

were constables of Chester; and formed regal alliances with the house of Lancaster. The last heiress of the DeLacy's died from her husband and he had to raise an army of 18,000 men to recover her by force of arms. This happened on the banks of the Mersey, where the family held sovereign sway.—Mrs. Nash's Crime.

IRISH EMIGRATION TO AMERICA.

The subjoined letter from the Reverend Mr. Scully, whose visit to Canada last summer must be fresh in the memory of many of our readers, will be read with interest. It discusses the question—"Should the Irish Catholic emigrate to the United States of America?"—

To the Editor of the Dublin Telegraph.

Sir—As the season approaches to which our fellow-countrymen usually emigrate in considerable numbers to America—to seek in distant climes the means of subsistence which are denied them at home—I think it would be well to keep before their minds in your widely circulated journal—as you have from time to time already done—the motives which should influence them in the choice of a future residence in that vast country for which they are bound, and thus save them from the dangers to which they most are exposed, and the ruin which has befallen very many of those who have gone to seek their fortunes in America.

Having spent a few months in the States and the Canadas last summer, I made it my business to inquire particularly into the condition of our countrymen in those parts which I visited, and I may say that I got my information from the most trustworthy sources. While it was most gratifying to hear that so many were doing well, and by patience and industry and good conduct were making their fortunes, and rising in the world, it was very painful to get a very different report of many others, who seem to have mended neither their manners nor their fortune by their transatlantic trip; and this was especially the case in the seaports of the States, where thousands of our poor countrymen are congregated together, whose social and moral condition is not superior, if equal, to what it is in the large towns in England. That they generally get more employment, and for which they are better paid than in Ireland, is very true; but then the labor is very severe, and the change of climate makes it particularly trying to the natives of Ireland. You would scarcely recognise one of our fair-complexioned countrymen after a season or two in America.—They become, from the great heat of the summer, tanned and yellow faced, more like Indians than Irishmen. The mortality amongst them is very considerable, and this, I was very sorry to learn, was in some measure caused by an immoderate use of ardent spirits, which are very cheap in that country.

Though the wages given for labor in service are nominally high, yet, as the rates of living, provisions, clothing, lodging, &c., are also high, I believe that it is found that a man cannot save more than he can in England, where wages are not so high, and that he will find it as difficult to pay his way there as here. I know that some write from America to their friends here that they were as well off, if not better, in England than in the States, and that they have discovered by their voyage that New York is not "paved with penny loaves, nor the houses in Boston thatched with pancakes." There is one class of our people that get on remarkably well in America, owing to the great demand that is for them—that is the young women from Ireland, who are the chief servants—or helps, as they are styled—in most of the houses in the northern states. These are generally well treated and well paid, for their services are found most useful and even necessary (unless Niggers are employed) for your genuine Yankee will be servant to no man. I was very proud indeed to get such a favorable account of our young countrywomen, who, by their virtues and good conduct, and attention to their religious duties, are a credit to their country and their religion—the best and fairest fruits of both. With regard to the moral condition of the men generally, my information, I regret to say, was not so satisfactory, as I heard much the same story there that I have heard so often here in England—that their religion was left after them in Ireland, that the expression of the poet—"Cæsum non animam mutant qui trans mare currunt," was certainly not verified in many of our poor countrymen. Not that they become Protestants, as has been falsely asserted, on their going to America; for, as there is no *Souperism* there, there is no temptation for their doing so; but, unfortunately, from non-attendance to their religious duties, neglect of Mass and Sacraments, they become more liable to the infection of the infidel spirit of the country, and in a short time they become indifferent to all religion, if they do not totally lose their faith. Those who go to America—as too many of our poor people do—without being well grounded and instructed in the principles and practices of our holy faith, are almost sure of perishing; for, notwithstanding the zeal of bishops and priests (and there are none better in the world) it is impossible for them to provide for the religious wants of the thousands that are every year thrown upon them, in addition to their own people. We have work enough and more than enough, God knows—in most of the large towns in England—attending to the wants of the thousands that flock to them; but I must say, that we are in a Paradise compared with our brethren in the sea ports of America, who receive the pleasant importation of several thousands every summer, as an increase to their flocks, and for whom they have no religious accommodation whatever.—How are these people to be saved? By themselves and the grace of God alone. Religion will not visit them at their houses and lodgings—they must seek her, if they want her blessings—but will they do so, if not well acquainted with her before they leave their native land, where the very atmosphere was impregnated with her Divine influence, and kept them safe? No, certainly not—for there is nothing in America to make a man religious; that was not inclined to be so at home; on the contrary, everything there is calculated to give him an opposite bias, and many a man and woman too, that would have been saved in their own poor yet faithful land, have been eternally lost by going to America. It has been stated, and I believe with truth, that the first generation of Irish Catholics, emigrating to the United States, preserve the Faith, whatever their practice may be; but that it is totally lost in their children or in the second generation; now this is a most melancholy fact, and one which should make parents reflect seriously before they transfer themselves and their children to the United States. As the Irish naturally love and cling to their religion, for which their fathers suffered so much—they do not wish, I am sure, to see their children exposed to the imminent danger of losing it by

becoming apostates to it, and yet, this is the fate which attends, and has attended thousands of Catholic children in America, from the want of Catholic schools in many parts. There are plenty of State-schools, which are perfectly "godless" or infidel, as excluding all religion, and the education that they give and the fruits they produce, are what might be expected from them. The Irish children that frequent these schools soon become *Americanised*—they learn to despise their country and their creed—to be ashamed of their own father and mother as *foreigners*—to turn their backs on all that ought to be dear to them, and become the most contemptible, as well as the most base of creatures as *Hibernised-American*—a worthy disciple of the Know-Nothings—the enemies of civil and religious liberty.

It is not to be wondered at, therefore, that in this state of things the Irish Catholics are not as numerous in the States as we might expect, from the vast numbers that have emigrated to them from the period of the revolution, to the present day, while from the statistics there appears to be at least seven millions of Irish descent—most of whom ought to be Catholics, in the United States. I believe I am correct in stating that about two millions, is the utmost that can be counted at the present day, in that vast country, and it is most painful to an Irish Catholic, as I have found on travelling through the country, to meet here and there in various parts, genuine Celtic names, and no mistake, whose representatives are as ignorant of the Faith of their fathers, as the Cherokee Indians, or the Hottentots of Africa. Can any temporal gain, or advantage, in the world, compensate for this state of moral degradation and spiritual ruin? and is it not a great charity to strive and save others of our poor people from a similar fate? With these few remarks I conclude for the present, and remain your obedient servant,

EMMOND SCULLY, Canon of Beverly.

Sheffield, Jan. 17th, 1855.

P.S.—If you think well of it, I shall offer a few observations on Canada, with which I was much pleased, in a future number.

A Meath Correspondent writes thus with respect to the unhappy condition of our poor Catholic countrymen resident in the United States:—"Within the last fortnight a number of people have returned from America to this and the neighboring county (Westmeath). The picture of misery, bad health, and religious intolerance which they depict is truly melancholy indeed. Thousands of Irish mechanics and laborers who were heretofore in a state of comparative comfort are now reduced to the utmost misery; and, where the poor creatures have not to contend against the depression of trade, they have to meet the cold uncharitable Yankee's exclamation—'No Irish Papist need apply.' There are also, I regret to learn, a number of our young countrywomen in a state of destitution in New York and other large towns, where they are surrounded by every snare which the heartless and the infidel can lay for the betrayal of virtue and the undermining of those sentiments of religion which the emigrants have been long taught to cherish at home. The Telegraph will do an act of great humanity by frequently calling public attention to this subject during the spring."

GREAT BRITAIN.

The following cavalry regiments will proceed to the Crimea early in the spring, when it is expected that each will be augmented to 800 sabres, exclusive of trumpeters and carriers, viz.:—1st, 2nd, 6th, and 7th Dragoon Guards, 3rd Light Dragoons, 7th Hussars, and 16th Lancers. The following are the infantry regiments under orders for the Crimea.—2nd Battalion 1st Foot (Royal Scots), from Corfu; 3rd Buss, from the Piræus; 13th Light Infantry, from Gibraltar; 31st and 48th Foot, from Corfu; 54th Foot, from Gibraltar; 71st Highland Light Infantry, from Corfu; 71st, 2nd battalion, from Winchester; 82nd Foot, from Edinburgh; 91st, from Malta; 92nd, from Gibraltar; and the 3rd battalion of the 1st Royals, 60th Rifles, and Rifle Brigade, which are now being raised.

The British 22nd, 25th, 96th and 98th foot, at present in India, are ordered to the Crimea, and it is expected the 14th Light Dragoons and the 9th and 83rd Infantry will follow. Their place in India will be filled by a new levy of irregular cavalry. The 10th Hussars are on their way from Bombay.

THE MILITIA.—It is arranged that fifteen regiments of militia, selected from those most numerous and longest embodied, shall be permitted to volunteer immediately for garrison duty at Malta, Gibraltar, and Corfu. These regiments will release an equal number of the line either for immediate transmission to the seat of war, or else for the formation of a corps of reserve at Malta.

The Duke of Cambridge and Prince Napoleon are both at Malta on their way to their respective homes.

General Sir DeLacy Evans, on his arrival at Folkestone, was presented by the inhabitants with a sword worth 150 guineas.

The rumors and reports which have been flying about the town, relative to Sir Charles Napier and Sir James Graham, are assuming a somewhat definite shape. "I hear you are going to apply for a court-martial, Sir Charles?" said a friend of the gallant admiral the other day. "Very likely," replied Sir Charles. "The trial would be interesting." "Very likely," replied Sir Charles again. "You ought to have some good things to tell." "Very likely, indeed," repeated the admiral a third time, and the conversation ended. Sir Charles is annoyed at being put upon half-pay, and at finding his reputation rather seriously damaged. No doubt the gallant admiral would like to set himself right with the public, and the public would be very glad to hear what he has to say in his defence; and we have every reason to believe that they will soon hear both sides of the question.—Press.

A CHURCH LIVING FOR SALE.—The rectory of Elmswell, near Stowmarket, in the diocese of Ely, containing a population of 800, is offered for sale. It is represented as being worth £492 a year, exclusive of the glebe lands, with a good parsonage house, surrounded by ornamental grounds. As an inducement to speculators, it is stated that the present incumbent is upwards of eighty years of age.

A MELTHAM MAN'S FIRST SIGHT OF A LAND SERPENT.—Meltham is a small village in Yorkshire almost hemmed in by hills, and surrounded by moorland. While other districts have been opened up to the world by railways, this has been overlooked, and is consequently isolated. Many of its primitive inhabitants have possibly heard of railroads, but probably few ever saw one, as the following authentic narrative will

to some extent show:—"A few years ago a new line of railway was finished between Huddersfield and Manchester, passing in its course within three or four miles of Meltham. Now, there happened to live at the latter place, three old cronies of the male gender, who were of a more inquiring turn of mind than their fellow Villagers generally, and they met at stated intervals to discuss national and local affairs of importance. At one of their meetings, amongst other topics, railways were mentioned, and it was then discovered that none of the sages had ever beheld one. They had heard of terrible accidents occurring "on the line," but were not quite certain whether they took place upon land or water. Before this particular meeting, the railway between Manchester and Huddersfield had been opened, and eventually this fact reached Meltham, and found its way to our heroes. They determined to remain no longer in a state of ignorance as to the nature of a railroad, and the result of their deep cogitation was, a resolution to despatch the most enterprising and intelligent member of their body to a neighbouring village named Marsden, through which place the railroad passed, that he might return with a faithful description to those left behind. Accordingly, one fine day the adventurous traveller started on his exploring expedition. In due time he reached Marsden, and took his station on an eminence from which he had a good view of the rails. As fortune would have it, he (unknown to himself) stood immediately over the entrance of the standedge Tunnel which we may add is the longest in England. Our traveller was fixedly gazing at the tortuous windings of the various lines of rails, very likely wondering what on earth they could all be for, when suddenly a mighty monster appeared to his startled vision in the form of a railway train, which with two blood red lights before the engine, rushed towards him, gave as usual a shrill scream from the steam whistle before entering the tunnel, and then vanished into the bowels of the mountain. The Meltham man had seen enough. Instantly he turned his steps Melthamwards, full of the astonishing intelligence he had to convey. He arrived there and found his comrades waiting for him. He gave a description of his journey, and stated how, at length, he attained an eminence commanding a favorable view of what he was informed, was the railroad. The rest must be given in his own words:—"Hod (I had) been standing there rarry little when I saw a long black thing, loike a sea serpent, wif two oth' biggest een (eyes) I ever saw e moy loife, coming towards me as sharp as lightning, an puffing an reeking loike mad, an *oo soin as iwer it saw me, it set up a grett scream, and ran into a hoile!*" And this is supposed to be the manner in which the natives of Meltham received their information about railroads."

UNITED STATES.

DEATH OF WILLIAM LINTON, A. M.—At Chicago, on Monday, the 22d of January, William Linton, Esq., A. M., editor of the *Western Tablet*, aged 22 years.—May his soul rest in peace.

FIRES IN NEW YORK.—The report of the New York fire marshal states that during the six months ending December 1st, one hundred and eight fires occurred in that city, of which fifty-eight were supposed to have been caused by incendiaries, thirty-six to have been set by occupants, and eighty-six to have been the result of accident. The total loss of property upwards of half a million dollars.

IMMIGRATION INTO N. Y. FOR JANUARY.—The number of immigrants arrived at this port during the week ending yesterday, was but 1764, making a total for January of 7952. The arrivals for the same periods in 1854 were 4382 for the week, and 15,514 for the month. The falling off for the month has been nearly one hundred per cent; in 1855 as compared with 1854, and the immigration for January 1854 was very small in comparison with the ensuing months of the year; and when it is remembered that late advices from Europe state that there are but few steerage passengers offering, it will be perceived that there is good ground to anticipate that—unless something should happen which is not now expected—the immigration for 1855 will be much lower in number than for many years past. The receipts of the commissioners for the past week were but \$5,295, while the expenditures were \$17,418 of which \$5,649 were for temporary relief to the destitute. The expenditures for the month of Jan. have exceeded the receipts more than one hundred per cent, or about \$31,000.—*Commercial Advertiser*.

LIQUOR LAW IN MAINE.—The *Journal of Commerce* says it was informed a few days since, by a distinguished and unprejudiced citizen of Maine—an advocate of a temperance law—that the existing statute has become a letter; and that liquor is retailed there with impunity.

John Mitchell gives the following advice to the military companies composed of foreigners, recently disbanded in Massachusetts:—"For every musket given in to the State Armory, let three be purchased forthwith; let independent companies be formed, thrice as numerous as the disbanded corps—there are no arms acts here yet—and let every 'foreigner' be drilled and trained, and have his arms always ready. For you may be sure, (having some experience in that matter,) that those who begin by disarming you, mean to do you mischief. Be careful not to truckle in the smallest particular to American prejudices. Yield not a single jot of your own, for you have as good a right to your prejudices as they. Do not, by any means, suffer Gardner's Bible (the Protestant Bible) to be thrust down your throats. Do not abandon your post, or renounce your functions, as citizens or as soldiers, but after resort to the last and highest tribunal of law open to you; keep the peace; and attempt no 'demonstration'; discourage drunkenness, and stand firm to your arms."

NATURAL CONSEQUENCE OF THE DENIAL OF BAPTISMAL REGENERATION.—In our Congregational churches we fear that there is considerable indifference and neglect in reference to infant baptism. In one of our oldest churches in this State, there had not been, a few years since, an instance of infant baptism for the seven preceding years. Last year there were seventy Congregational churches in New Hampshire that reported no infant baptism. This year, ninety-six churches, or about one-half in the State, report none. If this indifference continues, the ordinance will become extinct in the Congregational Church.—*Boston Cor. of Journal of Commerce*.

A NEW PROHIBITORY LAW DEMANDED.—The *Wisconsin Home*, a "vegetarian" paper, advocates the passage of a law prohibiting the sale of butchers' meat; which, it affirms, "is stimulating, and acts upon the appetite the same, only not as powerfully, as stimulating drinks."

"CONSISTENCY."—Above this signature, a writer in the *New York Journal of Commerce* says:—"By many in these days, manufacturers and vendors of intoxicating liquors are pronounced 'murderers,' because they furnish the means of destroying human life, and creating much misery. If this principle be correct, it must extend to many other articles equally productive of great evil to the human family,—not by the proper use, but by the abuse of them. If morals and religion are to be promoted by legislation, the Legislatures of the country must prohibit the manufacturing and vending of gunpowder, cannon, muskets, swords and pistols, as they are made expressly for the destruction of human life, and those who produce them are to be viewed as 'murderers.' So also of all poisons, and many medicines, the producers and vendors are, in the same sense, 'murderers,' and all traffic in them should be prohibited by penal statute."

KNOW-NOTHINGISM A RELIGIOUS ORGANIZATION.—A Memphis, Tennessee, paper gives the following rich case of a Know-Nothing outrage and trial:

An amusing trial came off yesterday morning, before Judge Hill, in which a Mr. Kilne, a Know-Nothing, was the hero.

The facts of the case, from what we could learn, were simply that Mr. Kilne had been divulging the secrets of Know-Nothingism, and had been overhauled and cowed by a man from Holly Springs; during which operation two men, while pretending to assist Kilne, were really holding him while his antagonist was standing behind him operating with the cowhide. The circumstance occurred several days ago, on Main street, just opposite the Second Presbyterian Church.

Kilne, Green, and Armstrong in Court.—Wm. C. Carr appeared for Kilne, and Walter Coleman, for Green and Armstrong.

Carr.—Mr. Kilne, do you belong to the Know-Nothings?

Kilne.—Yes sir.

C.—When did you join them?

K.—Sometime last summer.

C.—Is it a religious or political institution?

K.—A religious institution, sir.

C.—What religion is it opposed to?

K.—Opposed to all religion, sir.

C.—Did you ever see either Mr. Green or Armstrong?

K.—I saw Mr. Green.

C.—Did you ever see anybody else there?

K.—Yes, sir. I paid the money to Judge Hill there when I went in.

C.—Mr. Kilne, go on now and tell all you know about the Know-Nothings.

K.—I have obligations, sir, and can't tell you anything more.

C.—Is Know-Nothingism against Baptism, Methodism, or Catholicism?

K.—It's against all of them, sir.

C.—Is it opposed to Catholicism?

K.—It's opposed to all of 'em, but none in particular—it's a religious institution, sir.

—We clip from the *Toronto Colonist*—

BAD WORKING OF THE MAINE LAW IN CONNECTICUT.—In Massachusetts the Maine Liquor Law is a mockery. In Connecticut, however, its friends claim that it has made a practical and satisfactory experiment. Governor Dutton, it will be recollected, was brought here to testify in its behalf, in order to aid in the delusion under which Gov. Clark was elected.

We have, however a more reliable witness in the *Hartford Times*, which, speaking of the law and its operations, says:—"Now the truth is, as we have heretofore stated, that there is as much, if not more, liquor drunk in Connecticut at this time, than there ever has been at any former period. In this city there is quite as much drinking as there was under the former license laws on this subject; and we are credibly informed that the same thing is true of New Haven, and other localities. Club rooms are numerous, in which young men congregate for the purpose of drinking and social carousing; and liquor is freely offered to visitors in private houses. The direct tendency of the present law is to revive the old custom of forty years ago, which made it fashionable to keep a supply of spirits on the side board of every private gentleman, and offer the same as an act of common politeness to all who called. This is already the effect of it in some quarters, and the tendency is increasing. It is notorious that liquor is freely procured at this time, however strenuously the Maine law papers may deny the fact. The same paper, compares certain results, about which Governor Dutton affected to be very positive, with those of corresponding terms of former years. We copy one of these comparisons, premising that the Maine law went into effect in Connecticut in August last:—

Number of commitments to the Hartford county jail, before and after the passage of the law.

	1850.	1851.	1852.	1853.	1854.
August	5	—	2	—	11
September	2	3	3	2	22
October	1	—	2	—	19
November	1	2	1	2	22
December	3	1	1	1	16
Total	11	6	9	5	89

TOUCHING.—The *Tobacco Plant*, (Va.,) describes the death of a girl in Clarksville, by burning. Her clothes took fire while she slept in a chair. Aroused, she ran towards her master's bed. The editor says:—"Mr. Watkins forced her out of the door, and threw her in a mud puddle, supposing that he would thus be enabled to extinguish the flames, but failed to do so. Her burns, as before stated, are very bad, and but little hope is entertained of her recovery. She was one of the likeliest girls we ever saw, and would have sold for \$1,000 on the block."

THEOLOGY "DOWN-SOUTH."—A short time ago, two of the most distinguished millionaires in a flourishing southern city, met in social chat, and discussed their mutual merits. In the course of the confab, the Judge bantered the Colonel, and offered to bet five dollars the latter could not say the Lord's Prayer.—The Colonel accepted the bet; and putting himself in a solemn attitude, began to repeat, keeping time by the swaying of his body, and pronouncing with emphatic force, alternately on each syllable, these lines:—

"Now I lay me down to sleep,
I pray the Lord-my soul to keep,
If I should die—"

"Stop, stop!" cried the judge, interrupting him. "That will do, I give it up; here's the V., but I did not think you could say it."