CELESTIAL CRISPINS AS CHRISTIANS.

The North Adams Chinamen Becoming Thoroughly Americanized.

How They Make Shoes, Attend Church, Drink Gin, Gamble, Talk English and Behave Generally.

The Result of an Eight Months' Experiment—"Make Way for the Coming Man."

NORTH ADAMS, Mass., Feb. 23, 1871.

It is now eight months since Mr. Sampson made for himself a national fame by introducing the Chinese into his shoe factory, to the intense indignation of the Crispins, and in the face of the hostility of a large portion of the other inhabitants of North Adams. To-day it can be safely said that no body of men are more generally popular here than the Chinese. They are rapidly becoming Americanized, and, perhaps, Christianized. Many of them speak English passably, most of them wear American clothes on Sunday and attend church and Sabbath school, nearly all drink American gin, some of them affect American girls, and all seemed to be filled with the idea that to be Americanized is to acquire the key to wealth and power. Your correspondent, during his present visit to North Adams, was forcibly struck with the great changes in the manners of the Celestials since he last beheld them soon after their arrival last spring, and some of the most notable of their improvements he will describe for the benefit of the million readers of the HERALD.

JOHN CHINAMAN AS A SCHOLAR.

Nine days after the arrival of the Chinamen in this town—on the 22d of June, 1870—the Rev. G. D. Pike, one of the secretaries of the American Missionary Association, had a consultation with the clergymen of the town in regard to the best measures for Christianizing them, and it was determined, as a primary move, to present each of the Celestials with a copy of the New Testament printed in Chinese. The Testaments were duly procured and given, and on the 10th of July a Sabbath school was organized in the dining room of the Chinamen at Mr. Sampson's factory. Some forty or fifty teachers volunteered, under the superintendence of Mr. George W. Chase (Mr. Sampson's agent, who brought the Chinese from California). About the same number of Chinese put themselves under their instruction, and the work of conversion was begun. The first step, of course, was to teach them the alphabet. This, on account of their great power of imitation and memory, was quickly done, and with the assistance of primary charts and "first" reading books, the Celestials were soon able to read with considerable fluency. Then English Testaments were given them, that they might be compared with the Chinese version they already possessed. Now nearly all of them can read through the first chapter of St. John quite readily and seem to have a fair idea of its meaning. Lately their lesson has been the Sermon on the Mount, and its precepts seem to be deeply appreciated by them. Charley Sing, their interpreter and leader, not failing to remark the similarity of the monitions to some of the sayings of Confucius. Sing, by the way, never loses an opportunity of vindicating or palliating the customs of his native land, and some of his "hits" at our peculiarities are exceedingly sharp and witty.

THE SUNDAY SCHOOL

is held every Sunday afternoon, at four o'clock, the only failure since its commencement being last Sunday, when the Celestials were celebrating their New Year, and when (tell it not in Gath) the picture of the God Quein-Kong was hanging up on one of the dining room walls, with burning candles and offerings of food before him, and also—so say some of the scoffers—prostrated and kneeling Chinamen, though this last, of course, was when the outside barbarians were supposed to be out of the way.

THE HERALD CORRESPONDENT INTERVIEWS THE CHINAMEN'S SPIRITUAL TUTORS.

The day after the arrival of your correspondent here he called on two of the leading clergymen of the town, who have taken a deep interest in the spiritual as well as mental welfare of the Chinese. He first called on the Rev. Dr. Miles Sanford, the pastor of the Baptist church. The Doctor, who is an elderly gentleman, with an "old school" polish in his manners that reminds one very much of Edward Everett, received your correspondent very cordially, and having ascertained the object of his visit at once signified his willingness to give all the information he could.

The Doctor said that perhaps the most remarkable characteristic of the Chinamen was their evident anxiety to acquire the American language and customs as rapidly as possible. They seem to be most deeply impressed, said he, with the wealth and power of America. In fact, they consider the English language the key to power. They will make good citizens if they remain here. Although they have not been in this country a twelvemonth yet, still I do not believe that many Europeans—a band of Norwegian colonists, for instance—would obtain a better knowledge of our ways in the same time. As to the prejudice that existed against them at first, it is silencing, if it has not died away. The two classes the most bitter against them were the Crispins and the shopkeepers; the former because of their competition in the shoe trade, and the latter because they feared the Chinese would spend no money in the town, unlike the Crispins, who often spend all their month's earnings in a week. To-day even the Crispins chiefly blame Mr. Sampson, and say they have nothing against the Chinamen, while the shopkeepers find that the Chinese are large buyers of clothing, fancy goods and provisions; and it is only the rum sellers and livery stable keepers who suffer.

CORRESPONDENT—What do you think of their religious professions, Doctor? Are they sincere, or is it simply expediency?

Dr. SANFORD—Well, the Chinese are undoubtedly very sarcastic, and quite likely they are actuated somewhat by motives of policy. But still I think they take an interest in religious things. They attend the churches every Sunday, and there are always some in my Sabbath school at the conclusion of morning services. The Chinese have good morals, and there is nothing vicious about them whatever. Not a single quarrel has been known to occur among them since their arrival, which is a remarkable thing to say of seventy-five men living together day and night. Charley Sing is the equal of any American, as far as keenness goes.

CORRESPONDENT—Have you heard them say anything in regard to settling here?

Dr. SANFORD—No. I think they intend to return home, after a while, if not at the expiration of their contract—three years. The probability of their returning home was discussed by us when we first received to endeavor to Christianize them; for what better missionaries could we have than seventy-five Christian Chinamen preaching to their own countrymen? A thousand foreigners would not have so much effect. This little experiment among the Berkshire hills may be fraught with immense consequences to Christianity and the civilized world.

Thanking the Doctor for his information your correspondent bade him "good evening," and went to the residence of the Rev. T. A. Griffin, pastor of the Methodist church. Mr. Griffin is a compact, go-ahead, earnest style of a man, the manner in which he has taken hold of this Chinese question being an exemplification of his character. He is really the leader of this, as it may be called, "Chinese Home Missionary Movement," and to his energy and tact no little of the success attending the effort is said to be due. Having been informed of the object of your correspondent's call he invited him into his study and entered into the details of the "mission" with great vivacity. He said:—

I have never seen a more generous and amiable class of people than the Chinese. They remember their friends and seem to harbor no revenge against their enemies. They always seem to want to do a kindness to their friends now. A short time ago we had a fair at the Methodist church, in which they took as much interest as any attendant at the church. Among other entertainments we had some songs and music, and one of the Chinamen volunteered a song. Anything more inharmonious than the squall he treated us to cannot be conceived. The Chinese always sing in falsetto, and their ideas of harmony are exactly the opposite of ours—in fact, what they consider ravishing music we call horrible discord. But, nevertheless, it showed a kind disposition and good intent.

CORRESPONDENT—Then the prevalent idea that their sole interest is in China is a mistake.

Mr. GRIFFIN—Oh, yes. They seem desirous of identifying themselves as much as possible with our customs. They are letting their hair grow all over their heads instead of shaving off all but their queues, as they did when they first came from China. They wear American suits almost altogether in the streets, and their eagerness to learn English amounts almost to a passion. I should except from my remarks the two cooks, who are much older than the rest, and, to use a homely phrase, are too old to learn new tricks. They care nothing for America and Americans; but the rest are becoming Americanized much faster than any one would have believed eight months ago.

CORRESPONDENT—Who would you call the brightest?

Mr. GRIFFIN—Oh, Charley Sing is unquestionably the brightest. His understanding of affairs that have come under his scope of observation is truly remarkable. His knowledge of values, for instance, is such that no dealer can get the better of him in a trade, and it is evident that he reads the market reports every week. He is a regular attendant on my church and Sunday school, though not a member, as has sometimes been reported. In San Francisco he was a member of a Methodist Sunday school. He is probably as promising a specimen of young China as can anywhere be found. Once I invited him and another compatriot to tea at my house, and you would have been astonished to see the self-possessed and polite manner in which they bore themselves. It would have done credit to an American. Next to Sing, I think, Ah Hoo and Ah Wang are the brightest. Like him, they are young, being not more than twenty-three or twenty-four years old.

CORRESPONDENT—What are their denominational predilections?

Mr. GRIFFIN—Well, they seem to go indifferently to the Congregational, Baptist and Methodist churches. The other Sabbath afternoon there were about thirty at my church. They are very generous to religious charities. When there is a collection taken up they always give liberally. They also take an interest in our festivals. Thanksgiving Day they made me a present of a fine turkey, and they have also given me a fine China tea set. They have large hearts and progressive minds, and few vices and many virtues, as far as my observation goes. I would like to show you the presents I have received.

Your correspondent accompanied Mr. Griffin to the parlor, and after admiring the tea set took his leave, much impressed with the "Celestial" virtues.

JOHN CHINAMAN TRADING.

As is well known, last Saturday, the 19th, was the Chinese New Year, in honor of which, for the first time since their arrival here, they took a holiday—commencing on Friday and ending Monday night. The first part of Friday was chiefly spent in making purchases of finery. The Celestials generally go about the town in squads—one alone being a rare sight—and never, in any case, do less than three Chinamen make a bargain, and often half a dozen participate. On entering a store their first move is to find the object they desire. This being done they all surround it, inspect it together and in turns, and chatter and gesticulate like so many monkeys. If satisfied with its texture and make-up they then endeavor to ascertain its price, and, this being done, the next move is to beat the dealer down, for John Chinaman is as sharp at a bargain as a Jersey Quaker. If the trade is consummated they bear the article off in a triumphal procession as tickled as so many children.

JOHN CHINAMAN ENTERTAINING.

Friday evening the Chinamen gave a supper, in the drying room of Mr. Sampson's factory, to their friends in the town. Some 150 gentlemen and ladies were present, including Mr. Sampson and his wife, the Rev. Washington Gladden, of the Congregationalist church; the Rev. Dr. Sandford, of the Baptist church; the Rev. Mr. Griffin, of the Methodist church, and the Rev. Mr. Jennings, of the Episcopal church, and Judge James T. Robinson, of the North Adams *Transcript*. So many guests were present that the Chinamen could not sit down themselves and use a knife and fork, as they had intended to do, so they contented themselves with waiting on the party and afterwards flourishing their chopsticks at a second table. Was there ever such a scene before in this country? Seventy-five almond-eyed Celestials, half civilized, according to our notions of civilization, their hair sprouting out of their scalps like so many black bristles, clothed partly in American and partly in Chinese costumes—serving viands to a hundred and fifty Massachusetts Yankees. It was an epitome of the nineteenth century. Every idea, notion, prejudice, custom and manner of the guests and hosts was in direct opposition to the other. Each individual of each party in his secret heart looked upon the other as barbarian and an outlaw, and yet the stern necessities of commerce had made them appear as intimate friends.

And in another light it was a singular event. Eight months ago the entertainers of the evening narrowly escaped a mobbing, and now, so far as outward appearance went, no more popular personages were in the town. The viands consisted of the usual concomitants of a supper—scalloped oysters, salads, ice cream, coffee, &c. When they had been discussed speeches were made by Mr. Chase, Mr. Sampson's head assistant; the clergymen and Judge Robinson, which were duly interpreted by Charley Sing. The festivities were terminated with the discharge of 20,000 firecrackers.

THE NEW YEAR'S SPREE.

On Saturday it rained hard and the Celestials remained in their quarters all day, enjoying a free and easy time. A visit to their rooms was at once entertaining and instructive. The first place entered was the dining room, which is also their sitting room. Here were about two-thirds of them in the height of Chinese hilarity. Hung on the wall, right opposite the entrance, was the picture of the good Quein-Kong, and below it a small altar, with offerings of fruit. In front of these was a table spread with refreshments—dulse, vermicelli, candy and oranges. These everybody was pressed to partake of. A little further along was the band, the members of which were making day hideous to the full extent of their enormous powers. This band, by the way, is evidently regarded with the greatest pride by the Celestials. Its music considered heavenly, and the performance looked up to with respect and admiration. To give the HERALD readers an idea of Chinese music they are informed that the instruments consist of three kettle drums, three gongs, a pair of wooden cymbals, and a wind instrument, resembling an innocent cornet in appearance, but (horror of horrors!) in sound resembling the concerted braying of six diaphanous fish horns blown by six stalwart Calithumpians on a Fourth of July morning. Imagine each performer of these delicate instruments playing with all his might into American ears and eyes, on his own hook and you may have some idea of the pandemonium into which your correspondent was ushered. Just beyond the musicians some half a dozen Celestials were seated around a table gambling for United States currency. The implements were three small dices of copper, marked with Chinese characters, and the game seemed to be somewhat in the method of the Dutchman's "keno," where one man won and the rest said, "Oh, h—ll!" Some one has said that the Mexican half breeds are the greatest gamblers in the world. He could never have seen Chinese gamesters. Here was, perhaps, sixty cents depending on a throw of the coppers. One of the men rises to make a cast, ten almond-shaped eyes glare at him from five chrome-yellow faces, his own face not less saffron-hued than theirs. All is still as death around the table, though the band is raging like a score of agonized tomcats tied by force to as many screech owls. After a few feints the cast is made, the coppers face upon the table, and then ensues a scene like nothing else this side of the Pacific Ocean. One Chinese mouth expands with exultant delight one pug nose dilates with triumph, and two Mongolian feet dance in ecstacy. The other five yell with dismay, roll their eyes and gnash their teeth in frenzy, and chatter and gesticulate like so many angry monkeys. Then the money is passed over to the winner, and silence is restored till another throw has been made, when the same scenes are re-enacted. Meanwhile the musicians perform without intermission. In other parts of the room were Chinamen playing chequers—their game seeming to differ from ours only in the greater number of pieces and squares. The rest were variously engaged in smoking, chatting, sleeping, &c.; no eating, for on New Year's day no Chinaman can eat till after sunset. They had plenty of California wine, cigars and tobacco sent them by compatriots in California, and were evidently enjoying themselves in the most orthodox Chinese manner.

DO THE CHINAMEN DRINK?

Your correspondent was given to understand by sundry friends of the Celestials that they never indulged in ardent spirits; but he has reason to doubt the assertion. During his visit to their quarters he observed one of the cooks putting a number of bottles into a basket, and on his way back to the Richmond House he happened to see the old gentleman, accompanied by two aids (three Chinamen being the smallest number competent to consummate a bargain) going into a liquor store. Curious to see what they wanted, he followed after and there beheld the following transaction:—The Chinese advance to the counter and look steadfastly at the barkeeper, who looks back steadfastly at them. Getting sick of the staring process the barkeeper bows, whereupon the Celestials bow back and grin in unison. The old cook now thinks it a proper time to commence negotiations; so, carefully removing the cloth from the top of the basket, he takes out a quart bottle, places it on the counter and says, "Gin—how much?" Barkeeper reflects and says, "One dollar." The Chinamen hold a consultation, finally conclude the price is right, signify their acquiescence and the bottle is filled. The same formalities are gone through with in regard to three other bottles; the money is paid, each Chinaman is presented with an apple, and the trio depart apparently much pleased with their purchases. Now, what were they going to do with the gin? Was it for bathing purposes, or to be used as an ingredient in the popular compound of gin and milk, or to be drunk "straight?" We have the authority of Truthful James that "for ways that are dark and tricks that are vain the heathen Chinee is peculiar," and your correspondent fears that one of these vain tricks has been played on the guileless Sunday school teachers when they were led to endorse the total abstinence principles of their proteges. Why was that wine sent clear from California? Was that for bathing purposes?

IN CONCLUSION

it may be said that the Chinese are a success in North Adams. Mr. Sampson is perfectly satisfied with them as shoemakers, and Mr. Chase, his agent, claims that they do better work than the members of the Crispin organization, though it is true that Mr. Sampson wishes to hire some forty-five Crispins to work in his factory in a different room from the Chinamen, though he has not as yet been successful in inducing any to enter his employ. What the upshot of the experiment will be remains to be seen. Whether this band is the precursor of numerous others, or whether it will be alone in its glory and return to China at the expiration of the contract and thus end an abortive experiment is a question which few can answer to-day, although it it is second to none in its vital importance to American prosperity.

CUT TO PIECES ON THE RAIL.

At the Uniontown depot, on the New Jersey Railroad, between Rahway and New Brunswick, a fearful accident occurred yesterday forenoon. Two tramps were walking along the track, bound for Philadelphia, and while jumping on the depot platform out of the way of the train going to New York one of them, a Jew, whose name could not be ascertained, slipped and fell in front of the locomotive. The unfortunate man was literally cut to pieces, the remains being strewed along the track for some distance. Mr. Albert Bird, employed on the road, says that of all horrifying sights of this kind that at Uniontown yesterday was the most shocking. The remains were gathered up and removed to the police station. The dead man's companion, dreading a similar fate, wanted to ride on the train, but was driven off because he had not a ticket.

THE ORIGIN OF CHRISTIANITY.

Closing Lecture by Rev. Dr. Wise—A Jewish Reformer's Estimate of Jesus and St. Paul.

A very excellent audience gathered in Steinway Hall last evening to listen to the closing lecture in the course, delivered by Rev. Dr. Wise, of Cincinnati, on the "Origin of Christianity." His first lecture related to Jesus of Nazareth, his next to the Apostles, and last evening Paul was treated of. Few and far apart, said the lecturer, appear the stars of history. Strike out about one hundred names and you have no history. The world is a machine shop, and every man is making his part of the great machine, but one mind combines and puts the parts together and we call him the master machinist. Such a master mechanic was Paul. In him was resurrected the spirit of Jesus, just as in Jesus the spirit of John Baptist was resurrected. The concentrated desire of his mind was toward the

PENATIONALIZATION OF THE JEWISH IDEA

of an exclusive God and a peculiar people and the promulgation of a universal faith for all men. The debased condition of the Romans, Jews and Greeks at the period of Paul's ministry was described by the Doctor. They were ready to believe anything, provided it was absurd enough. All whom Paul met in his travels were Judaized Greeks and Romans, whose minds had been brutalized by the sensualism of the Cæsars and truth had been brought into ill repute. To this was added the steady decline of the Jewish state and the Jewish religion, and in its stead came superstition. This state of affairs was highly favorable to Paul's stupendous enterprise. "Who is Paul?" the Doctor asked, and answered by running over the names given to him in the New Testament, the Talmud and other writings of the day and the representations of him. One of his names signified his theology because he was the author of

THE SON OF GOD DOCTRINE

of Christianity. His early training in the school of Gamaliel, his character as a zealous Pharisee, and other traits were referred to; his vision on the way to Damascus was declared to be spurious because Paul himself never refers to it, and it cannot be proved by history and is purely the invention of one of his companions, Luke or Silas or some one else. His transition from Judaism to Christianity was accounted for as arising from the depravity of the Roman courts and rulers, and the misery and degradation in which his people, his kinsmen according to the flesh, were held. He fell into mysticism, and sought comfort and peace among the tombs, from whence he merged forth a demoniac prophet, declaring that he had seen Jesus, that he had been caught up to Paradise and heard unspeakable things which it was not lawful for a man to utter, and to his maddened brain and bewildered mind all the mysteries of Heaven appeared intelligible. The Rabbinical mystics were like our

MODERN TRANCE MEDIUMS.

They gave elaborate descriptions of the divine glories, which they declared they had seen or which had been revealed to them. Such was Paul's mysticism. He passed from the law school of the Pharisees to the new school of Christianity, and the central figure which he beheld in the transition he called the Son of God, whose fame he went forth to proclaim. Paul's Jesus corresponds exactly to the Cabanists' image of Delphos. It was the object of Jesus to reconstruct "the kingdom of heaven" here, but he was crucified. To Paul's mind he had risen again, and, therefore, Israel would be saved from Roman oppression. He seized upon the Jewish national idea that the world would come to one God and one faith, and he came forth from his mystical paradise a new prophet to redeem Israel. He started out with the idea that all the world was guilty, and that the Messiah must needs come. But when he went to Damascus he found out that the people were not ready for his new doctrines, and he had a narrow escape from capture by Aretas and his soldiers, who guarded the city. But Paul was let down by the wall in a basket like the spies of old, and escaped. This failure did not discourage him, however. He was not a man to be discouraged with difficulties. It convinced him that

HE WAS YET TOO YOUNG

for the work of reformation which he had undertaken. He must have been about twenty-one years old at this time. He then retired to Arabia and spent three years in contemplation and study—how he should unfurl the banner of this new religion to the world. In A. D. 53 he appears in Antioch with his new gospel, and there his followers were first called Christians, and there Christianity was first founded. Paul tells us that he spent fifteen days in Jerusalem, but he neither consulted nor advised with any one regarding the promulgation of his new doctrines. He was original and received his revelation directly from God. The Son of God and Son of Mary were phrases as popular among the heathen as they were foreign to the Jews. Paul therefore started out with the doctrine of the resurrection, the abrogation of the laws of Israel and the assertion that only their precepts were binding. Jesus, he said, was the last sacrifice. He made a vicarious atonement for all. The gods of the heathens were not spirit; hence Paul's crucified one was caught up in the body and sat at the right hand of God. This doctrine could be easily understood and believed by men who believed that Romulus and Cæsar had also been translated in the body and would return again. Paul's characteristic doctrines were the Son of God, Jesus; the kingdom of heaven, the vicarious atonement and the second coming of his ascended Messiah. But Paul knew that doctrines alone would not multiply converts. Hence he proclaimed the

SUDDEN DESTRUCTION OF THE WORLD

and the things that are therein and enforced it with such eloquence as to crush to the ground his superstitious auditors, and then he hurled at their sore heads all the crimes and follies of which they had been guilty. His success in founding churches, his numerous travels and trials, his differences with the college of apostles in Jerusalem, who refused to acknowledge or recognize, until after a time Peter, James and John, gave to him the right hand of fellowship. The rest of the apostles never did. They could not forgive him for going to the Gentiles; but Paul was sensible enough to silence them a little by begging money for the poor saints at Jerusalem. He had changed their religion and given them a new mythology, Son of God, of which they had not known. They could not accept his total abrogation of the law and consent to be led by the phantoms of hope, love and faith, against which James argues in his epistle with all the fervor of his soul. They could not forgive him for these things and for his doctrine of the kingdom of heaven when they looked for a kingdom on earth. This was

TOO MUCH DISAPPOINTMENT

for them and they could not stand it. He was arrested, appealed to Cæsar and was sent to Rome. And while before he had not a word to say against the Jews or the precepts of Judaism, he now launches polemics from his prison house against his associates and brethren in Jerusalem, who had not a word of sympathy to offer. They could not meet his arguments, and hence we have but one side of the case presented, and that by Paul. To give the heathen true ideas of God, of humanity, of freedom and of justice, which must some time break the chain and emancipate man—this was the mission of Paul, Jesus' pure theocracy, Peter's Messianism, Paul's Son of God doctrine and John's Logos. These four systems of theology have been gathered and blended into one and Christ has been adopted instead of His religion. If the theocracy of Jesus must prevail then all creeds and dogmas must fail and God be all in all. I see it, said the Doctor, but not now; I behold it, but not nigh. Freedom and humanity, justice and love in the name of God, this is right religion. To do this is Christianity; to love it is true worship. Men like Jesus and Paul, whose aim is to benefit humanity, deserve the student's most careful study and research. They are the grandest types of humanity.

Thanking the audience, the Doctor closed his eloquent lecture.

LOUISIANA LEGISLATION.

Items of the Appropriation Bill—Aid for the Chattanooga Railroad—The New Orleans Water Works Bill.

NEW ORLEANS, Feb. 25, 1871.

In the Legislature to-day the Governor's message vetoing the Anti-Slaughter-house bill was sent to the House. The veto was sustained, so that the old Slaughter-house Company, of which F. J. Pratt is president, is triumphant.

The following items are among the appropriation bills passed:—For the issue of State bonds authorized for the stock of the Chattanooga Railroad, $2,500,000; for the New Orleans Steamship Company, $1,000,000; for improving the navigation of the bayous, $1,500,000; for building a State House, $1,500,000; for the Louisiana Levee Company, $1,000,000; annually to pay mileage and per diem of members, $500,000.

The Senate at midnight passed the bill conveying the water works, upon which the city has expended two millions, to a corporation of individuals for three hundred thousand dollars, and giving them extraordinary privileges.

The committee to examine the affairs of the New Orleans Gas Light Company reported in favor of taking away the company's charter.

The report was adopted.

SOUTH CAROLINA LEGISLATION.

Financial Reforms Inaugarated—State Sinking Fund Proposed.

CHARLESTON, Feb. 25, 1871.

The State Senate to-day, by a large majority, passed to its second reading a bill repealing the act which gave the endorsement of the State to four millions of dollars of the Blue Ridge Railroad bonds.

The Senate has before it a bill creating a sinking fund of $100,000 yearly for the extinguishment of the State debt.

The House of Representatives is engaged on a bill to convert the present debt into sterling bonds and prohibiting the creation of any additional debt, unless with the ratification of two-thirds of a popular vote.

The feeling of the Legislature is growing strong in favor of financial reform.

THE EXILES.

Their Welcome by the Empire State.

The "resolution of welcome" to the Irish exiles which was recently adopted by the Senate and Assembly of this State has, as the following correspondence will show, been transmitted by Governor Hoffman to those, gentlemen who have, through one of their number, acknowledged it in fitting terms. The following is the resolution and correspondence in full:—

STATE OF NEW YORK,
EXECUTIVE CHAMBER, ALBANY, Feb. 16, 1871.

SIR—I take pleasure in transmitting to you herewith a copy of a "resolution of welcome" to this country, which has been unanimously adopted by the Senate and Assembly of the State. Very respectfully,
JOHN T. HOFFMAN.

To CHARLES UNDERWOOD O'CONNELL, Esq.

STATE OF NEW YORK,
ASSEMBLY CHAMBER, ALBANY, Feb. 18, 1871.

Resolved, If the Senate concur, That the Legislature, in the name and behalf of the people of the State of New York, extend to Thomas Clark Luby, Jeremiah O'Donovan Rossa, Charles Underwood O'Connell, John O'Leary, Thomas F. Burke and their associates, the Irish exiles and patriots recently landed upon our shores, a most hearty welcome to our country, and that a copy of this resolution be transmitted to them by the Governor of this State. By order,
C. W. ARMSTRONG, Clerk.

IN SENATE, Feb. 15, 1871.

Concurred in without amendment. By order,
HIRAM CALKINS, Clerk.

SWEENEY'S HOTEL, NEW YORK, Feb. 23, 1871.

SIR—Words are too feeble to express the thanks which I feel, but cannot convey to yourself personally, as the Chief Executive, and to the members of the Senate and to the Assembly of the Empire State, for the "resolution of welcome" which I have the honor to acknowledge through you.

Such a compliment from the representatives of the people of the State of New York under any circumstances would be a mark of the highest esteem, calculated to call forth the warmest expressions of gratitude from the recipient; but in my case its value is doubly enhanced by the public recognition thus accorded of the cause for which I suffered, a cause too often stigmatized by pretended republicans, but ever dear to the advocates and friends of human rights.

As a commissioned officer of this State when arrested, tried and imprisoned by the British government, this recognition of my cause and principles is to me a source of consolation and pride which no words can express.

Please accept for yourself, personally, my warmest thanks for the kind words in which you convey to me the "resolution of welcome," and I request that you will present to the Senate and Assembly my most grateful acknowledgements for the distinguished honor they have paid to me, a recent British felon. I have the honor to remain, with the highest respect, your Excellency's obedient servant,
CHARLES UNDERWOOD O'CONNELL.

To the Hon. JOHN T. HOFFMAN, Governor of the State of New York.

THE HAMILTON OPERA HOUSE LOTTERY.

No. 28,889 Draws the Prize—The Lucky Holder a New Yorker.

HAMILTON, Feb. 25, 1871.

The drawing of the Hamilton Opera House Lottery took place to-night in the Opera House auditorium in presence of a large number of people. A committee, consisting of eight prominent citizens of Ohio and Indiana, and headed by David Gibson, of Cincinnati, was chosen to superintend the drawing.

Seventy-six prizes, the entire number in the scheme and representing $140,000, were drawn. A large number of tickets which remained unsold were put into the wheel to the credit of the scheme.

The first prize was the Hamilton Opera House, valued at $100,000; the second prize was $20,000 in cash and the third $5,000 cash. There were five prizes of $1,000 each, eight prizes of $500 each and sixty prizes of $100 each.

The following numbers drew principal prizes:—No. 28,889 drew the Opera House; 11,822 drew $20,000; 30,020 drew the $5,000, 49, 17,763, 5,822, 10,978, 19,159 won $1,000 each; 11,785, 28,683, 33,375, 33,320, 34,146 34,470, 16,035 and 23,174 drew $500 each. The number drawing the capital prize was sent to the New York agent, but whether it was sold or not is not yet known. The name of the holder of the ticket drawing the $20,000 is not yet known.

SHIPPING NEWS.

Almanac for New York—This Day.

Sun rises	6 39	Moon sets...morn	12 02
Sun sets	5 49	High water.morn	12 48

OCEAN STEAMERS.

DATE OF DEPARTURES FROM NEW YORK FOR THE MONTH OF MARCH.

Steamer.	Sails	Destination.	Office.
Wisconsin	Mar 1	Liverpool	29 Broadway.
Trojan	Mar 1	Glasgow	7 Bowling Green
Columbia	Mar 4	Glasgow	7 Bowling Green
Wyoming	Mar 8	Liverpool	29 Broadway.

PORT OF NEW YORK, FEBRUARY 25, 1871.

CLEARED.

Steamship Australia (Br), Hedderwick, Glasgow—Henderson Bros.
Steamship Main (NG), Oterendorp, Bremen—Oelrichs & Co.
Steamship Zodiac, Nickerson, Havana—J E Ward & Co.
Steamship Cleopatra, Phillips, Havana—F Alexandre & Sons.
Steamship Wilmington, Cole, Galveston via Key West—C H Mallory & Co.
Steamship Geo Washington, Gager, New Orleans—H B Cromwell & Co.
Steamship Victor, Gates, New Orleans—C H Mallory & Co.
Steamship Crescent City, Norton, New Orleans—Frederic Baker.
Steamship Ashland, Moore, Fernandina—Jas Hand.
Steamship San Jacinto, Atkins, Savannah—Wm R Garrison.
Steamship Huntsville, Crowell, Savannah—R Lowden.
Steamship Manhattan, Woodhull, Charleston—H R Morgan & Co.
Steamship Wysnoke, Bourne, Norfolk, City Point and Richmond—Old Dominion Steamship Co.
Steamship Geo R Upton, Roberts, Norfolk, City Point and Richmond—Washington & Co.
Steamship Isaac Bell, Blakeman, Norfolk—Old Dominion Steamship Co.
Steamship E C Knight, Johnson, Georgetown, DC—G B Merrick.
Steamship Volunteer, Jones, Philadelphia—Lorillard Steamship Co.
Steamship Millville, Rencar, Philadelphia—Wm B Vondersmith.
Steamship Nereus, Bearse, Boston—H F Dimock.
Steamship Wamsutta, Fish, New Bedford—Ferguson & Wood.
Ship John Bertram (NG), Peterson, Hamburg—Funch, Edye & Co.
Bark Kong Oscar (Nor), Larsen, Liverpool—Wendt, Tecns & Bockmann.
Bark Midas (Br), Campbell, Havre—Snow & Burgess.
Bark Eben, Wise, Barbadoes—Arnell & Tufts.
Bark J E Holbrook, Leavitt, Havana—Brett, Son & Co.
Bark Jonathan Chase, Chase, New Orleans—N H Brigham.
Brig Kildare (Br), Macomber, Gibraltar—Penlston & Co.
Brig S P Smith, Dodge, Cadiz—Miller & Houghton.
Brig Emma Dean (Dutch), Atkinson, Curacoa—T Foulke & Co.
Brig Harry A Aubrey, Briggs, Barbados—T T & F A Dwight & Co.
Brig Oliver Cutts (Br), Nelson, Port au Prince—R Murray, Jr.
Schr E H Hatfield, Eldridge, Granada—Middleton & Co.
Schr D C Hulse, Hildreth, Mayaguez, PR—Jonas Smith & Co.
Schr Mary D Leach, Newcomb, Nassau—B J Wenberg.
Schr A B Baxter, Sullivan, Cornwallis, NS—Crandall, Bertaux & Co.
Schr E V Glover, Ingersoll, Mobile—E D Hurlbut & Co.
Schr Annie V Bergen, Thompson, Jacksonville—Van Brunt & Slaght.
Schr C E Paige, Dougherty, Wilmington, NC—Evans, Ball & Co.
Schr Lucia Murchison, Jones, Wilmington, NC—E S Powell.
Schr C A Johnson, Harris, Washington, NC—W K Hinman & Co.
Schr Nellie F Burgess, McKean, Norfolk—S W Loud & Co.
Schr W T Emerson, Dorr, Norfolk—C E Staples & Co.
Schr Mary G Dennis, McDonald, Portsmouth—R J Godwin & Son.
Schr Martha P King, Swift, New Haven—Ferguson & Wood.
Schr Nellie Bloomfield, Hobbie, Stamford.
Schr O C Acken, Mead, Stamford.
Schr S P Godwin, Waterbury, Stamford.

ARRIVALS.

REPORTED BY THE HERALD STEAM YACHTS.

Steam yacht In Time, Com Chesebrough, Norfolk and Fortress Monroe Feb 23, at 1 PM (34 hours and 30 minutes). Feb 22, at 5 PM, off Smith's Island, fell in with a schr, dismasted; did not ascertain her name; wanted no assistance.

Steamship Siberia (Br), Harrison, Liverpool Feb 7, and Queenstown 8th, via Boston 24th, with mdse, to C G Franck Iyn.

Steamship City of Merida, Deaken, Vera Cruz Feb 10, Sisal 11th, and Havana 21st, at 5:30 PM, with mdse and passengers, to F Alexandre & Sons. Feb 15, lat 22 31, lon 86 31, spoke whaling bark William & Henry, Green, of Fairhaven, on a cruise; 22d, lat 25 20, lon 79 51, passed steamship St Louis, bound N.

Steamship Virgo, Bulkley, Savannah Feb 21, with mdse and passengers, to Murray, Ferris & Co. Feb 24, lat 37 20, lon 74 46, exchanged signals with steamship Missouri, hence for Nassau and Havana.

Steamship Jas Adger, Lockwood, Charleston Feb 23, with mdse and passengers, to Henry R Morgan & Co.

Steamship Ellen S Terry, Bearse, Newbern, NC, Feb 22 via Hatteras Inlet 23d, with mdse and passengers, to Murray, Ferris & Co.

Ship Stratton Audley (Br), Smith, Calcutta and Sand Heads Nov 22, with mdse, to Nesmith & Sons. Crossed the Equator Dec 7 in lon 31 E, passed Cape of Good Hope Jan 9, St Helena Jan 20 and crossed the Equator in the Atlantic Jan 31 in lon 25 W; passed Cape Hatteras Feb 23; had fine weather throughout. Nov 25 had 3 days calm in sight of the Eastern Channel lightship, in company with ship Empress, from Calcutta or Boston. Dec 5, lat 3 47 N, lon 82 54 E, spoke bark Olive, from Calcutta for Boston. Received a pilot from boat Jas Avery, No 9, Feb 23, off Barnegat.

Bark Jerome Jones (Br), Crosby, Adrossan 56 days, with iron to Irvine & Co—vessel to Boyd & Hincken. Had heavy westerly gales up to the Banks, since moderate weather; stove after house, two boats and lost head.

Bark Orchilla (of Scarsport), Haverner, Palermo 65 days, with fruit to Chamberlain, Phelps & Co—vessel to Walsh, Field & Way. Passed Gibraltar Jan 17; had moderate weather.

Bark Wawelet (Br), Scott, Cardenas 9 days, with sugar to Shepard, Gandy & Co—vessel to master. Have been 5 days N of Hatteras with strong NE winds; Feb 23, lat 37 29, lon 71 15, spoke brig Minnehaha, from Martinique for Yarmouth, N S, 12 days out.

Bark Ellen (Br), Tucker, Matanzas 10 days, with sugar and molado to Matthiegen & Wiechers—vessel to master. Had moderate weather; 4 days N of Hatteras.

Brig Annie M Young (Br), Hilton, Liverpool, via St Thomas 16 days, with mdse to Nesmith & Sons—vessel to Boyd & Hincken. Had fine weather; 6 days N of Hatteras. The A M Y put into St Thomas in distress.

Brig American Union (of Philadelphia), Collins, Bahia 37 days, with sugar and rosewood to order—vessel to master. Crossed the Equator Feb 1 in lon 29 W; had fine weather throughout the passage. Jan 27, at 11 40 S, lon 34 44 W, spoke brig Mary Rich, from Baltimore for ——.

Brig Isabella (Br), Beck, Aspinwall 23 days, with rubber, &c, to Boadley & Rino—vessel to Ribon & Munoz. Had moderate weather; 5 days N of Hatteras; Feb 15, E Nolen, seaman, aged 25 years, a native of Sweden, died of fever, and was buried at sea.

Brig Susie J Strout (of Boston), Hammond, Milk River, Ja, 19 days, via Delaware Breakwater Feb 24, with logwood to S De Cordova & Co—vessel to Simpson & Clapp. Had heavy weather; 7 days N of Hatteras.

Brig Robin (Br), Douglas, Cardenas 9 days, with molasses to order—vessel to Simpson & Clapp. Had heavy weather; 6 days N of Hatteras.

Brig Bachelor (Br), Carlow, Matanzas 12 days, with molasses to order—vessel to John Boynton's Son & Co. Have been 5 days north of Hatteras, with strong NW and NE winds.

Schr Mary Burdett (of Newburyport), Pearl, Para 17 days, with rubber, &c, and 1 passenger, to Burdett & Pond—vessel to R J Weneberg. Had fine weather; 5 days north of Hatteras.

Schr Henry Parker (of Jersey City), Bearse, Demarara 16 days, with sugar and 5 passengers to Edwin Rowe & Co—vessel to Van Brunt & Slaght. Had fine weather.

Schr Ida May, Rogers, Minatitlan 24 days, with mahogany and cedar to Maitland, Phelps & Co—vessel to Simpson & Clapp. Had fine weather.

Schr Vicksburg (of Bangor), Higgins, San Blas Feb 2, Old Providence 6th, via Delaware Breakwater 24th, with cocoanuts, &c, to Owen Brennan—vessel to H W Loud & Co. Had fine weather; 5 days N of Hatteras; Jan 29, went ashore, in charge of a pilot, on Bird Island Reef, off the Isle of Pines, and saw a piece of