian duties. The business hours are over at four, five, six, or seven o'clock in the evening. A young man cannot live without recreation. God has so formed him that he cannot live without recreation; it is as necessary for the young man to seek and to find relaxation as it is for the thirsty or the hungry man to look for food or for drink, wherewith to refresh himself. That relaxation or amusement is provided by the devil, and it is provided by Almighty God, by His Church; the devil provides for the young man a relaxation of pleasures and associations, and if he only turns to them, the springs of his life are poisoned; the Spring-time of his life is destroyed; no bloom of Summer shall ever come upon the purity and strength of his manhood; no blessing shall ever hallow his aged head as he bends towards the grave. How is this that the devil has such power? He has this power first of all through evil associations; secondly, he has the power through the unruly passions in the bosom and the blood of every man. Through association of evil minds he has the power. Thus they may fall into bad company, my friends, who may associate with a young man, who speak to him words he hears for the first time with astonishment, who may seek to teach him actions that, at first, he recoils from with the instinctive purity, and strength of a spirit yet unstained and untainted by sin. If he has nowhere to fly from these evil assoriations, the very necessity will oblige him to plunge into them and lose his soul, and the hope and promise of his life; the passions of his youth, developing before his reason had obtained the mastery; while as yet, he knows not the nature, and certainly not the consequences, of crime, but its taste is sweet to his young lips, and he turns, ravening, thirsting, to drink of the pelluted stream that flows before him, and in the drinking, to poison his soul and destroy himself. Oh! how many there are who have already been ruined because they have not been let alone: because evil associations have surrounded them. It is a bad thing for man to be alone, for if he falls he finds no one to raise him up; but if a man is not let alone, and those who approach him are evil, they thint and corrupt him by evil company, evil association, with a tradition of sin that is handed down from generation to generation in this world of ours. As your own experience, my dear friends.—I speak fearlessly to you as a man, knowing how to speak to his fellow-man,-I ask you, when you go back and travel back through the halls of your memory, and contemplate the first grievous sin of your lives, the first thing that makes you ashamed and sorrowful that you have done it. Was it not at the dictation,
—was it not introduced to you by evil associations? Was it not the association of young men, of wicked men, that first fanned the fire that, slumbering in your breast, had never yet broken out in the devouring element of sin in your soul; that sin which makes us turn back, and lay maledictions on the follies of our past lives. Save the youth it you can, my dear friends; stand like an angel between him upon whose soul the beauty of purity is yet shining. This young man, yet limpid and pure in heart, who still bears the impression of the Divine Image of

the Son of God; -stand between him and his friend

who approaches him in the guise of friendship,

bauch that man for ever, and sew the seedling of IRISH INTELLIGENCE On the other hand, if you leave this youth alone

he has within him the elements of corruption. Even concerned individually, I admire that equality; and though nothing evil approaches him; the whispers I am a republican in every drop of blood that is in of hell will resound in his passionate young heart, my veins (great cheering). America, therefore, not and bring with them the suggestions of evil. The permitting the genius and the power and the virtue first thing that is necessary for that voing men in first thing that is necessary for that young man, in order to make him a son of the Church, and to meet her requirements is to surround him with good associations, with good companions, and to feed his young mind with the proper food of high, intellectual, yet holy and Catholic instruction. The next thing that is necessary is to surround him with compath; whose words may be an encouragement to him in virtue; whose very association may be an influsuch an organization as fhis that I am come here this evening to speak. I think I have suggested to you enough as to its importance and necessity. A few years ago, here in Brooklyn, if a Catholic young office was closed where was he to turn-after his day's work, where was he to turn for amusement? Where was he to turn for relaxation for his mind, if he had no Catholic friends? True, he had the theatre open to him, displaying, under the most insidious and fascinating forms, the lurking demons of vice and impurity. He had Protestant associations around; but if he joined one of these, the moment he entered the club-room, or other place: the first thing he heard was a word of insult against his religion, and in the weakness of his young nature perhaps, he is tempted to blush for bearing the name of Catholic, and, in a moment of deplorable weakness, passes himself off as one of themselves. The books that are put into his hands are all philosophical assaults upon his religion,—books written by genilemen like Mr. Froude (laughter); books that make him, uncducated and unrestrained as he was,-books that actually made the young man's intellect ashamed of professing such a tissue of absurdities as these books represent the high religion of the Catholic Church to be. I confess that, if I had not knowledge enough to know that they are not lying,-if I could let into my mind that the Catholic Church is what these men describe it to be, I would renounce the Catholic religion to-night before to-merrow. But it is, precisely, because I know they are lying,—it is precisely because I can lay my hands upon the lie, and the source of the lie, that I am strengthened in reading these books (applause). But put before you the case of a young man, a partly uneducated man, merely receiving the elements of education and training, and then sent out to the business of life, and flung upon the mercy of those intellectual tyrants, who would force the lie into his mind and into his intelligence, by putting before him the vilest carricatures of the religion of his fathers; -what follows? He gets ashamed of that religion which he is not learned enough to defend; he becomes ashamed of the name of Catholic; and Ged only knows how many of our youth in America have fallen away from their faith because of the intellectual trials which Protestant association has brought with it.

On the other hand, are his morals secure? He has no place to go to except some place of Protestant association. Well, my friends, I do not want to say a word against the morality of our Protestant fellow-citizens; but this I do say, that if I had a brother, a nephew or friend, I would much rather see him associate with a lot of Catholic young men, who were obliged by their rules to go to Confession and Communion twice a year, than to see him associate with a lot of Protestant youths, who had no restraint whatever upon their consciences, no restraint of confession, no obligation to look into themselves, no philosophical teaching as to the rules of Christian merality, but are simply told, in a general way, " to be good and lean upon the Lord."

In this our age everything goes by association and organization. Every trade has its associations. Every commercial circle resolves itself into a "ring." If you wish to build a milroad, you must first make up a "ring" to control it. If you wish to forward an election, you must do it through a "ring," or an association. If you wish to preserve your interests, in entering upon any trade, you must, in the saying of the hoor, " form a connection," which means you must "get into the ring." If they vote you out, perfect, uninstructed, having only the rudiments of your trade is gone; all prospect of prosperity is taken from you. This is the spirit of our age and century; it is essentially the spirit of association. The devil understands every age better than any body else, after the Almighty God; and the moment he sees what the spirit of any age is he enters in at once and tries to make the most of it for his own infernal purposes. The consequence is, the devil works to-day by association. He tries to entrap the young into secret societies, to make them swear away their manhood and liberty by secret oaths and makes them pledge themselves,—puts an obli-gation on them,—the fulfillment of which would involve crime or immorality, perhaps even bloodshed and murder. Thus it is that, in the European nations, the associations of to-day,-the secret societies of to-day, have completely honey-combed the whole face of society. They have undermined almost the foundations of the world; and men scarcely know the moment when some violent disruption may destroy everything, and reduce society to its primary elements. The devil must be met upon his own ground; and, as he works by associations, so the Church must work by associations. Hence, it is to-day that we have Temperance Societies, St Vincent de Paul Societies, the Confraternities of the Scapular, of the Rosary, and of the Sacred Heart, Young Men's Societies,-Young Men's Associations, -the Church trying to bring her children together to save their raith, to save their manhood and their purity by keeping them out of the infernal associations and dangers that surround them. This is the purpose of the Association for which I speak. And my friends, in thus forwarding the ends and purposes of God, the Catholic Church prometes the highest interests of the State. Remember, it is the custom now-a-days, to look upon the Catholic Church as the enemy of the State, Victor Emmanuel, in Italy says:—"Oh, the Church is the enemy of the State and, therefore, we must take all her means away,--her churches, convents, melt down the chalices and all the sacred vessels, and turn them into money; and then we will keep the money, and the priests may go and starve." In France, they say: Church is the enemy of the State; and, therefore, we must take away from her all power over the schools and education and leave the priests nothing." In Germany, Bismarck says: "Oh, the Church is the enemy of the State; consequently we must turn the Jesuits out, rob them of their property, take even their books and let them go be hanged." The other day in the Prussian Province of Posen, the pious Catholics of the place came together with their priests and bishops, and made up their minds to put themselves under the protection of the Sacred Heart of Jesus Christ. Now, would you believe it: Bismerck, as soon as he heard of this, sent his soldiers to close all the churches; so that not one Catholic of that Prussian province could as much as hear Mass on Sunday. Here, in America, also the Protestant papers,—the Methodist papers and others,-are constantly coming out saying :- "Beware of the Roman Catholics; they are growing in the country. These Irish are an aggressive, noisy lot; and won't be contented until they get the upper hand; and when they get the upper hand, God help us! We must keep the Catholic Church out of the schools; we must keep the Catholic Church

EDUCATION IN IRELAND .- The taunt that the Irish

people are ignorant, has long and often been thrown in our faces by American speakers and writers, who were quiet willing to take the assertion, on English authority, without waiting to question its correct.
ness or inquire into its cause. The taunt is provoness, or inquire into its cause. The taunt is provo-cative of the reverse of good feeling, when made by an American, but coming from the mouth of an Englishman, whence it first originated, it blings to the Irish mind bitter memories of by gone days, and a just indignation against the nation that did all panions whose example may be as a light to his in its power to that from our clasp the jowel of education, and then upbraids us for our poverty in that of which she basely sought to deprive us. Well may in virtue; whose very association may be an innu-ence preserving the purity that is there, and fortifying England scoff at the ignorance which she has vainly ence preserving the purity that is there, and forthlying it, by inspiring, by their words and their bright lives tried to force upon us, but which, with all her power a horror, loathing and detestation of sin. It is for and wonderful mechanism of cruelty, she has never been able to attach to our nation; well may she seek to cast the infamy upon the head of her victims and declare that the "Hirish are naturally a highorant lot." If the Irish were so naturally inman was in any business, as soon as the store or the clined to reject education, why was it that England had to attach such heavy penalties to the crime of instructing the children of Irish Catholics? Why did she make of the school-master a felon, and visit upen his head the severest rigors of her satanic vengeance for the sole offence of instructing Irish Catholic children? Why did she forbid education at home and attempt to enforce the law by the most cruel penalties? Why did she commandall parents having children at school in distant countries to cause them to return, and inflict a heavy fine upon parents refusing to comply, and in the case of the person refusing to return subjects him to capital punishment, should he ever be found within the realm, if the Irish loved ignorance so well?— Why did the hedge school-master become a poculiarly Irish character, and why, in defiance of law, of imprisonment and confiscation, did Irish parents cause their little ones to gather like sheep on the shady their little ones to gather like sheep on the shady side of hedges, and in secluded places, to learn to read and spell, if they were opposed to education? As well might the highwayman call his victim a beggar, as an Englishman apply the term "ignorant" to the Irish people, although if we are not ignorant, it is not due to want of exertion or to squeamishness in the practice of cruelty on the part of England. It is true that the masses in Ireland are not as well educated as are the masses of some other countries which enjoy the blessing of home government. The landlord takes all his poor tenant can spare, and the Government agents take all the rest that they can lay their hands on. One-third of the product of his labor goes to the landlord for the privilege of living in the miserable cabin that is scarcely sufficient to protect him from sun and rain, another third is demanded by the government for its great magnamity in permitting him to exist beneath its heel, leaving about one-third of his scanty earnings to support himself and the little ones, which, in his direst poverty and distress, he ever hailed as precious gifts from the Dispenser of all good. How shall be educate them? The Government says :-"Here are my national schools, send them there, expose them to the proselytizing influence of my evangelical carpet-baggers and I will educate them." But the Irishman says: "No. Ignorance is better than the knowledge of evil." He has not the means to pay for their education, and even if he had, he cannot support them whilst they are acquiring an education. Gaunt Poverty stands waiting at the door and it requires the exertion of every arm, great and small, to drive him away. Our remarks are applicable only to the poorer classes. No one will deny that the wealthier class in Ireland, are the equals in intelligence and education, of any people living. It is also an undeniable fact, that Ireland, with all the disadvantages, her poverty and misrule, and with the poor excluded from the recruiting ground, has furnished more than her quota of the scholars and statesmen of the age. Nor have her brightest ornaments been furnished by the imported aristocracy sent to govern her, but by the hardy peasantry who had been raised sufficiently above want , to be able to give some attention to the intellectual culture of their children. Witness the names that stand brightest on the dark pages of Ireland's long era of woc-witness a name just added, one which shines with a lustre inferior to none other-Father Tom Burke, the son of poor Galway peasants. Who says the Irish are an ignorant race? The English, whose been to belie us, and who have spared no pains to make us as they represent us. It is like a "thumping English lie" to the audacity of which the long struggle and dawning triumph of Christian educa-tion bear witness. No other nation has fought and suffered and bled in the cause of education, as the Irish; none prize it more highly, none purchased it at such an immense cost. What has Ireland done for education during the last year? Besides paying for the support of the national schools, from which not one in five of them derive any benefit, she has contributed \$800,000 for the foundation and maintainence of an Irish Catholic University; she has expended \$1,813,759, in the purchase of sites, and the erection of schools thereon; she has spent over \$692,000 in educating the 5,500 pupils contained in these institutions, besides the amount necessary for the support and tuition of about 300 boys at school in England and on the Continent. These are a few hard facts, which should curb the smile of John Bull, when he wrinkles his cheeks, made plump by Irish beef steak, legally stolen, to laugh at the "Hignorant Hirish."—Catholic Vindicator.

Here are the latest Irish agricultural statistics Three thousand eight hundred enumerators, selected from the Royal Irish Constabulary and the Dublin Metropolitan Police, have visited 600,000 holdings, declare a decrease of 13,915 acres in the extent of land under crops in the present year. The decrease in the cereal crop is 33,361 acres. The returns of emigrants from the several ports of Ireland for the first seven months of 1872 record an increase of 5,840 persons over the same number of months in 1871. In 1861 the number of fourth-class houses in Ireland, each of which had but one room for the entire family of every age and sex, was 89,374. These were occupied by half a million of human beings.

THE LORD LIEUTENANCY OF IRELAND .- Both at the West end Clubs, and in the city the rumour is revived that Earl Spencer has again requested to be released from the Governor-Generalship of Ireland. In the now possible event of the Lord Lieutenancy becoming vacant, the names of Lord Kimberly and Mr. Chichester Fortescue are mentioned as probable competitors for the Viceroyalty. Should Lord Kimberly's claims be attended with success, then Mr. Fortescue becomes Colonial Secretary, and Mr. W. E. Forster goes on to the Board of Trade.—Irish

ANTI-RITUALISTIC .- Two labourers were prosecuted at Killineen sessions, Cork, for breaking a stained glass window in the Protestant church at Killineen. The prosecution failed for want of evidence and two of the witnesses—one assistant national school teacher named Collins—were committed for refusing to answer questions to them, on the ground that the reply would tend to incriminate them. In the course of cross examination of one of the church wardens, it was elicited that similar windows in two churches in the neighbourhood were broken recently, and that in one case the outrage was believed to have been committed by Protestants who objected to the design as ritualistic - Dundalk Democrat.

A difficulty in the practical working of the Bright Clauses in the Land Act still remains to be settled, and has already become a subject of litigation. The Marquis of Waterford's estate is the first great property on which the operation of the tenant purchase

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from acquiring property; we must not allow the