

present increased to 35. The number of our batteries exceeds 40. Several of them have a formidable armament, particularly the casemated battery situated at the right extremity of Careening Bay, which mounts naval guns, *à la Paixhans*, of the heaviest calibre, and is intended to keep off the shipping of the enemy. We expect from the solidity of its construction, that it will be able to resist the numerous Russian batteries daily erecting at the northern side of Sebastopol, which will evidently concentrate their fire upon that point, in order to destroy it. Several other batteries, likely to be most efficient, have been established; but, on the eve of a new attack upon the Malakoff, it would be indiscreet to refer to them. Our approaches and the *places d'armes*, whence our assaulting columns are to sally forth, are not more than 180 to 200 yards distant from the Russians, opposite the Lunette, and Little Redan. They are separated from the left front of the salient, and the right front of Malakoff, by a space of not more than 60 or 70 yards, and our last trenches have reached within about 80 yards of the works, extending from the angle of the right front of Malakoff to Careening ravine. Notwithstanding all our chances of success, we are proceeding with the utmost circumspection, for the position of the enemy is extremely solid and defended by numerous battalions, which can be at every moment reinforced.

IRISH INTELLIGENCE.

The Very Reverend Dr. O'Brien has been appointed Bishop of Waterford.

Alderman Farrell has been elected Lord Mayor of Dublin for the ensuing year. Alderman Guinness has resigned his seat at the City Council, and our respected fellow-citizen, Town Councillor Plunkett, is a candidate for the vacancy.—*Nation*.

FATHER MATHEW.—The venerable Apostle of Temperance, after a sojourn of eight months at Madeira, and a brief stay in London, has arrived in town. To his numerous friends it will be a source of unmingled gratification to learn that the beneficial effects of a genial southern climate on his general health are strikingly perceptible. He officiated at an early hour on Sunday morning in Church street. After mass thousands flocked around him to many of whom he administered the pledge, and all of whom offered up their fervent prayers to the Almighty for his speedy and perfect recovery. Since his arrival he has received many pressing invitations from the Irish nobility and gentry to spend the autumn months in the quiet retirement of some rural retreat. This is the welcome which the venerable philanthropist is fully entitled to; and we trust, when the severity of winter approaches, the gratitude of the Irish people will again enable him to avail himself of change of climate, and of every other agency calculated to prolong his valuable life.—*Tablet*.

CONSTABULARY FORCE IN IRELAND.—On the 1st of January, 1855, there were in Ireland, 35 county inspectors of constabulary 246 sub-inspectors, 329 head constables, 1,714 constables, 352 acting constables, 9,422 sub-constables, and 363 horses. The total expenditure for the year 1854, throughout Ireland, amounted to £596,759. There were 649 vacancies. On the 1st of December, 1854, the total strength of the constabulary force in Ireland included 1 inspector-general, 2 deputy inspector-generals, 2 assistant-inspectors; 1 receiver, 1 paymaster, 1 surgeon, 1 veterinary surgeon, 71 magistrates, 5 county inspectors first rate 22 of the second rate, and 8 of the third rate, 6 sub-inspectors at extra rate, 76 of the first rate, 79 of the second rate, and 85 of the third rate, 54 head constables of the first and 275 of the second rate, 55 mounted constables, 1,653 infantry, 352 acting constables, 8,262 sub-constables of the first and 1,160 of the second rate. The total number of officers and men in the force on the 1st of December last was 12,178, and the number of horses 363. The proportion of the expense borne by the consolidated fund was £572,511, and that borne by counties and town, £24,245.

THE "IRISH GUARDS"—BRAVE IRISH!—When government might have availed itself of the best blood and sinews of this country to recruit the higher branches of the army,—when the requirements of the commissariat and the organization of a Land Transport Corps presented an eligible opportunity for enlisting the services of a useful, well disciplined, and respectable body of men,—the Siboleth of the Horse Guards and the War Department prohibited Irish subject from entering the Guards, and the Irish Constabulary from being, as a body, of any service to their sovereign, in the trying circumstances of a general war. "No Irish need apply" was the damnable edict issued by the magnates of the crown. The system of proscription alluded to, is the more to be regretted, as Irishmen have always rendered themselves famous in battle, and in the great wars of the last century. Passing over the fact that General De Lacy, an Irish Catholic, was mainly instrumental in first capturing the Crimea under the Empress Catherine, and the second, and no pleasing reminiscence, that General Pellissier (Palliser) is connected by parentage with the ancient city of Limerick, there is scarcely an event of any importance connected with the late and present campaigns but Irishmen have figured conspicuously in it. In the defence of Silistria, Ireland lost the first of the brothers Butler. At the Alma, where of 1,400 killed, 750 were natives of this kingdom, the Irish led the van; and when the colors of 7th Regiment were lost they were discovered wrapped about the body of a young Irish ensign. It was an Irishman, John London, of Carrick-on-Suir, who sounded the cavalry charge at the battle of Balaklava; the son of an Irishman, Captain Nolan, who bore the fatal order for the charge; and an Irish General, Lord Lucan, who had command of the Light Cavalry on that memorable day. Nor, while dwelling on the performances of Irish regiments and officers, ought we to forget many individual traits of humbler men; acts of personal prowess, feats of intrepidity, and instances of nerve, and resolution, and boldness, which impart to the Crimean war an unquenched and unquenchable lustre. The names of Sergeants Sullivan, and of Corporals Sullivan, Hourigan and Quin, are household words wherever the grounds on which their distinction rests are honestly appreciated. It was Corporal Daniel Sullivan who left his ranks and recovered the flag taken from an English soldier at the battle of the Alma. The *Times* correspondent chronicles the daring of Corporal Quin,

of the 47th, on the 8th June. Neither Hourigan nor Quin, we regret to say, have been rewarded as they ought. While favored scions of the aristocracy are literally loaded with honors and rewards, these brave fellows are permitted to remain victims of conscious and cruel neglect.—*Dublin Express*.

The question of raising a corps of Irish troops under the title of the "Irish Guards," was alluded to in Parliament by Mr. Scully, and Lord Palmerston replied that no new regiment of Guards could be formed, and that although the Guards now in existence were called "English and Scotch," they of course belonged to the United Kingdom; and he hoped that the Irish constabulary and Irishmen generally, would be patriotic enough to enlist into the regiments of guards now existing. Lord Palmerston was gently reminded, that before the war began, Irishmen were refused admission into the Guards. Upon which, his Lordship relapsed into a prudent silence!

Seventy-five volunteers from the Sligo militia left for the Crimea, on Friday August 3rd.

A riot of a very alarming character took place in the camp at the Corragh on Friday evening (August 3rd) between the soldiers of the County Dublin Militia and North Cork Rifles and those of the Longford and Westmeath Rifles. The affray commenced at one of the canteens attached to the camp and the news was soon conveyed to men of these corps, who simultaneously turned out and repaired to the scene of action, when a general *melee* took place, and soon became dangerous in the extreme. Several having ran for their muskets and bayonets the latter weapon was made use of, and stones and brick-bats were freely thrown.—Several of the ringleaders of this disgraceful affair, we hear, are in custody, and no doubt will be summarily dealt with.—*Limerick Reporter*.

THE PRESS—IMPRESSMENT.—Numbers of the Irish laborers who have been in the habit of migrating to reap the harvest in England, and a golden harvest for themselves in repayment for their labor, have suddenly reappeared upon our quays in hundreds. Upon being asked why they returned so soon?—was there no work?—were the wages bad?—or, was there any reason for their return?—the answer was, "The Press"—"The Press." On further inquiry it was ascertained that they were informed by their Saxon fellow-laborers that if they remained longer in England they would be impressed one and all, and obliged to go fight the battle of the country in the Crimea. Believing this idle story they resolved to fly for shelter to their home, leaving plenty of work and its results—hard sovereigns—behind them. It is to be hoped that the bountiful harvest at home will make some amends for their disappointment.

IRISH AGRICULTURAL PRODUCE.—The Irish agricultural returns show that the cultivation of wheat has decreased to a remarkable extent in Ireland, the number of acres in 1853 being 45 per cent. less than in 1850. The extent of land under oats shows little difference; but barley has decreased about 7 per cent. Potatoes, while they only show an increase in acres of about 2 per cent. have increased in produce about 45 per cent. since 1850, the produce of 1853 crop being 10,000,000 barrels more than that of either 1851 or 1852, and 14,000,000 more than that of 1850.

It is a gratifying fact which deserves to be generally known, that the pauperism of this country is on the decrease. We may fairly take the union of Ennis as indicating the state of other unions in this country, during similar periods, and we believe we are stating correctly when we affirm that Ennis is, perhaps, more heavily burthened with permanent paupers than any other. We find that in the corresponding period of each of the following years the numbers in the house were as given below:—In 1851 the number of paupers was 3,679; in 1852, 2,836; in 1853, 1,798; in 1854, 1,127; and in 1855 (last week), 825. The decrease in Ennis during the present year, since the last week in February, has been about 200, and we may safely conclude that in another month the numbers will be as low as 650, which will be 200 less than the lowest point they have reached, which was last September, since the "black" year.—*Clare Journal*.

THE IRISH IN AMERICA.—We (*Tuam Herald*) recommend to the attention of intending emigrants the subjoined painful but truthful remarks of a respectable Catholic Clergyman, who has long resided in America, and whose experience entitles his observations to the confidence of his fellow-countrymen in Ireland. With such scenes awaiting them there, Irishmen should make every effort to cling to the old and hallowed land of their birth, or seek, elsewhere than in "Know-Nothing" America, the home of their adoption. The letter is addressed to a respected Clergyman in this diocese:—

Louisville, Kentucky, June 20th, 1855.
My dear Friend—A sense of sincere charity towards my countrymen at home, as well as conviction founded on experience of their failure of success abroad, prompts me to write you this communication. I have been in this country for some years, and have had opportunities, as a Clergyman conversant with the Irish, of judging pretty accurately of their condition in the United States.

Of the causes that led to so extensive an emigration, fitly denominated the "Irish exodus," there can be no second opinion. Landlord tyranny—workhouse slavery—the proverbial generosity of friends here in the enormous remittances sent to draft from home those they had left behind them in the land of their affections—and, lastly, beyond all, the fearful famine. The emigrants counted also on a generous American hospitality—they hailed this country as "the land of the free," and rejoiced to put the Atlantic between them and their worse than Egyptian taskmasters. They were gulled into the belief that this was a country where money was got without much labor. Their friends in writing, spoke of the sunshine and not of the storm—they told them not that the money was borrowed, and had to be worked for afterwards; and this is the reason why persons coming out here send remittances so quickly home. They spoke of their liberty—their equality—which, indeed, if the truth must be told, is but a shadow and a semblance of the one and the other. If all these causes hastened on to such an extent the "Irish exodus," and, in some measure, palliated the individuals composing it, they no longer exist, and some of them have never existed, but have been what are termed in this country "make believes."

From all accounts received from the "old land," the Incumbered Estates Court has effected great good in replacing the old grinding proprietors by a more liberal and humane landlord class. The diminution of the laboring classes, consequent on Australian and

American emigration, and also owing to the organization of the militia in Ireland, has increased the demand of labor, and has realized the long-sought boon—"A good day's wages for a good day's work." Cattle and all kinds of grain bring to the farmer high remunerative prices, famine is a bygone fact, and people are beginning to depend more on themselves and less on politicians. These are facts I have gleaned from Irish and American journals, and which induce me to raise my voice against Irishmen coming here.

It is true, America invited to its sea-board foreigners of all countries, and it is true that there are many generous, noble hearts in the United States.—But it is also true that Brother Jonathan has had his own interest in the ascendant in inviting such to make his railroads, to dry his canals, to clear his forests, and to till his lands. And now that he has got rich—now that the sweat and life of the stranger, especially of the Irishman, has been wasted to death, he ungenerously and ungratefully sets about the wicked work of persecuting foreign Catholics—proclaims in his "Know-Nothing" secret, midnight lodges, the diabolical purpose of persecuting, for conscience sake, and of disqualifying for office, any in communion with the time-honored see of Rome. If Americans have been generous heretofore when their interests have been concerned, they have ceased to be so when their interests have been subserved; and this is another reason for advising my countrymen not to emigrate.

The Irish, as a general rule, do not become rich in this country with a competence of support, but they cease to be religious even with a competence of religion, and this is the third reason why, as an Irish Priest, I dissuade, in good, sincere, and hearty earnestness, Irishmen from making this land their home. When they arrive here they loiter about the large cities, and are dependent on a precarious day's work. They soon mix with bad companions, who, if Irish, have already unlearned the teachings of their faith, and, if Americans, have no faith at all. If they go into the interior of the country, they work there at railroads and canals, and are, in a great measure, deprived of the aids of religion, not having seen a Priest for months together. They indulge in the beastly and besotting vice of intemperance—they lose respect, through bad example, for their Clergy—they neglect the Sacraments, and I fear that many who would have saved their souls at home lose them here, whither they come to "save the life that perisheseth."

I speak from actual experience when I say that I have seen as much poverty here as I have ever seen in Ireland, and I am too frequently called on to minister to their wants out of my own scanty resources. It is a sad trial to an Irish Priest to see the once respectful Irishman become so degenerate as to chime in with that republicanism run-mad which makes him lack reverence for the "man of God." The truth is, that the so-called liberty of these states is another name for license—that it is a liberty to commit all kinds of excesses without the salutary restraint of a virtuous and well ordered public opinion. It is better, then, to live and die at home as faithful Catholics than come here with but a chance to be better, and in danger of becoming lax in faith and morals.—Better is it that the Irish should leave their sons and daughters behind them with the precious gem of faith, than come here and leave them exposed to the evils of indifference and infidelity. And it is a fact undeniable that the greater number of the children born of Irish parents in this country have more of native feelings, native antipathy to the Irish, and more of irreligion than perhaps those whose forefathers have been American.

I rejoiced to see in an American paper an extract of a letter from his Grace the Archbishop of Tuam, in which he warns his people from seeking an asylum here. If they come they are only looking for shelter, not an asylum either of liberty or of hospitality, but rather a prison-house where chains are sought to be forged for them—where their faults are magnified and their characters vilified—and, above all, where their creed is hated with all the fanaticism and bigotry for which Exeter Hall has deserved such unenviable notoriety. And I doubt not that the bigots here are in secret league with the bigots of England in this disgraceful warfare.

Should this communication have any effect in obtaining the object for which it has been written, I shall be consoled in having raised a voice to caution the unthinking and the unwary.

"AN IRISH PRIEST IN AMERICA."

(From the *Dublin Tablet*.)

In our last impression we copied from the *New York Freeman's Journal* an article, in which certain observations of ours, made some weeks ago on the subject of emigration to the States of America, were rather freely criticised. For the highly complimentary terms in which, at the same time, that truly Catholic and ably-conducted paper has spoken of this journal we are grateful, indeed, and we are free to admit that one or other of the epithets employed by us to describe the condition to which "Know-Nothingism" has brought society in the States may have been rather vivid and warm. For the rest, our respected friend of the *New York Freeman* will do us the justice to believe that in our admonitions against emigration to the States we were actuated only by the purest and most heart-felt zeal for the welfare of thousands of poor Irish Catholics, and an earnest desire to preserve to the Church children so devoted as they are. What other motive could we have? As journalists we have not a few sincere friends in the States. There is no country under the sun to which the Irish Catholic turns so naturally as that of the Western Republic. Five or six millions of his fellow-Catholics and countrymen—perhaps not a few of his relatives—have gone there during the last half century. From infancy upwards many of our young men and maidens have had their affections, their hearts, and their hopes in the far West. In offering them, therefore, the solemn advice which we felt conscientiously moved to give them—in dissuading them from a step which, in our judgement, would lead to a situation where perils of the gravest kind awaited their faith and their morals—where their hopes of happiness, of peace, and freedom were morally sure to be baffled and disappointed—we knew full well what dreams we should disturb and what pleasing illusions we should dissipate, and how we should ravel still more the already tangled skein of the fortunes and temporal destiny of some at least of those poor adventurers who are about to leave their native land in quest of a home. It came hard, therefore, upon us to write on this subject as we have written. But however distasteful it might be to others,

or however bitter it might seem to the palate of the would be emigrants to America, we have thought it our duty, firstly to inquire after the truth, and then to proclaim it manfully and openly. This we think we have done, nor has anything which met our eye since the article in question was written, greatly altered the views which we then expressed.

We freely admit the difficulty of obtaining such reliable information as may entirely satisfy one's mind of the ineligibility, or otherwise, of the States of America at the present moment as a field for the enterprise of Catholics emigrating from Ireland. But such sources of information as lay within our reach we have consulted, and hitherto all our inquiries have resulted, we confess, in a feeling of deep alarm for the Catholics in America. What other feeling could we have entertained, shocked and pained as we have been for the last eighteen months by the intelligence brought to Europe by every mail from America, regarding the proceedings of the ferocious disciples of the widely-extended school of Know-Nothingism—a school of perjury, cruelty, and bigotry. The public press has been teeming with details of these formidable proceedings, and the public press, when it speaks unanimously, is among the best authorities on events which, of their nature, must agitate the surface of society—must fall under the eye of any observant man—events, in a word, and schemes of conduct which are necessarily public and undisguised.

The conspiracy of the Know-Nothings labored to collect together and to blend by horrid oaths, administered clandestinely, all those elements of bigoted and anti-Irish feeling, which before had been employed in irregular and scattered efforts, in social persecution of the Catholics, and particularly the Irish. Up to the period of this conspiracy the spirit of Protestant infidelity, so predominant in American society, had spent itself in a sort of guerilla warfare against the poor foreign settlers who brought the faith of Christ with them and clung to it. It became the business of Know-Nothingism to concentrate this spirit, to give it additional vitality and activity, to stimulate it, and to engraft it on the minds of the sounder and more moderate section of American republicans by appeals to the sentiment of nationality, which was now proclaimed to be in danger from the pretensions of foreigners; lastly, claiming in this way to be national, it aimed at recasting the ancient Constitution of America by laws adverse to that religious equality which has been from the beginning the boast of the American institutions; it aimed at the repeal of the naturalization laws, and at the exclusion of Catholics from the Legislature and from the administrative departments of the public service; in a word, from all offices, civil and military, in the States. According to Dr. Brownson, whom we regard as amongst the highest authorities on this subject, and to whose invaluable articles we are indebted for a good many of these details, the leaders in this conspiracy were men of the most dangerous and desperate characters—foreign anarchists and apostate Priests and Monks—men of broken fortunes—fanatics, bigots, and demagogues—some of American and some of foreign production.

Now, if such were the elements, the scope, and the aim of this conspiracy; if it had such men for its leaders—such powerful means of excitement—as the cries of nationality and religion must ever supply, among a race proverbially full of national pride, and not less full of passion and of prejudice, can any man consider as inviting or as safe the state of society in which such a conspiracy grew up, spread, and filled, up to a late period, every thinking man with rational apprehensions and well-grounded fears for the future? It will not do for the *New York Freeman* to tell us this time of day "that all the noise of the Know-Nothings was calculated only to frighten a flock of geese." There is a levity in such language as this which is really neither worthy of the character of the journal, the gravity of the subject, nor the interests involved. It may be, and we ardently hope that it is so, and we are greatly moved by the authority of the *Freeman's Journal* itself—speaking as it does with so many means of information not accessible to us—we do hope that the conspiracy has failed; but even so it can serve no useful purpose to ridicule apprehensions that may have been not a whit the less rational because they happened not to be realised. It is not from actual calamity alone that we should take our lessons; nor is it by making light of grave dangers averted, that we can teach our friends to guard against the recurrence of those dangers.

With these facts and documents before us, and there are many such letters arriving every day here from different parts of America, why should the *New York Freeman* be angry with us for the substance of the advice which it was our plain duty to offer to our readers on this subject. To build up a Church in the great Republic is a great work beyond question, and all honor and praise to the noble hierarchy, clergy, and Catholic people—whether of Irish, German, or American descent—who, undismayed by perils, difficulties, or terrors, are co-operating steadily and perseveringly with God to realise this grand scheme of his gracious providence; and to all the naturalised Catholics in America we should offer words of encouragement and of hope to persevere in the grand mission which Providence has appointed them. But for the great body of emigrants who may be now preparing to speed their way to foreign lands, we cannot see how they can be suffered to steer their course to the shores of the Republic of the West unwarned of the dangers that await them there. It is all very well to speak of the Irish as a missionary race, but, as far as the United States are concerned, I half what we hear of their schools, of the influences of bad example, of ridicule and terrorism upon the youth, the offspring of the first generation of immigrants, be true; if the defection of the youth from faith, piety, and morals, be what it is said to be, we can see no principle upon which any man can face such dangers, except the one principle of stern necessity, accompanied by a determination to use all the means available to secure the theory and practice of religion. But this is a principle that will serve only for an individual in peculiar circumstances; we who are addressing classes of emigrants taken indiscriminately, have no right to resort to it, and no obligation to qualify what we have to say by it.

THE BONNAHON SOUPRA.—The following letter appeared in the *Waterford News*:

"KILMACKTHOMAS, July 24th, 1855.
Dear Sir—I send you for publication two declarations freely made by persons whose names are affixed to them, and signed in the presence of the witnesses whose names, such they bear.

"A CATHOLIC."