

sand Catholics born in foreign lands; over eight hundred thousand Irish and three hundred thousand Germans, because of the German immigration there are two Protestants for one Catholic. Though the number is not great, I wish it to be understood that I consider this a high estimate of the foreign-born Catholics of the United States. And yet we find in the Catholic Almanac for the year 1856 that the Catholic population, by the enumeration, as reported by the different dioceses of the United States, is two millions three hundred and ninety-seven thousand five hundred; thus leaving eleven hundred thousand foreign-born Catholics, and the balance twelve hundred and ninety-seven thousand five hundred. We should take into the account, too, a great loss, owing to the majority of parents leaving their children unprotected—not receiving an education, and owing to their poverty, being compelled to select habitations distant from religion and its ministers. Although this loss is so great, it is impossible to explain these statistics without supposing that many fell in with the doctrines of their ancestry, who propagated their faith and hope to those born in this country.

A third element is that of Conversion, and so far as it is a test question, here is a true test: whether or not Catholicity can compare with any other denomination of Christians, where there is neither popularity on one side nor prejudice on the other. It is the number of conversions; for while many speculate, and admit, with expressions of gratitude, that the Catholic Religion is useful and beneficial to mankind, they say that, in her regions of despair and darkness, it never can bear the test of light in the presence of equal education. And here is the test: when I say Conversions, not in boastful terms, but which we ascribe to the Almighty, I mean those of American birth, freemen who love freedom, who would not sacrifice legitimate freedom while embracing Catholicism—and who, understanding both sides of the question, have not hesitated to make sacrifices of worldly interests and advantages—for what purpose? to bear testimony to the truth which they had examined and which came under their notice, and by an act of simple faith embraced. Not worldly motives. And here is the field and theatre, the sphere, on which, it was said, it could not stand.

We all know that from the time of Archbishop Carroll to the present day there have been numerous converts. In New England, East, West, South, everywhere, there is scarcely any congregation that does not number its converts; and those converts take better care to instil their faith into the minds of their children than those who receive their faith from Catholic parents. (Applause.) What, then, is the condition of the Catholic Church as compared with the time of Archbishop Carroll? Seventy years ago, not going out of this period, in the history of the United States of America, was the first occasion on which the Catholic Church was tried by such circumstances. What is the condition to-day of the Catholic Church, its population made up of three elements? Two millions three hundred and ninety-seven thousand five hundred souls. Then, there were twenty-two or twenty-three priests; now there are seventeen hundred and sixty-one priests. Then there was no bishop to ordain priests, if there were candidates; now there are seven archbishops and thirty-five bishops. There were but the four churches I have mentioned, and now there are nineteen hundred and ten churches, besides other stations where Divine worship is held, to the number of eight hundred and ninety-five. Then in the Catholic Church there was not a Catholic Seminary for the training of Levites for the sanctuary; now there are thirty-seven seminaries appropriated exclusively to the training of youth to serve both God and man. Then there were no colleges; now there are twenty-four, incorporated by the States in which they are placed. Then we had but one female academy; now we have one hundred and thirty. But it is unnecessary to go on, and give other evidences of progress; these are sufficient. Here, then, are circumstances which I adduce to refute the calumny expressed abroad as well as at home—a calumny against light and liberty, as if the Catholic Church were necessarily inimical to Protestant or any other liberty—a charge against the Catholic Church which, it is said, may thrive when protected and surrounded by the patronage of civil government, as in Catholic countries, and which, persecuted, flourish like certain weeds, growing and producing the most vegetation when trampled on.—They say we increase when persecuted on one side and receive the patronage of civil government on the other. They say that the Church cannot win its own battles, and cannot meet the steady gaze of a free people and an enlightened age. This is the calumny refuted in making the exhibit of statistics, regarding the condition of the Catholic Church of the United States.

Now as to our prospects. Notwithstanding the poverty of Catholics, they have succeeded in producing the results to which I have referred—I will not say in spite of light and knowledge, but in harmony with them, during the period of seventy years under this great and extensive republic. (Applause.) What, then, is the prospect with regard to the Catholic religion? The prospect is, that it is going on increasing by the medium of native-born Catholics in this country. The prospect, with superior advantages, and the benefits of instruction in almost every part of the country, and the presence of priests where it is necessary, looking to spiritual interests for them to reside, Catholics will instil into their descendants the knowledge of their religion and the lessons of virtue which they have received, and which they prize more than life. And this religion will extend, not by miraculous means, but will hold its own from the moment that immigration diminishes. It will not lapse and fall away into indifference and infidelity, of which writers have so much reason to complain.

My impression is, however, that immigration will diminish. That it will cease, is not at all probable; for the relations of kindred are too numerous to suppose that there will not constantly be persons passing from one side of the Atlantic to the other, even should they not expect any temporal advantages by the change.

Immigration, as I have said, will diminish. The country has had enough of it. The welcome is not so cordial as it was; the hand of kindness of other days is not stretched out any more, and the immigrants feel that they are not now so ardently welcomed. This will restrain them to some extent. On the other hand, the population of Ireland has been much thinned, so many having been driven from her soil by famine, or interred in her bosom by pestilence; and this will influence the immigration from that country not a little, while they will be restrained both from motives of religion and philanthropy from coming hither, in consequence of the reception which awaits them. The third reason is the governments of Europe will, as far as may be in their power, employ their influence for the same purpose. Although in the darkened minds of political economists, who arrange things according to profit and loss, it may have been the doctrine of the British that the extensive grazing farms were adapted to the purpose of improving the breed of cattle, much more profitably to the proprietor than the crowded neighborhood of peasants, yet there was famine on one side and pestilence in the rear of famine. They who could escape had every inducement to leave the land for broad sheepwalks, for which they were occupied.

But there are such things, as wars do occur. Nations find it more profitable, if not in a pecuniary sense, in a spirit of national pride, to have a numerous hardy and brave peasantry, to meet the enemy against whom they will not be strong enough to contend. It is not at all probable that if Great Britain could have had recourse to its favorite recruiting ground in 1855, with the same results of success as under Wellington in 1815, and preceding years, in that contingency it is not at all probable that the British army would have been able to take the Redan, at Sevastopol. (Applause.) The failure was not for the want of bravery, but a want of force; and this exhibits that nation, so reckless of the lives of her own people, descending, and almost consigned, to the second rank, whereas she was formerly in the first. I think these considerations will operate on both sides of the Atlantic to diminish immigration; and the burden of sustaining the Catholic religion in this country, in the same scale of progress, will devolve on the immigrants now in this country, and those who were born therein.

Within the period to which I have referred the adherents of the Catholic religion have evinced no special love for that state of society in which their enemies pretend they prosper best. If any one says you love darkness, point to your colleges. Was it the love of darkness that stimulated a poor population to establish those institutions of learning? If any say you are disloyal to the country, point to every battle from the commencement of the country, and see if Catholics were not equal in the struggle, and as zealous to maintain the dignity and triumph of the country as those with whom they fought. (Applause.) Nor was it in the contest with Great Britain alone, against whom it is supposed we have a hereditary spite, but against Catholic Mexico, they fought with equal courage. Although they aimed the point of the sword at the breast of their brother Catholics, they aimed it not the less; and in every contest they endeavored to maintain liberty as well as right. Courage is one side and engaging in the contest is another. (Applause.) And when allusion is made to their social qualities, may you not point as an answer to the fact that when pestilence and plague had spread their dark pall over your city, they were ready to go with others into the glorious work of charity and humanity; and, if necessary, sacrifice their lives to mitigate pestilence and disease?

On that score what justification can there be to say that they love despotism because they are accustomed to it, and not liberty, because they never realized what it is? Before Columbus discovered the Western Continent there was a people in Europe acquainted with the rights and privileges of republican government. In Italy there was a republic of great prosperity, before the discovery of America. If no other instance could be alluded to, there was one little republic (San Marino) installed in the Papal States. How long? For fourteen hundred years.—She has continued to preserve her liberty. Though Catholic, she is against the one-man power.—Her supreme authority is not given into the hands of one man, but two, because her people love equality, and one man might deceive them in matters of control. This whole republic is not much larger than the District of Columbia, yet she has maintained her government and freedom for fourteen hundred years.—She is too just and wise to be disturbed, and too insignificant to excite the jealousy of her more powerful neighbors. Yet these people have had the periods of filibustering, (laughter) and troubles growing out of feuds with some neighboring barons. Notwithstanding, they have kept on, and are not afraid.

And now speaking of this Republic, which is an enlargement of such a model, what should be the desire of every man who loves her? It should be that the Catholic religion desires no more light than she possesses, no more liberty and laws, by which this country has made such astonishing progress; leaving religion to take care of its own concerns—every denomination managing its affairs in its own way. Prospering as no country has ever prospered, what ought to be the wish of every man who loves his country? That she may remain, preserving her liberty and the laws of justice and equality as long as the Republic of San Marino, and as great a century hence as she designs to aspire.

The lecture was listened to throughout with close attention. It was delivered from notes, which the lecturer referred to merely in the statistical portion of his remarks.

On the conclusion of the address, the reverend Speaker was greeted with loud and prolonged applause by the dense assemblage.

Increasing years bring with them an increasing respect for men who do not succeed in life, as those words are commonly used. Ill success sometimes arises from a conscience too romantic, a modesty too retiring. I will not go so far as to say, with a living poet, that the world knows nothing of its greatest men, but there are forms of greatness, or at least of excellence, which "die and make no sign"; there are martyrs that miss the palm, but not the stake, heroes without the laurels and conquerors without the triumph.

IRISH INTELLIGENCE.

At a meeting of the Catholic inhabitants of Tra-more, held on Monday, the sum of 1,086l was subscribed towards building a Catholic chapel in that town. Lord Doneraile has given an acre of ground, rent free for ever, for the site.—*Waterford Mail*.

The Liberals claim a majority of 353 upon the parliamentary registry in Dublin, and expect to return one member next election. The number of freemen on the roll Dublin is 3,106, including only 419 liberals.

STATE OF KING'S COUNTY.—The quarter sessions for the Parsonstown division of King's County opened on Monday, before Mr. W. M. Barron, the assistant barrister. In his charge to the grand jury the learned gentleman took occasion to state that the representations which had been made to him of the disturbed condition of that county had been considerably exaggerated, and that he was agreeably disappointed at finding that the calendar of crimes for trial was, in fact, lighter than usual:—"He did not mean to say that there was no crime in their district; but as there were only nine bills of indictment to be submitted to them, he felt bound to congratulate them on the state of the calendar. It was true that some outrages had been recently committed, three or four of which were of a very serious and aggravated nature. In one instance a desperate attempt had been made to sacrifice life. Providence interfered, and the injured individual happily had recovered. For that attempted assassination one person was amenable and awaited his trial before another tribunal. There had been some assaults, and serving of threatening notices. One of the latter was served on a gentleman who had recently come to reside in their county. He had made inquiry into that case, and he was warranted in saying that there were no circumstances connected with that case which ought to reflect on the district where it occurred; and he was informed that no sympathy existed there with the persons concerned in that outrage. He had then before him a return of the commitments to their Bridewell for the last 10 years, which showed a gradual decrease for the last few years; and the commitments for the past year only amounted to 429. It was very true that the population had decreased, but not in the same ratio as crime. Numbers not only decreased, but the nature of the offences were much less aggravated in their nature than they were. He was convinced that there was a very great visible improvement in the county at large, but more particularly in that district. Still, such a state of things should not cause the constabulary to relax in their exertions to maintain the peace and tranquility of the county. He did not mean to say that they were free from outrage, but he maintained that they were not disorganized or disturbed. Society was in a wholesome state—the people were prosperous. He trusted that they would not disorganize or disturb. He trusted that they would long continue so, and that all would unite to cultivate kindly feelings of peace and good will among all classes."

THE POTATO CROP OF 1855.—The *Cork Examiner* states that the quantity of potatoes at present to be found in the possession of the farmers throughout the county generally greatly exceeds the estimate formed at the close of the harvest. It appears that in the rural districts of Cork business among the dealers in Indian meal has fallen off to a very remarkable extent. Large quantities of potatoes arrive daily in the city by the Great Southern and Western Railway from the midland counties, on some occasions to the amount of 80 tons. The retail prices, however, have not as yet diminished.

There has been an unusually large crop of wheat sowed this year in Ireland, the high prices having stimulated the farmers to try their chance of remunerating markets next year. The *Cork Examiner* of yesterday says:—"Wheat of which the breadth sown has been enormous, may be seen now springing up in all directions through the country."

THE WORKING CLASSES IN IRELAND.—The state of the laboring-classes in Dublin and many other large towns at present is deplorable. Employment is scarce, wages low, and provisions very dear. Taxation, which weighs heavily upon all, has not been so high for the past forty years. Trade, it need hardly be observed, is very bad. Altogether this is about the least prosperous opening of any new year since the famine of 1848-49. But notwithstanding the sufferings of the people, who have any means of support at all, there is no desire for a dishonorable, hollow, or inglorious peace with Russia. They are paying the war taxes without demur, and to the best of their ability they will continue to pay as cheerfully as any people ever paid taxes, provided they see earnestness and energy on the part of those who have the distribution of the public exchequer.

THE EMIGRATION TIDE.—The *Evening Mail*, referring to the unquestionable fact of a marked increase this year in the number of returned Irish emigrants, observes:—"Vast numbers of our nomadic tribes, to whom we thought Old Ireland had bidden a final adieu, are dropping homewards, and asking about the 'cabin-door close by the wild wood,' with a strong feeling of the immortality of tenant-right. Politicians may be disposed to regard this as the advance guard of the projected invasion; but, if they are connected in any way with the promoters of that scheme, we should say that they belong to the Commissariat; for they come unarmed; no revolvers, no bowie-knives, no pitchforks, no nothing. But they bring dollars; and, like the Earl of Richmond, go at once 'into the bowels of the land'; their first inquiries being about potato-soil and the probability of obtaining manure for the next year's crop. Some are even so provident as to have written over from the States to bespeak seaweed and guano, to be deposited against the time of their arrival in the locality where they propose to commence operations. The most probable solution, therefore, of this turn of the tide is, that the soundness of last year's potato crop has revived a faith in the old soil, and that these poor people are coming back in a full belief in the restitution of things to the status quo."

THE YOUNG IRISHMEN OF TO-DAY.—Latterly we have been anxiously endeavoring to come at something approaching to a correct estimate of the present "resources of Ireland," in bone and sinew, and above all in "pluck." The result of our observation, as far as it goes, is on the whole, not discouraging. The people, at all events—the men of the "horny fist," are as sound of heart and limb at this moment as ever they were; and their hatred of the Sassanach is as hot as it has been any time these seven hundred

years. Verily, it is nothing short of a miracle that this holy hatred of the stranger was not long ago crushed out of the heart of the country. Seeing it still alive—despite the bayonet and the gallows and the law; despite starvation and amelioration—coercion and cant—one feels warranted in proclaiming its immortality, and that the gates of hell shall not prevail against it. But there are other classes of our countrymen besides the peasant, into whose souls we would fain hope the iron has not entered. There are the sons of our wealthy farmers; a numerous and a "distinct" class, and as fine looking fellows to boot as any in Christendom. Some few of them have a hankering after government situations and commissions in the militia, but even these are not "far gone" in West-Brutainism—they are not beyond all hope of recovery. The great majority of them, however, are certainly not (like their fathers) un-*Irish* or anti-national; but this is not enough—they should be Irish and national to the heart's core and the marrow of their bones. A century back these young men would, we believe, be called "Bucks." You will meet at fair, and race, and funeral, mounted on good horses, with a little of the "swell," and perhaps a dash of the rake in their dress and bearing. They appear to be foud of display—affected "Beaufort" cravats and "bordered" trowsers, and attack prodigious importance to a "good-turn-out." With all this our young buck is neither a profligate nor a prodigal. On the contrary, he is both moral and economical. The bad times taught him thrift; indeed his desire to "gather gear," is carried to excess. And "the purse" is too often the standard by which he forms his judgment of men; and of women too we fear!

The *Freeman* gives the following summary of a case heard before Mr. Jones, Assistant-Barrister for Down, at the Newtownards Sessions, on December 31st:—"An ejectment was brought by a Mr. Montgomery against a tenant named Price, who occupied about 4½ acres of land at a rent of £3 14s. The bailiff of the estate was examined for the plaintiff and proved the tenancy and the service of the six months' notice to quit. The agent corroborated the testimony of the bailiff, and further proved, on cross-examination, that the defendant was an industrious man and had paid him his May rent. The defendant proved that he had been in possession fifteen years—that there was no house on the land when he took it, and that he built one—that there were no farm offices, and that he built such as were suitable—expending forty pounds on masonry, and paying thirty-three pounds for timber and slates. These sums—in the aggregate seventy three pounds—do not include his own labour in erecting the buildings—and yet for these two items alone we have a capital sunk in improvements, the interest on which, at five per cent., is equal to the whole annual value of the holding in the condition in which the landlord gave it to the improving tenant. The moral and equitable interest of William Price in this farm is quite equal to the interest of Mr. Hugh Montgomery. The interest of the money he expended on buildings alone would buy the fee-simple of the whole farm; but, in addition to the sum so expended, he fenced and drained the land, and yet, though he paid his rent regularly, he is now ejected, and all his property confiscated by law. The judge was constrained by the existing law to confiscate this poor man's property just as a judge in a slave state would be coerced to confiscate slave property; but when expressing his regret that he was coerced, he also expressed a hope that as he could not protect the poor man's property, or give any redress, "those who had the power" would take his case into their consideration. We ask the public to read this case of Price, and ask themselves, is it not time to have the law changed which coerces a judge to do that which he knows to be a practical injustice?"

THE "ULSTERMAN" AND MR. MACAULAY.—The *Ulsterman* takes Mr. Macaulay to task for his passage on Belfast, in which he attributes its progress and present prosperity to Protestantism. Here is an extract from our contemporary:—"Belfast prosperity and Belfast Catholicity grew side by side. Fifty years ago there was not even one Catholic in every fifteen of the population—there are now nearly seven in every fifteen. Shortly before the beginning of this century Belfast had no more than twelve thousand inhabitants, of whom scarce five hundred were Catholics. To-day the extended borough of Belfast contains one hundred and twenty thousand inhabitants, of whom fifty thousand are Catholics. What does Mr. Macaulay say to these patent facts? In half a century the total population has increased ten fold: in half a century the Catholic population has increased an hundred fold. These are facts, simple facts, that cannot be controverted."

THE PROTESTANT ASSOCIATION.—A numerous meeting of this body was held on the 2d Jan. in the Round Room of the Rotundo, Dublin, for the purpose of adopting a series of resolutions declaratory of the discontent of the loyal Protestant members of the Association at the want of a clear expression by parliamentary representatives of the principles, feelings, wants, and wishes of the Protestant constituencies of this country—lamenting also the non-vindication by the said representatives of the reformed faith, whereby the principles of Protestantism were despised, its traditions set at naught, and its religion spurned and postponed in favour of a religion that is false and antagonistic to it—deploring also the want of a genuine Protestant party in Ireland, and denouncing the "suicidal" policy of government in supporting the Papist College of Maynooth. The spirit of the resolutions also condemned the avowed reduction of the loyal Protestants of Ireland to the same social and political level as that of those who were known to be hostile to the principles of Protestant ascendancy, and declared such policy to be a disgrace to the age, and a violation of the apostolic precept, which commands especial favour to be shown to those "who are of the household of Faith"—declaring also that under such a state of things there is no cause to wonder at the spread of demoralisation and the prevalence of apostasy, social poisonings, and commercial dishonour in England, and the adoption of Mormonism, Mesmerism, Popery; and other abominations—the true wonder being that we are free from the plagues of Babel, having made ourselves partakers of her sins; and, finally, proposing that the leading members of the opposition in parliament, the Protestant bishops and clergy, and his Excellency the Lord Lieutenant, be severally addressed and apprised of these facts and opinions. The meeting was crowded with people of both sexes, and the platform was thronged with an assemblage comprising a large number of influential Protestant gentry and citizens.—*Freeman*.