

walls. Well, let us go on my brethren; the friends of God are united every where, and we rejoice in each others success; we do in yours, and you in ours. The obstacles we have to overcome will but furnish our armour and sharpen our swords against the common enemy.

Yours, &c.,

WM. H. LITTLEFIELD.

New-York Correspondence.

Snow Storm—Death of Dr. Choles—Turning point in the history of the U. S.—Destruction of a Press by a mob—A riot at Bethany College—Compulsions.

NEW YORK, JAN. 7, 1856.

Mr. Editor.—On Saturday evening was the severest snow storm experienced for many a year in this city. The city Railways are not yet opened since the storm and many streets are so blocked up with snow that there is no passing through them with any kind of vehicle. Yesterday the churches were thinly attended, owing to the difficulty of walking, and some churches were so blocked up with the drifts, that they could not be got open for the morning service.

Rev. Dr. Choles, a distinguished Baptist minister of Newberry Port, on a visit to this city, died suddenly last Saturday (I believe) and is to be buried to day from the Albany street Baptist Church. (Dr. Williams.)

It may be well to keep up a brief notice of affairs in Kansas, as it is far from impossible that they may be a turning point in the history of the United States. I have no doubt but that we are on the eve of more than ordinary events in the progress or retrogression of the great principles of civil and religious liberty in our nation, and as Kansas for a season at least is likely to be the battle field for the liberty and slavery interests in this nation, as I have before said it may be well to keep before your readers a brief notice of the progress of the events there taking place. On these matters I will strive not to overtax the patience of your readers.

I have placed before your readers an account of the causes leading to the present struggle there, the threatened attack on Lawrence, the retreat of the "Border Ruffians" and their return on election day to some of the border towns in Kansas, and their destruction of the ballot boxes on the day the people were polling their votes on the question of adopting the state constitution. Since that, a week since, they have mobbed the office of the Register, one of the Free state papers, in the town of Leavenworth. Col. Delahay, the editor, was at Lawrence attending the remaining Free State Convention, the day the ruffians first pressed into the river. This is only a specimen of the iron rule where slavery exists so far as freedom of speech is concerned. It is presumed the present severe weather is the principal safeguard of the lives and property of the inhabitants. The contest for Speaker in Congress has not yet come to an end, and the prospect of electing a free-state man is no better than we desire, but we think it is not growing worse.

Bethany College in Virginia, a slave state, is the institution of the "Disciples" or "Campbellites" so called from their able leader Alexander Campbell who is president also of the above named College. In that institution has been recently given another remarkable proof that slavery in this country is as fatal where it has power to free speech, as in Russia or Japan. Out of about 120 students some twenty seemed to favor freedom, though not speaking particularly on the subject of oppression in this country, while the hundred go heart and soul for slavery. Mr. Burns of Canada West, one of the students, preaching in his turn, recently alluded to the principles of liberty in a way that the pro-slavery students took offense, though they were accustomed to praise the "peculiar institution" every opportunity. In consequence they raised a mob, though it was Sabbath evening, and Mr. B. and his wife escaped with difficulty with their lives from the building where he delivered the exhortation sermon. The results are that the faculty were now forbidden the discussion of the subject of slavery in the college, and some dozen students in favor of freedom have left the institution on account of the "pag laws." They have written a manly protest against this act of tyranny, and have published the facts through the Northern papers. There is no sect in our country which has made more pretensions to free speech than the Disciples, but the leading men have now bowed the knee to our cruel moloch.

A similar occurrence with above took place in the same Seminary, over which Dr. Lyman Beecher then presided. The Dr. is now most thoroughly committed against the "peculiar institution," and one of his children Mrs. Stowe, has done as much as any other for its overthrow. We hope that despite all efforts to the contrary, the occurrence in Bethany College may yet be the means of doing something for the overthrow of oppression. One painful fact connected with this occurrence is, that Mr. Campbell himself was not reared among slave holders, but in Scotland. One would think if there were a drop of the blood of Bruce or Knox in his veins it would show itself in blazes of shame at such servility. From the Seminary is the occurrence alluded to, many students left and took their way to Oberlin College then just beginning which has gone on in prosperity till its ordinary attendance is a thousand students; while the other never has recovered from the blow it then received.

Yours, G.

H. T. Love, not Love is the name of the cor. secretary of the A. and F. Bible Society.

A Maine Law Judge.

The friends of temperance and law are highly gratified by the appointment of Elisha Capron, Esq., as City Judge, in the place of Judge Stuart, resigned. Mr. Capron, besides being a fine lawyer, is a thorough friend of the Prohibitory Law, having produced one of the ablest opinions yet given in favor of its constitutionality. He was also the prosecuting attorney in the Astor House case. A fearless and just man, we trust his influence in the important post to which he is called, will be speedily felt. Would that all our judges were like him!—N. Y. Evangelist.

THE INTELLIGENCER.

SAINT JOHN, N. B. JAN. 25, 1856.

The Struggle.

The subject of PROHIBITION is now the absorbing one, occupying the public mind above any other. The struggle has fairly commenced, and most fortunately the friends of this great moral reform have not entered upon it unprepared, or with any intention of yielding to the enemy, whatever seeming reverses they may meet with at first. They have decided that the traffic in, and use of all intoxicating liquors, are evils; and their decision is sustained by even their enemies. Their most inveterate opposers admit these evils, and profess a disposition to adopt a remedy. But no remedy has been suggested by them, that strikes at the root of the evil. The most stringent license law is only intended to regulate, not to remove it. And we ask, why should a great moral evil exist in our midst, even under restrictions, if it can be removed? The opposers of Prohibition do not pretend to base their opposition on any good that exists in the traffic, or use of liquor—even the overwhelming majority at the Fredericton meeting do not pretend to deny the evil, but with a dignity (?) which even the drunkard sometimes feels, "unqualifiedly deprecates coercive enactments." This seems to be the offensive character of this law, it is intended to remove the evil—it strikes at the root, wrecks the covering of law from the traffic, and pronounces it just what it is—a crime.

This arouses the indignation of certain classes, calls forth anti-prohibition meetings and develops the true character of a considerable number of persons who, but for this movement, might have continued to enjoy the confidence of the public, and also maintained their characters as the friends of morality and religion. The meeting at Fredericton pronounces the law "insulting to the character of the people of this Province"—insulting to prohibit an admitted evil! Are there any sober christian men, who value the peace and welfare of society above the gratification of their appetite, and who are willing to dispense with wine and brandy themselves in order to save others from an evil to which they have become slaves, that feel themselves insulted thereby? We will venture to say, not one! The insulted ones are found among those who either follow the traffic, and their friends and admirers; or among those who are "jolly good fellows"—topers, lovers of a social glass, who can take their brandy or their wine, moderately or otherwise as the case may be, and despise their brother sippers who have advanced a little further down the way than themselves. It is true there may be a few persons who are opposed to prohibition, because they are not properly informed on the subject, or because their minds are prejudiced by false statements made by their enemies. These however, are but few, and in a little time they will be found on the right side. There is also an opposition found principally in St. John and Fredericton, who at the back of their leaders are prepared for any thing; and who we all know are not only opposed to this reform, but whose education is in opposition to both morality and religion. Many of these are the dregs of the community.

The alliance that has been formed in opposition to the Law presents a most singular incongruity. The Protestant Bishop of Fredericton, his assistant, the Rev. Mr. Palmer, Dr. Alley, Rector of St. Andrews, Rev. Messrs. Barrow and McDermott, Catholic Priests, a few Lawyers, Judges, and Legislators, with a portion of the secular press, and the rowdiness of our city, constitute the opposition who now figure before the public. We look in vain, however, among this array of names, for a single Presbyterian, Baptist, or Methodist Minister, nor yet an evangelical Episcopalian. We are reminded of an illustration of a society, which, we understand, was given on a certain occasion by a gentleman occupying a high judicial station in this province. He remarked—that society is like a boiling cauldron, at the bottom is the sediment, at the top the scum, while the pure element is found in the centre. This illustration is, we think, peculiarly applicable, if we compare titles with dignity, in the present struggle on the Prohibitory Law. In relation to the "coercive" character of this law we ask, ought not all Legislation against admitted evils to be coercive? Ought they not to be removed? Hence the necessity of laws prohibiting drunkenness, theft, and murder. The fact that an evil exists, is a sufficient reason that measures should be adopted to remove it, and this is all the present Prohibitory Law aims at.

But the great and crowning opposition to the law is—"IT CANNOT BE EXECUTED." This is no argument against it at all. We admit it cannot be executed if the whole Province join in a crusade against it. If our clerical and judicial dignitaries form an alliance with the very persons it is intended to correct—if our legislators condemn their own Act, and our Justices will be influenced by the paid counsel for riots and murder, it cannot be executed. But the idea of a man saying, that he wishes excess and drunkenness to be removed, and yet will oppose the measure to remove it, simply because, as he says, it cannot be executed, is a strange inconsistency. The question is, who wants the evils aimed at in this law removed—who is sick of bar-rooms and blusterings—who hates and abhors the profanity and belchings of impurity that are always found where rum is sold—who loathes drunkenness and its untold train of evils, poverty, rage, starvation, bruises, and murder? Let none of these say it cannot be executed; but let them stand forth as the firm friends of God and man, and give their influence in favour of its execution. Let them not join an unholy alliance against it. It is true the opposition may include Bishop Meley and a few of his clergy, with the Catholic priesthood and the adherents of their church; but these do not represent the great religious interest of this province. The Protestant churches of New Brunswick are prohibitionists—they have declared themselves so by their public acts, and they have entered the struggle fully prepared, and determined on no surrender. It is not with them a question of mere policy, or expediency, or interest, they regard it as the cause of God and humanity, and they cannot go back in this

great moral reform. The success which has attended it so far is a sufficient guarantee for the future, and it is not the people of New Brunswick only, or any other single Province, or of America that are demanding this reform; the heaven is spreading among the nations, and England—great in war, but greater in peace—is rapidly approaching toward the adoption of a Prohibitory Law.

We are highly gratified to know that a considerable portion of the secular press of New Brunswick is with us in this great struggle. The Fredericton Reporter, the Woodstock Sentinel, and the Journal, the St. Stephens Patriot, the Westmorland Times, and the Miramichi Gleaner, are, we believe, all pledged on this side; the circulation of these, including the Temperance Telegraph, Christian Visitor and Religious Intelligencer, number nearly 15,000 copies weekly; while all the rest of the newspapers published in the Province probably do not amount to over 8,000 weekly. These are giving an influence, and are educating the people on this great question, and we feel confident that the struggle must result in the complete triumph of prohibition. We hope the professed ministers of Christ, and professed christians who are now opposed to it, will soon see the day when they will look back with shame and contrition to the time when they gave their influence to an evil which, at the best, is but a relic of the dark ages.

The Free C. Baptists of Nova Scotia.

The following letter from Elder S. Hart in relation to the Free C. Baptists of Nova Scotia has been received for publication. Brother Hart having been a delegate to that Province several times, is probably better prepared to speak of the state of the cause there than any other person among us. We would rejoice to be kept advised of the state of religion among the churches in Nova Scotia by some of those who occupy that field of labour.

Dear Brother.—Since my return in September last from Nova Scotia with brother J. Noble, I have endeavored to satisfy my mind with the very correct statement which he gave of our visit to that province, and of our attendance at the Annual Conference; but in my reflection on the several occasions on which I have visited them, I had feared that something was lacking on my part toward that kind and friendly people; and although what I may say may not be interesting to the general reader, it will, notwithstanding, satisfy my own consciousness of duty. I have been a delegate to their Conference from ours, on five different occasions, and their christian kindness to me has engraved them upon my memory, and I am disposed to let brotherly love continue, for this cause I now write. In all the Conferences I have attended among them, I have witnessed the disposition manifested by their ministers, and also by the lay members, to sustain the cause of God among themselves, by striving as much as possible to be united in their efforts for its advancement. But they were not always able to save all they desired, nor to perfect all the good they wished. In their last Conference they showed in an especial manner their long experience had been to their profit; their decided inclination to love each other, and to submit themselves to one another in all matters where difference of judgement existed were very gratifying to me; and when we left that province we were greatly encouraged on their behalf. As a denomination we believed they stood in a condition to advance the cause of Christ; and if their ministers keep lowly and humble, and savor not the things that be of men, nor aspire after things above their reach, nor be partakers of other men's sins; but keep themselves pure, and learn with Paul to keep their bodies under, not speaking the words which man's wisdom teacheth, but which the Holy Ghost teacheth, the Lord will bless them, and never let them as a denomination fall, or become scattered. The Lord grant that if I never visit them again they may follow Christ as they have received him; and those who were seeking him during my visit among them, I trust have found him to the joy of their souls; while I earnestly pray that none who have put their hands to the plough will look back. From their brother in tribulation.

S. HART.

Our Sabbath Labour.

The last two Sabbaths we have spent from home. The first of these we were called to attend the funeral of sister Williams, of Long Reach, who was suddenly removed from her family and the earth, her illness only being about four hours, so uncertain is human life. She had long professed the religion of the Saviour, and her unwavering constancy in that profession afforded her bereaved friends ample evidence of her future happiness, although she was unable to utter any dying words. The funeral sermon was preached in the Methodist Chapel in that place, and a very large audience were in attendance. The Rev. D. D. Currie took part in the services. In the evening we attended a meeting in the Free Baptist House, at Jones' Creek. We have before noticed this place, their prosperous Sabbath School, and the encouragement that they have enjoyed. We trust the labours and efforts of the brethren there, will, ere long, be crowned with eminent success. The meeting we attended was interesting, and they are greatly in need of ministerial labour.

Last Sabbath we spent with the Church on the west side of Bellisle. Brother French laboured with this church a part of the time, and they liberally sustain him. They have a prosperous Sabbath School a part of the year, and have had some additions to the Church during the last year. Brother F. Morrell, one of the deacons, has been confined to his house for some time by illness, and brother Lake is absent in Lincolnton, and the loss of these brethren is considerably felt at present by the church. On Sabbath morning we presented the Mission cause to the people, and a liberal response was made.

Subscribed and paid, - -	£2 15 0
to be paid, - - - - -	3 15 0
Collection, - - - - -	0 15 0
Total - - - - -	£6 5 0

It should be considered that this church is not numerous, and sustains, as already stated, ministerial labour among themselves. In the evening, a very large audience was in attendance, and the meeting was solemn and impressive, and we feel

assured, will not soon be forgotten. We regret that brother French's health prevents him from labouring among them at present, as we have no doubt a little constant labour there would result in a revival and good work of grace.

Revival Intelligence.

Elder S. Hart in his letter to us from Southampton of the 14th inst., says:—"Previous to my going to Nashua I was engaged in revival in Williamstown; fourteen were baptized, a church of eighteen members were organized, and two were added since. An Abstinence Society was also formed of thirty members. The church adopted the covenant published in our minutes of last Conference. There is a prospect of much further good being done in that place with proper gospel labour. They are destitute of a place of worship, but are about commencing to build one. An excellent establishment of Mills is near by where they would erect it, consisting of a saw and a grist mill, and carding machine, and there is a prospect of quite a village. My heart says—Carry forth thy good work, O Lord, and accomplish it by thine own means.

(From the Morning Star.)

Revival in Hodgdon, Amity, New Limerick, and Houlton, Me.

Bro. Burr.—We are enjoying a glorious revival in the 2d F. W. B. church in Hodgdon, Me., where I reside and preach one half of the time. Some twenty persons or more have been hopelessly converted; and the work is still going forward. Quite a number of the interesting and strong young men and women, of my congregation, are among the converted. I have recently added seventeen to the church, fifteen by baptism. Others, we think, will unite soon. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. In Amity, Me., there is a good revival in progress, where I occasionally preach. Dec. 25, I baptized ten happy converts, and organized a F. W. B. church of seventeen members. The prospect in that place is very cheering. Also, the New Limerick and Limerick church are having an interesting revival. A number of precious souls have been converted to God, and others reclaimed from backsliding. I have recently baptized two, and five have joined the church. I would also say to the praise of God that sinners are being converted from the error of their ways in Houlton Village, Me. Elder W. E. Pennington, F. C. B., is labouring at present in that place. Pray for us, that the work may continue to spread.

Yours,

G. W. HASKELL.

HODGDON, ME., JAN. 2, 1856.

STROBILIN AND NORTON.—The work which we noticed a few weeks since as going forward in these places has continued until a large number have been converted. The following letter just received from Brother John Wallace, under whose labours the work was promoted will give some idea of its extent.

"Though I have not troubled you with my pen of late, it has not been because I have had nothing interesting to write. I am happy to inform you of the success of the gospel, and the additions to the Redeemer's kingdom in the conversion of a large number of perishing souls—baptized and unbaptized, fifty. About one half of these have obeyed the Saviour's command, and if the Church is true to her great head, she will fill the land. "It is the Lord's doing and it is marvellous in our eyes." It has been a precious and powerful season, exceeding any other revival I ever saw. Since leaving that place I have visited Bellisle Creek and also Brunswick, and in both these places find room for special labour, and have hope of success. I returned home to my family last night."

The Prohibitory Law.

LETTER FROM ELDER S. HART.

We are always glad to receive the approbation and support of our friends, in whatever work we are engaged, although we have learned first of all to love ourselves approved unto God. The subjoined letter from a father in the ministry, and one so widely known, on the subject which is now absorbing the public mind, is particularly gratifying; first, because it approves of our defence of the Prohibitory Law; and secondly, because it is an additional expression of our denomination in favour of Prohibition. The enemies of this Law may be assured that the *Intelligencer* represents the views of a large number of persons, whose interest and influence will be on the side of Prohibition, now, and hereafter; and who will always hold themselves in readiness to meet its opponents "IN THE DATE."

SOUTHAMPTON, YORK CO., JAN. 14, 1856.

Brother McLeod.—Your article in the *Religious Intelligencer* of the 21st ult., on the PROHIBITORY Law was both satisfactory and gratifying to me. In all your remarks I felt as though I could stand shoulder to shoulder with you. Previous to reading that article, I had felt my mind stirred in behalf of sustaining the Law. While our wise Legislature has given an Act by which we can help ourselves, and turn away this destroyer from us, who are the friends of temperance, humanity, and religion, will be criminal if we hold our peace, or be still at this time. It may be but little that we can do, but that little we should not neglect to do. On my return last week from Nashua, with brother G. Maxon, where we had been attending a protracted meeting, (which, I trust, was somewhat profitable to the people there) we appointed a meeting in Fredericton, the object of which was to return thanks to the Lord in a public manner, that we had lived to see the day when intoxicating drink would be put away by a law of the land; and also to unite our prayers to God, that He would mercifully strengthen, and give wisdom and grace to all persons who may be active in enforcing the Prohibitory Law, as well as to weaken and defeat all opposition to it. This meeting was protracted, with suitable intermissions, from Tuesday evening until Thursday evening, and we believe, the Lord was with us. At the opening of the meeting on Wednesday evening, we read the whole of your article in the *Intelligencer*, on Prohibition; and our interview at that evening, and in all our meetings, was edifying and profitable. Brother Gunter, and several others, spoke much in favour of the Prohibitory Law, and we gave thanks to the Most High for the prospect we have of a JUBILEE. I think it would be no more than Christian duty, to call

meetings of thanksgiving to God, in every populous town, for the success of the Temperance movement, and the indications we have of being delivered, before long, from so great an evil as intoxicating liquor.

S. HART.

ELDER J. GUNTER, of Fredericton, writes to us giving some account of the meeting referred to above, as well as the public meeting in that city, against the law. He says—"I was gratified in seeing your article on Prohibition, and I hope you will continue your efforts in this cause. The friends of Temperance should bestir themselves; the opposition are doing their best in this city, and other places to defeat the law."

We copy the following article from the *Glasgow Christian News*, an ably conducted paper, and strongly devoted to the prohibitory principle. The subject is being deeply and widely agitated in the United Kingdom. The progress of this great moral question cannot be stopped there a terrific avalanche from the Alps could be arrested in its fall.

When shall we obtain a Maine Law?

In a former paper we gave a few reasons for our belief that we shall obtain a prohibitory law; and asserted what we firmly believe, that we shall succeed in suppressing in toto the traffic in intoxicating liquors. We propose now to offer a few remarks on the time when we may expect such a law to be passed. Looking the question broadly in the face, we observe obstacles are not insurmountable, before we arrive at this consummation. We will briefly point out a few of these. First, we have the publicans themselves, and their families, and all those, of course, who are unshakably pledged to the traffic; and who, undoubtedly will fight to the very last before they allow the craft to be suppressed, and see their occupation, like Othello's gone; all these may be expected to hold out, for the respectability of the traffic.

Then, to the lovers of a social glass, "right good fellows" as nobody can deny, brimmy sippers, up to your luxurious champagne wine-bibbers—all these, of course, will show fight. But still further, factors, builders, and holders of the properties suitable for carrying on the trade, will cry out dreadfully about the deterioration of their property, which they think—erroneously we imagine—will ensue. Following on their heels are distillers, brewers, and wholesale wine and spirit merchants, of large influence, the monied interests, and all those who are employed in the traffic, and who, undoubtedly, if they only accumulate, and who, undoubtedly, like their prototypes, the slaveholders, by a bygone age, will pour out their money like water, if they thereby can silence the voice of the people. Next appears the revenue question; will Government relinquish without an equivalent the large amount of revenue arising from it, and lavishly throw away such a sum when they are so much in want of the needful? Add to these, the cry that will be got up, that such a law is un-English, not British-like, unworthy of a free people;—and that it infringes the liberty of the subject, and such like frothy sentiments, and you have a summary of some of the enemies to be fought against and overcome, before we succeed in our present endeavour. Nor would we balk the question by crying out that the opposition is insurmountable, and who, undoubtedly, will be the interests arrayed against us, the money power, as some of these parties, (and we all know that, in unscrupulous hands, money may be employed to exert a pernicious influence, and we may well pause a little before we exactly fix a date for our success.

Still we are undaunted—see the other side; against all these barriers we have mentioned, we have mighty battering rams, that need only to be pointed to the proper quarter, and properly wielded, to bring them down with a crash, the noise of which will make the hearts of their defenders quake from very fear. Let us briefly mention a few of these. First, we have the large army of water-drinkers and their families, a numerous and increasing host, who are pledged heart and soul to support the traffic, and put the accused thing from amongst us. We have philanthropists of every shade on our side. Writers of every calibre, from the maker of a *jeu d'esprit*, the writer of a newspaper article, and the weaver of a thrilling story, up to the learned, acute, and philosophical prelections of scholars and medical men, unsurpassed by any writers on any kindred subject, are all wielding their pens to help us on. Add to all these, the growing intelligence of the age, the spirit that is now abroad, enquiring into the causes of crime, and the occasional aid of most continual assertions of our judges and juries, of the close connection of crime of every sort with drink, and you have a specimen of what we have to oppose the forces of which we have spoken. But this is not all; it serves only to indicate that public opinion—the voice of the people—which is the voice of God—is rising fast to demand such a law. We are so admirers of a mob, we have a mob more so much as we hate a despot. But who shall say that a large majority of a free, noble, and moral people, asking the suppression of a baneful traffic, or the removal of an offensive nuisance, are a mob? Who, for instance, would say that it was a mob that asked for the suppression of the Slave Trade—for the Reform Bill of 1832—for the repeal of the Corn-laws, and that lately compelled our unwilling Government to prosecute more vigorously the war? He would be a bold man that would affirm it, and unworthy to be a member of this free community.

Then, what is to be the answer to our question? It is this: the time is not far distant. It may be hastened by the activity and union of temperance men of every sort, with men who, although non-temperance, are yet anxious to see the traffic abolished. Or it may be hindered by the apathy of teetotalers, who are sometimes apt to lag over their unoppressed tail, or to fall out by the way and bicker among themselves. To promote the former and hinder the latter, we would say—no more differences among yourselves as to who is doing most good; no more standing aloof from any of our fellow men, with a haughty then feeling, because he is not such a rigid and fiery spirit as yourself. Unite, unite with every one, be he who may, who will go for the law, the whole law, and nothing but the law—*Agitate, agitate*—cry aloud and spare not; the traffic is stealing the bread from the mouths of our children, even when breadstuffs are at famine prices; the stealing the souls of all who participate in it; the demoralizing vast masses of the people; the sweeping pyramids of destruction; the woe of the land, the happiness of seeing our labourer outworn and woe, death and destruction, crime, vagrancy, prostitution, and pauperism, in its fiercest march, and all more or less, are suffering from the effects of it.

Let us rise, then, as one man, and demand, in a voice of thunder, an act for the suppression of the traffic, and in a few years, at most, we shall have the happiness of seeing our labourer crowned with success. Again, we say—*Agitate, agitate for prohibition!*

DANIEL SUPPESINS AT SEA.—The British bark Zealuko, Griffin, of Halifax, N. S., was taken in with, Nov. 10, in lat. 37° 20' N., lon. 6° W., waterlogged and dismasted, by brig *Sarah*, arrived at Guadaloupe, who took from the wreck Capt. Griffin and one man. Capt. G. had been lashed to the stump of the foremast for eight days, and was in a terrible condition of suffering. The flesh was falling from his body when he was discovered. At latest accounts he was improving.

SECULAR DEPARTMENT.

BRITISH AND FOREIGN.

(By Telegraph to the News-Room.)

LATER FROM EUROPE.

ARRIVAL OF THE WASHINGTON.

The steamer *Washington*, from Bremen and Southampton, arrived at New York four o'clock on the 22d inst., bringing date the 5th. Nothing of importance.

Consols in London at eleven o'clock Saturday, 3d, quoted at 87 & 87½.

The Naples correspondence of the *Times* mentions a report that the King of Naples, become favorably disposed towards the Allies, and there is a further rumor that he will be a contingent to the Crimea.

One Week later from Europe.

Arrival of the "Africa."

NEW YORK, JAN. 23.

The steamer *Africa* has arrived. Dates are to the 12th inst. The news is important, consisting mainly of the reports and extension of peace rumors.

Russia's answer to the last proposition expected about the 15th.

The French blew up one of the Sebastopol docks on the 22d ult.

Rumors are revived that Naples will join the Western Alliance.

Nothing new from Asia.

MARKETS.—Wheat advanced 2d and 6d. Corn firm and unchanged.

Consols 86½ to 86½.

(From late English Papers.)

THE CRIMEA.

A letter from Kallisch, of the 25th ult., the *Austrian Gazette*, says:—

"According to the latest accounts from the Crimea, the Russian troops have been forced by a regiment of Hussars of the G. and by the Radetzky regiment of Hussars formerly stationed at Odessa. It is, therefore, evident, that no want of provisions experienced by the Russian troops."

A letter from Odessa, of the 21st ult., the *Austrian Gazette*, says:—

"Large bodies of troops are marching to the Crimea into Bessarabia. There is, however, any intention of evacuating the Crimea, as their places will be filled by troops from the reserve, and by the militia General Gortschakoff will, it is said, be placed in the Crimea by General O. Sacken. The former will reserve the command of the troops on the Danube. Allied gun-boats, which remained at Kinburn have been frozen in, and all the efforts made to release them have been hitherto fruitless."

The Times correspondent says:—

"The Russians keep up a pertinacious fire on the town. The reports of their gun-shake my hut this fine day at the rate of about two a minute, and the sound is tolerably loud with this wind. Sebastopol is a disagreeable place to go on pleasure, for shot and shrapnel are continually lobbing along the streets, and the houses are falling piecemeal, and the floating about from the shock of cannonade. The casualties, however, are very few, as the French have displayed great ingenuity in erecting comfortable magazines and shelter in out-of-the-way parts of the town, where one can get a cup of coffee, and a cigar without much danger. But to the uninitiated roar of a ball and twittering hiss of a shell fall to give zest to these luxuries. It is longer an occurrence of every week to go down to Sebastopol once or twice, and people resort to the docks unless they are duty, or have just come out, and are under the painful necessity of going on a boat. The whole establishment of a *cantiniere* to smash the other day through the operation of a shell, and although it was tolerable well filled, the other damage done was to the propriety, who lost her hand, and an immense amount of crockery, comestibles, and customers."

The *Daily News* correspondent thus opens his communication of the 16th ult.:

"Long expected, and not badly prepared winter has come at last, announcing advent by elemental flourishes worthy of stern a potentate. On Tuesday night, a short spell of dry weather, the floodgates of heaven were again opened, and such a torrent of rain burst over the camp as to men in it had ever sunk from since they foot in the Crimea. Down it came, and drops, but in continuous streams, penetrated everything in the shape of human dwelling place throughout the camp, except the roof of the huts, and even leaking through such of these as were not additionally sheltered overhead with felt or tarpaulin. Terrible were the forebodings as to the state of the ground on the morrow, when lo! on Wednesday morning, appeared as severe a frost as the preceding gene at the north pole could himself have turned out of hand. The weather sides of the tents were literally many sheets of flexible ice, as if the torrid had been suddenly "pulled up" and a freezing process at once set in. About breakfast time a slight snow shower began; after an hour, when it ceased, the eye looked on as hour and arctic-looking a gathering little frosted pyramids as the most imaginative of scene-painters could conceive. Fortunately, we are not badly provided against even a keener intensity than this, the being all supplied with an abundance of warmest winter clothing, and quite a half them already snugly housed in comfortable huts."

The same writer adds on the 21st:—"Frost has continued during the past week and the cold has been intense. The low temperature which has been met with during the present winter occurred during the 18th and 19th instants. Its effects were felt the more severely on account of strong northerly gales prevailing at the same time. At seven A.M. on Wednesday,