

of the loss of souls consequent on the wholesale sweeping away of the people obliged to desert their homes and to seek foreign countries, where from the very necessity of their condition, many of their children must perish spiritually, and be forever lost to the faith. They land in destitution and poverty and are obliged to take up their abode in the lowest slums of the cities and towns. The children are put to work with Protestant masters, and must commence to earn their living without an appearance of education. Thus in the great cities of England and America the Irish poor, though clinging strongly to their faith, furnish too many apostates to morality. Hence the loss of those souls must be accounted for by their inhuman evictors. The sight of this misery has often furnished our mind with a reason why the oppression of the poor cries to Heaven for vengeance.

Poverty alone is not a crime, but we all know too much poverty brings crime. Hence Solomon prayed against it. Then, too, there is another terrible temptation that lurks near poverty especially. It is to seek some little comfort for the want of food and clothing in intoxicating drink. We believe that the Irish do not drink more than other people; but their blood is so hot, and their nature so fervid and exuberant, that by adding to it the fire of alcohol the Irishman becomes more degraded than men of other and more plodding temperaments. The remedy for the latter failing is, we thank God, being rapidly applied by that grand movement of temperance, aided, as it must be, by the frequentation of the Sacraments. A Cardinal said to me in Rome: "These teetotal Irishmen must be saints, since, having such splendid qualities of heart and mind, they add to them the extraordinary mortification of total abstinence." Intoxicating liquors cause great crimes and misery. It is misery itself. Of all the virtues that make an Irishman happy, and make him tend to the accomplishment of his apostleship, temperance is the most necessary after his faith.

But what means are there to remedy this terrible failing and this universal oppression of the poor? We think it is the duty of every Catholic to find out some means of preserving the Irish people from the contagion of false religion. The enemies of our creed and country lose no opportunity of seducing our people to heresy; and the many Irish Catholic names which we begin to find amongst the ministers of the Protestant religions prove what we have said to be true. The Irish heart is religious; and the mind of a child, so easily

warped to this heavenly feeling, can be readily influenced to what he considers the honorable work of preaching the Gospel. It is, therefore, looking upon the destruction of this race as one of the greatest losses which the Church could sustain, and as hindering the designs of providence, that we are so solicitous for the preservation of this people and their children. We regard it as one of the greatest public benefits. For by their means the true faith will be preserved in whatever land they inhabit in large numbers. When we regard those noble heroes and patriots who are endeavoring in Ireland to preserve the race, to retain the vigor of nationality, and to prevent the people from being deported out of the country as paupers to other new and foreign lands, were so many of their children are ingulphed in misery and absorbed into the dregs of society, we look upon them as men who serve the cause of God and His church, and perform heroic acts of charity which will bring down blessings upon themselves and upon their families. Irish nationality and the Catholic religion go hand in hand. To break up their nationality is to do serious injury to religion. Through the great mercy of God there has always flourished in Ireland a true patriotism, betimes wild and foolish, yet intense. But it is our hope and prayer that this race of men will never become extinct. Whatever pertains to politics in Ireland is always mixed up with religion and the preservation of the people. There are some children of Irishmen who, hardly worthy of having a father, are ashamed of his nationality because it is down-trodden. "For apostacy to nationality," says an illustrious author, "is the first step to apostacy in religion." We have in the higher walks of Irish life many examples of this truth. Tares will grow up among the good wheat. The Irish clergy, though often tempted by large bribes of worldly gains to take sides with the conquering race, never could be induced to abandon the people. They spurned the pensions offered them by the English Government, and preferred poverty with their flocks to being the salaried emissaries of any government of this world. From time to time they incur the displeasure of some over jealous patriots; but the policy of the Irish clergy has preserved the people from greater extermination and butchery.

For the last thirty years the Irish Catholic people have been subject to some of the greatest trials: but their faith sustained them, and the immense majority come forth from the fearful ordeal victorious. A partial famine desolated the land, God forbid I should say, sent by the