converted service into slavery, and her fertile plains into a desert land. You will sympathise in this sentiment and, meanwhile, exult in your political connection with a country that does not recognise the existence of a slave. Happy will it be, when the bondage of satan is as absolutely disowned and cast off, and the liberty, to be like Christ is, enjoyed to the uttermost by all who obey our laws and speak our language. B.

New York Correspondence.

New York, Sept. 26th, 1856.

Mr. Editor.—I am aware that your readers have but little direct personal interest in the contentions of political parties in the United States, and therefore whenever I have alluded to them in your columns, it has been done with a feeling of hesitation. But the progress of the popular mind in developing correct ideas, and forming habits based upon them, is not a local matter, but concerns our whole race. Of such, therefore, I may speak freely. I witnessed yesterday a most gratifying example of the progress of our people in the right direction. It was Mr. N. P. Banks, of Massachusetts, that champion of anti-slavery who presided in our national House of Representatives, during its recent session, addressing the capitalists of New York from the steps of the Exchange building, upon the leading political questions of the times. In order to appreciate the greatness of the change which is indicated by this, it must be remembered that only a few years since the opponents of slavery could not hold meetings here, unless in peril of life and limbs from mob violence. As lately as in 1850, a meeting of abolitionists was forcibly broken up by a mob, and both the congregation and the building in which they assembled were handled without mercy. Only six years have passed, and now anti-slavery meetings are as frequent and as public as the friends of the cause choose to make them. Now such meetings, instead of being considered fanatical, and as tending to inflame the public mind and disturb social order, are looked upon as conservatory, and are called and attended by the capitalists and conservative men of our city, and at last from the very steps of the Exchange, in Wall Street, are proclaimed to countless thousands of attentive listeners, sentiments, which a few years since in any part of our city, would have been answered by a shower of paving stones. This appears to me, to be a mark of progress well worth recording. It is also worthy of remark, the notorious leader of the mob of 1850, to which I have referred, was present yesterday, and used every effort to produce a disturbance, but his complete failure, showed that his power was gone, and was another equally cheering evidence of the progress of freedom and manhood among the mass of the people. The number of people present, is estimated at from fifteen to twenty thousand, and a more attentive audience is seldom seen. The only attempt at disturbance was the one to which I have referred, and this so completely failed that it is only worthy of mention by way of contrast, with some of the former exploits of this noted leader of the most ruffianly portion of our people.

It is not my purpose to speak of the character of the address, but I may say that it was one of marked ability, and deep thought, and well adapted to the character of the audience, discussing the question of slavery from a material, rather than a moral point of view. S. S.

Canada Correspondence.

Montreal, Sep. 27, 1856.

Mr. Editor.—Among the topics of the day in Western Canada, the *separate school* question occupies a prominent place. The attention which it secures is not less than its importance demands. At present the agitation has received a fresh impulse by the fall elections, and candidates for seats in the Upper House are asked to speak out unequivocally on this point. The Reformers desire to abolish sectarian schools as associated with the State; they would have a common school system in which all could co-operate, and would leave to parents and religious teachers the instruction of such dogmas as the former desire to instil into the youthful mind. The question has been presented in substance thus:—It is the duty of the State to foster an education which will fit its population to discharge the duties of citizens. There is a broad field which may be cultivated without trenching upon the domain of sectarianism; with the latter the State has nothing to do; its culture must be left to those who would wish to improve it. Any appropriation of State funds to this object—any provision for the establishment of sectarian schools, except by individuals or communities interested in spending the sum, is wrong. In Canada West the Roman Catholics are permitted, where they form a majority, to establish a separate school, and conduct it to their own liking, drawing from the public funds, as any common school would do, and being exempt from the taxation for a common school proper. It would be easy to show the injustice of this provision, which, while pretending to put Roman Catholics and Protestants upon an equality really gives the former the decided advantage. It is in truth a provision for the teaching of Popery at the expense of the State. The Protestant is taxed for a common school in the same locality, it may be; if he desires to provide for the religious instruction of his family he must do so without State aid, and very properly; while the Roman Catholic neighbour is exempted from contributing to maintain the common school, because he has availed himself of a law which furnishes him with religious teaching for his children from the public chest. In some cases the separate school prevents the erection of a common school, the Protestant minority being unable to support it. If the common schools were Protestant the Romanist's objection to them would have some weight: but they are what the name indicates.

During the week a tragic deed was perpetrated by a gentleman residing in Port Hope, C. W., whose wife a man named Henderson, had seduced a few days ago. The details were published at the time, and the seducer was warned that the incensed and outraged husband was in pursuit of him with avowed determination of taking his life. Last Tuesday the deed was done. Henderson was shot dead from the wharf by his pursuer who exerted him on board a steamer which had put in at Port Hope. A case somewhat similar occurred near Toronto a year or two ago, and the verdict of the coroner's jury was *justifiable homicide*. What steps were taken in the present case I have not heard.

A melancholy death by hydrophobia took place on the 3rd inst., in the township of King, C. W. William Hughes, a respectable farmer, was bitten by his own dog in the harvest field. The wound was dressed and healed; the dog was killed. Sitting at the tea table one evening, he was surprised to find himself unable to drink. He soon became worse, and, after suffering intensely, died.

Another case is recorded as having taken place in London, C. W. A little girl named Brett was the victim. Twenty-four days after she had been bitten, the symptoms of hydrophobia appeared. The sight of water affected her painfully. Four days of terrible agony terminated her life.

Rum's doings afford the usual record. O Lord, how long?—What remains of my allotted space might be filled after the following fashion:—John Boyle, London, C. W., nineteen years old, drunk, lay across the railway track, killed; Mary McGuire, St. Catherine's, C. W., hard drinker, fits, and died. It seems so heartless to make the simple record, and yet what more is tolerable in these evil times? I am glad to find by the *Telegraph* that there is a reaction of the right sort going on in my native Province. At present New Brunswick stands disgraced, in the eyes of Canadians at least. It made my blood boil a few days ago to read a short paragraph in a religious newspaper published in Toronto, headed *New Brunswick going back to her wallowing in the mire*; and containing the record of the death of the Prohibitory Law, copied from the *Intelligencer*, and a sentence or two, containing the statement that its repeal was carried by a vote of thirty-eight to two, which it pronounces "a complete truly, but most inglorious victory!" Possessed of moral courage sufficient to resist the temptation of denying the land by birth, I confess to a sense of shame when the fact is stated, and I can assure you that I never parade it now.

The Three Rivers Exhibition was not very successful, although it promised to be. The French Canadians bore off very few prizes. Some pickpockets reaped a harvest during the week. Hotel keepers were more the worse for the gathering. The Kingston Exhibition was more successful. The results I have not seen, as it closed only a few days ago. There were upwards of ten thousand dollars to be awarded for prizes.

The Toronto citizens are not satisfied with the recent census returns which give about 32,000, instead of 50,000. Evidence of carelessness is produced. A. B.

The Intelligencer.

SAINT JOHN, N. B., OCT. 3, 1856.

Sabbath School Celebration.

The Sabbath School in connection with the Free Baptist church in Carleton, celebrated its anniversary on Friday last. The origin, history, and present condition of this School is not only interesting but instructive, and affords a happy illustration of how much may be accomplished by decision and perseverance. Less than two years since, a sister residing in Carleton in the neighbourhood of some children who did not attend any Sabbath School became interested in their behalf, and resolved to make an effort to gather them into a private room on Sunday, for the purpose of teaching them. A room in the residence of brother D. W. Clark, in whose family this sister resided, was selected, and there for several months she with some occasional help, continued her work of faith and labour of love. At the time no Free Baptist Church existed in Carleton, but about the 30th of January following a church was organized, and the Sabbath School commenced as we have stated, was taken in charge by the church; but for want of a proper School-room still occupied private apartments. The April following the school was removed into what is familiarly known as the "Old Meeting house," where it is still held. At that time it consisted of forty eight pupils and ten teachers. A new area now commenced—room for enlargement was soon followed with a large increase. New and beautiful libraries superseded the cast off library of the Waterloo Street School, which constituted its first supply of books. Pupils and teachers were rapidly added, and in a little while the superintendents roll showed about 150 names. The secret of this success was the deep interest taken in the School by the Superintendent and a few of the teachers whose constancy and earnestness were never allowed to flag. But the best of their success remains yet to be told. The school hours being from 9 to 10½ a. m., it was determined to hold on every Sabbath afternoon a Sabbath School prayer meeting, in which pupils and teachers with some others met, and united in prayer for the interests of the school, and that God would bless the instruction imparted in the conversion of the children. The result of this happy movement was that in the course of the last winter a number of them professed faith in the Saviour, gave indubitable evidence of regeneration, and were baptised by the Pastor of the church, Elder Noble. Others also were added to the church during the season of revival which followed. Thus, *by working for God*, those who have been interested have seen their holiest hopes realized, and are encouraged to still persevere. No diminution in numbers or interest has yet taken place. The Superintendent, (who is our esteemed brother D. W. Clark—well known in many of our churches,) informs us, that his Roll-book shows the names of nearly two hundred and fifty pupils, while the average attendance exceeds one hundred and fifty. There has been expended for books, rewards, requisites, &c., during the twenty months that this school has been in operation over twenty-three pounds, but like Sabbath schools generally the greatest want felt is for a full *complement* of efficient and warm hearted teachers, while too much praise cannot be given to those now engaged.

In noticing the anniversary of this school, we conceive this brief notice of its origin and history is due to those connected with it, and may also serve to induce others to "go and do likewise." At half-past two o'clock on Friday afternoon we found the "old meeting house" occupied with about 300 children, a number of teachers, parents and other visitors, with the superintendent busy (as is usually the case with him when anything good is to be done) in seeing that all were comfortably seated and cared for. The Rev. E. Clay, Pastor of the Baptist church in Carleton, the Rev. E. N. Harris, Seaman's Chaplain, and ourselves were present by special invitation. Everything being arranged, the services opened by singing the beautiful sabbath school hymn, beginning with

"Great God, accept our songs of praise."

after which by request of the Superintendent, we offered prayer, when another hymn was sung. In the singing a large number of the pupils joined: and it was a season not soon to be forgotten. To see the happy countenances of more than a quarter of a thousand of children in one place, and a number of adults also, with their faces upturned to heaven, while most of them joined in a sacred song, which millions might well rejoice to sing. O, thought we, who would not be a Sabbath School teacher? Next were the recitations—reading being omitted for want of time. The first, (by Miss Brown,) consisted of twenty six verses of Scripture, each verse commencing with a different letter of the alphabet, but recited alphabetically, with the chapter and verse where each might be found also given. This was to us a new but interesting exercise. About twenty others were also prepared to recite in the same manner. Poetry followed by two young ladies, also the defence of Paul before Agrippa, by an intelligent lad; after which the Rev. Mr. Clay questioned the whole School from John 3rd chapter. The answers were given promptly and correctly affording the most conclusive evidence that the teachers had not failed to instruct their pupils in the doctrine of the new birth. The ready and intelligent manner in which many of them replied afforded the hope that they will soon practically embrace the great truth taught by our Divine Lord to that chapter to the ruler of the Jews. We regret that we have not space to give the whole matter of the exercises. Next followed excellent addresses by Brethren Clay and Harris, highly appropriate, and which were listened to with great attention. After some remarks from ourselves, the Superintendent followed with a thrilling sketch of the history of the School. Few hearts we believe were untouched. And although the whole exercises were somewhat protracted, no impatience was manifested, but the best of order prevailed throughout. At this stage of the celebration the fruit baskets and boxes, and cake baskets were opened, and the teachers loaded with good things passed round among the children. The same order prevailed now as before, all helped themselves as they desired, and an abundance was prepared to supply all. A half an hour or more passed in agreeable conversation among friends, children and others, over the fruit and cake trays, without any mention whatever upon the sobriety and quietude that marked the former exercises. Singing and prayer closed this anniversary—which we hope is only the beginning of a long series of them. It reflected much credit on all concerned, and our extended report is with a view to induce corresponding zeal in other schools.

We learn with pleasure that on last Sabbath Two Hundred and Fifteen Pupils and Twenty Five Teachers were in attendance. May they go on and prosper, while from our heart we exultingly exclaim—"Who hath despised the day of small things?" Who?

Religious Liberty in Danger.

Under this heading the London *Christian Times* has an editorial of singular ability and acuteness on the recent suppression of open air preaching in Victoria Park, London, by Sir Benjamin Hall, who (as Chief Commissioner of the Board of Works, we believe) has charge of the public grounds. The facts in this case are these:—Sometime since the Government authorised the playing of public bands in the Parks on the Sabbath, which called forth a remonstrance from the religious portion of the people of London, and the Government withdrew their sanction. Private parties on their own responsibility and at their own expense, continued after this to supply bands in the eastern and western parts of the metropolis. But as this did not have governmental sanction the friends of the Sabbath did not remonstrate any further. They determined now to try the power of the Gospel on the masses who might assemble in the parks. The consent of Sir B. Hall was obtained to this movement, and the work of open air preaching was commenced. It indicated the fullest success, when suddenly an edict is issued from Sir Benjamin, prohibiting its practice any longer. The excuse for this is that infidels and atheists take advantage of the liberty thus given, to blaspheme and ridicule sacred truths, and therefore it became necessary to suppress the former in order to prevent the latter. The article referred to in the *Christian Times* says that this act, and still more the grounds assigned for it, strikes directly at the root of religious freedom in England. Hitherto it has been understood that every man has a right to proclaim what he would and where he would, on two conditions, the first, that he did not preach blasphemy or sedition, and the second, that he did not obstruct the public thoroughfares. To these Sir Benjamin Hall has added a third, and that is—*that he does not provoke opposition.* Now we ask—how long will the Gospel be preached anywhere if the occurrence of opposition is the signal for its suppression? Rome will ask no more than this to keep it out of Ireland. Preaching under some provoke opposition as well as in the open air, and the principle which acts against the latter, will also prevent the former. Now we say if the Gospel cannot be preached (only in secret) because infidels and antichrist oppose it—if morality cannot be taught because a portion of the community wish to be immoral, if wholesome laws cannot be executed but must be *repealed* because they are offensive to the lawless and seditious; then we say, the Lord deliver us from the future. Opposition to any work of truth or benevolence has only to be sounded, and suppression follows. Such is the principle officially announced by Sir Benjamin Hall—such is the principle eagerly grasped for, by every opposer of religion and good Government, and such has been the principle practically carried out by those highest in Church and State in New Brunswick, in relation to the late Prohibitory Law. More we need not say at present. We agree to the following utterance of the *Christian Times*:—"The truth is in this act, there lurks a principle which is fatal to all free discussion; and we call all who are friendly to liberty, whether in Church or State, to combine for its repulsion."

Missionary from New Brunswick to Australia.

At the Baptist Convention held last week in Portland, the question of a missionary from this Province to Australia, was freely discussed, and a proposition was made to send out the Rev. Isaiah Wallace at an early day, which was agreed to by a large. We learn from brother Wallace that his mind has been turned in that direction for years, and he has been carefully watching the providential door for his entering into that, or some other enlarged field of Christian labour, he regards the present opportunity as strictly in accordance with the will of God, and therefore decides to bid adieu to home and friends in New Brunswick, and go with the message of life to the destitute thousands of Australia. At a meeting of the Missionary Board, held in this city, on Wednesday evening, it was determined that brother Wallace should spend two or three months in visiting the Baptist Churches in New Brunswick and Nova Scotia, after which he should immediately proceed to his future field of labour by the way of England. We believe this young minister eminently fitted for the work he is about to engage in, and belonging as he does to another branch of the church of Christ from ourselves, we, nevertheless, with all our heart, bid him God speed.

Missionaries to India.

The Rev. Mr. Hallam and wife, of Canada, formerly from England, were to sail from Boston on Wednesday last, in the ship William Watt, Capt. Wadsworth, for India. They go out as Missionaries from the Free-Will Baptist Foreign Missionary Society, to labor in the British Province of Orissa, at which place the Free-Will Baptists occupy Missionary stations. We expect Duliah, who lately visited this Province, went with them.

State of Italy.—We recommend our readers to peruse the article in another column on the State of the Pope's Dominions. It affords a lesson which all should ponder.

Revival Intelligence.

Studholm.—The work of revival which we noticed in our last as having commenced at the Millstream, is still progressing. Brothers Doucett and Sisson are labouring conjointly, the latter of whom baptised five persons more on Sabbath last. We trust this work will continue. In consequence of brother Sisson being engaged at the Millstream he has not been able to go to Westmorland as soon as was expected. These churches however will be visited at an early day.

Kingsclear.—We learn with pleasure that Brother J. Hamilton is labouring successfully at Kingsclear, above Fredericton, and that a work of revival is in prospect. On last Sabbath, two gave evidence of faith in our Lord Jesus Christ, and were baptised by brother H. We greatly rejoice at our young brother's success, and pray God to continue it.

Jone's Creek.—We have not heard of the progress of the protracted meeting at this place since Monday. We trust however that good is being accomplished; brother Knollin has not yet returned to the city. A letter from brother Hartley was received a few days since, resuming to his labour at the Reach, which we noticed last week.

Gagetown.—A letter from brother John G. McKenzie, informs us that at Gary a work of revival is in progress. Brethren McKenzie and Connor have been labouring conjointly there for some time, and the fruit of their labor is now becoming apparent. None have yet been baptised. Neither of the Brethren, labouring there, being authorized to administer that ordinance—but after sabbath next, a large number are expected to go forward on the profession of their faith. May the work greatly increase.

Ebbsfleet.—A letter from Brother George Jonah, Jun., in this place, says: "I left my home early on Sabbath morning, to attend an appointment in company with Bro. Robert Smith, on what is called Little River. When we reached the place, we found the House thronged with people all anxious to hear. During the meeting, we were much encouraged; some rejoiced in the Lord, and some sinners trembled. In the afternoon we held a prayer meeting, when the Lord made his power known again, backsliders confessed their sins, and many wept greatly. One little girl, only ten years of age, gave evidence of loving God, and greatly desired others might also—this was affecting indeed. We trust we shall have an interest in many prayers."

Elder S. Hartt is expected to return from Nova Scotia this morning. Brother G. T. Hartley who accompanied him to that Province, returned on Tuesday, and informs us that a gracious work of revival followed the General Conference which they attended.

Memoir of the Rev. C. H. O. Cox, M. D., and a History of the Grande Ligne Mission, Canada East. By the Rev. N. Cyr.

A copy of this work has been put into our hands by the author, who is now in this city. Mr. Cyr is one of the fruits of this mission, being a convert from Romanism; he is the Editor of a Religious paper, published in the French language, at Montreal, called the *Semeur Canadien*, and which is devoted to the interest of the Grande Ligne Mission. Through the instrumentality of this Mission, a large number of Roman Catholic Canadians have been induced to renounce the errors of Romanism, and embrace the faith of the Gospel. Mr. Cyr lectured on the prospects and wants of the Mission, on Monday evening, in St. Stephen's Hall. The *Semeur Canadien* can be seen at our office, where subscriptions are also received for it. Terms, 7s 6d per annum, in advance.

"The Bulwark or Reformation Journal."

Who wants a thorough British and Protestant periodical? They will find it in the Bulwark, a monthly magazine of about thirty pages, published simultaneously in London, Edinburgh, and Dublin, and devoted to "the defence of the true interests of man and society, especially in relation to the religious, social, and political bearings of Popery." We have been receiving this valuable work for some time, and can recommend it as an unwearying opponent to papal sophistry and aggression. It contains many valuable selections from history, and generally several illustrations. The number before us, for September, has an invaluable article on "The Theory of Conventual Institutions." We make the following extract from it on the martyrdom of Patrick Hamilton:

This gentleman was among the first who suffered in Scotland on account of religion. He was descended of noble parentage, and born in 1503; and having been artfully secured into a confession of his principles, was condemned as a heretic by the Archbishop of St. Andrews, and suffered death in that city on the 28th of February, 1527. The following is a short detail of what he uttered on that trying occasion:—

"On the afternoon of the same day on which he was sentenced, he was hurried to the stake; and having arrived at the place where the fire was prepared, he put off his gown, coat and bonnet, and gave them to a favourite servant, saying, 'These will not profit me in the fire, yet they will do thee some good. After this, of me thou canst receive no more, except the example of my death, which I pray thee to bear in mind; for albeit the same be bitter to the flesh, and fearful before men, yet it is the entrance to eternal life, which none shall inherit that deny Christ Jesus before this wicked generation.'" Having so said, he commended his soul to God, with his eyes fixed towards heaven; and the train of powder, though fired, not having kindled the fire, and his comfortable speeches meantime being of en interrupted by one of his persecutors, who called to him, "Convert, heretic: pray to our Lady, and say *Salve Regina*;" he spoke as follows:—"Wicked man! thou knowest I am not a heretic, and that it is the truth of God for which I now suffer. So much thou dost confess to me in private; and thereupon I appeal to thee to answer before the judgment seat of Christ." In a little after, the fire was kindled, and the noble martyr died, exclaiming, "How long, O Lord, shall darkness overwhelm this realm? How long will thou suffer this tyranny of men?" And ended by praying, with Stephen, "Lord Jesus, receive my spirit!"

Domestic.—Our news Market is entirely bare of any thing domestic this week that would interest our readers.

Accident.—We learn that a young man, named Bowen, residing near Clifton, K. C., met with a serious accident a few days since, by the falling of a tree. At last accounts his condition was considered critical.—*News.*

Mr. James Coleman, brother of Mr. Robert Coleman, of this city, while ascending a flight of stairs in Leverett street, Boston, on the evening of the 16th, fell, and was so much injured that he died next morning. He was 42 years of age, and has left a widow and one child.—*N. Bruns.*

A Word of Caution.—We are satisfied that in a majority of cases where coughs terminate in Consumption, a resort to some potent yet simple remedy, like Wistar's Balsam of Wild Cherry, would have saved the life and health of the sufferers.

Public Speakers and Singers will find *Brown's Bronchial Troches* exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. Sold by all Druggists.

UNITED STATES.

Burning of a Steamboat.

SIXTY LIVES LOST!

The Steamer "Niagara" was burnt near Port Washington, on Lake Michigan, on the evening of the 24th ult. She had on board at the time between 150 and 175 passengers, with a very large freight. When two miles out from Sheboygan, the passengers discovered fire issuing from the engine room, and in a few minutes the whole cabin was in flames. The wildest consternation followed. The boats were lowered, but all filled and capsized except one containing 20 passengers. Numbers jumped overboard and were drowned. Two strangers and a life-boat saved some, but probably fifty or sixty lives were lost in all. The captain and crew were saved. It was rumoured in Chicago that the fire was the work of an incendiary, a keg of powder having exploded immediately after the fire was discovered, blowing the flames in every direction.

Letter from Kansas.

The following letter from a lady in Kansas, shews the deplorable state of things there—which would be a disgrace to any nation or government:—

Lawrence, Kansas Territory,
August 25th, 1856.

I want to tell you a story which will make every ear tingle to hearing, and every eye weep in reading! O, could the readers of the Democrat see what I have seen, and feel what I have felt for a few days past, they would concentrate every power of the mind in one point, and that would be intense hatred to a system that is butchering and scalping with more than savage barbarity, in the highway, on the part in the affairs that now agitate this distracted territory. We are in the midst of war—war of the most bloody kind—war of extermination. Freedom and slavery are interlocked in deadly embrace, and death is certain to come, and Freedom's martyrs will be strewn along the moors of Kansas, and deluge her plains with their life-blood, or slavery will be driven across the Missouri river, and vainly essay to hide its thousand-ripened head among the rich plantations of the Mississippi.

A crisis is just before us, and if we fail, our last petition is that our blood may be avenged, and that our own New England, that achieved such wonderful victories in the Revolution of '76, will join her forces with those of her Western brethren in the drama of '56, and ravage Missouri to its northernmost nook and corner, until every chain shall be broken and slavery die without a resurrection! We never prayed for the destruction of men, made in the image of their Maker, but if they persist in killing and tormenting our innocent citizens, let the sword be drawn to the hilt! If they still persist, with horrid imprecations, to call for blood, let them gorge to the full, from their own whisky-infuriated clan. I have neither time nor space to tell a tithe of their murdering, scalping and disfiguring that occur almost daily here.

Last Tuesday, a man with his family just arrived from Illinois, left the boat at Leavenworth, took a hack and brought his wife to stop with her brother, Rev. Mr. Nute, of this place and returning to take back the hack, met a man on horseback, who accosted him with, "Where are you from?" He unsuspectingly answered "Lawrence," he deliberately shot him through the head, and then leaped from his horse and scalped him before life was extinct. A lady and her children seeing the transaction from her door, set up a terrible scream, and our people hastened to the spot and found his temples still throbbing. The monster fled and entered Leavenworth in triumph, holding up the reeking scalp and crying out to some pro slavery men, "I have got it." He had made a five dollar bet before starting that he would bring back an "abolitionist scalp," and this man, the first he met, just because he answered the first word "Lawrence," must die. They hate that name, with a deadly hatred. His poor wife was very sick, and may not survive this tragic affair.

The free state men have withdrawn a few days conquered and driven them from two of their strongholds, burnt two of their forts and took a large quantity of ammunition and valuable property—one Titus, captain of a pro-slavery party, having entrenched himself in a strong fortification, actually received slugs into his body just as they came from the destroyed printing-office, block-type shot from a cannon, our men in the meantime crying out, "the revised edition of the Herald of Freedom sent by a new press,"—the poor fellow fought like a tiger, but at last cried for quarter—he is fatally shot. A brave fellow in our company was shot, but lived long enough to repeat, "I am reconciled to die, for my blood will help water the tree of freedom in Kansas."—He was a Christian.

Hundreds are flocking in here, two hundred came this morning, runners have gone to every part of the territory for help—800 Missourians, it is said, are encamped on the Wakarusa, and our people are preparing to rout them.—The stillness of the holy Sabbath was broken in upon every hour yesterday by firing guns, making wheels for their cannon, and preparing for battle—thousands of Missourians are gathering along the frontier, ready to pounce on us, and we can muster at least 1500 or 2000. But we want more help, and more means. A decisive battle is now to be fought, and will not our dear friends in New Hampshire lend their aid? As far as we are personally concerned, we are in most imminent danger. One of our horses died as his driver was taking a circuitous route to escape being assassinated, and another stolen, and here we are, no remuneration, and we know not but every hour may be the last.

I have just come in from Manhattan, eighty miles from here, and there all is quiet, though their forces are expected here now. We fear famine will tread upon the heels of war, for not a sack of flour can be bought here, or there. Mr. Lowejoy had two hogs salted down here for his family, and went to Manhattan after us, and when he arrived here, every pound was gone; and where we are going to get food to keep body and soul together we cannot tell.—The road is blockaded between here and Leavenworth, and no supplies can come from thence, and it is sure death to venture in the other direction, to Westport. If our army gets strong enough they will sack Leavenworth or Westport, and get provisions to keep us from starving.

Everything is as gloomy as the grave! The ruffians are circulating their handbills, in which is printed, "*We give no quarter, nor ask quarter.*" Women and children now will not be spared, and only God knows where it will end. *Do come and help us.* Come on through Iowa. Forty wagons are now on their way here in that direction, we learn. If any of the friends of freedom will set apart a day of fasting and prayer for bleeding Kansas, they will confer a favor. Do help us in some way and God will reward you. They are pressing our men, through the fear of death, into this service.

Julia Louisa Lovejoy.

EUROPE.

Four Days Later from Europe!

New York, Sept. 29th.

The steamer Baltic arrived this morning with Liverpool dates to the 17th inst.

The Markets present little change. Breadstuffs were firm at the highest quotations by the Canada. Wheat had slightly advanced. Money in active demand. Consols 94.

The European news generally is dull.

The Chartist associations were being revived in England.

The state of affairs in Naples was causing considerable concern.

It was reported that the numerous questions arising out of the Treaty of Paris will have another Congress, to be held during the coming winter.

The State of the Pope's Dominions.

"Where Satan's seat is," is a locality not difficult to discover. Infallible wisdom has taught mankind that their great adversary, whom their blindness constitutes the Prince of this world, is the father of lies, and a murderer from the beginning. Wherever, therefore, falsehood, treachery, and cruelty prevail—whenever they flow from the laws and their administration, as deadly streams from a poisoned fountain, there is his seat. Many countries might claim the honour of his special sway; but the bad pre-eminence must be assigned to the land where the king and the priest are united in one, and the darkest horrors of injustice are perpetrated by the professed ministers of a God of Love. A letter from Luigi Carlo Farini to Mr Gladstone, reminds us of his account of the Roman State from 1815 to 1850, which found an accurate and elegant translator in the member for the University of Oxford. What a revelation of misery on the part of the people; and of guilt on the part of their reverend rulers! Were shepherds by some sudden metamorphosis to be changed into wolves, they could not worry and devour the flock with more enormities of purpose than the Roman people are hunted, torn, and vexed by cardinals, bishops, priests, and Austrians. The whole population of the territories which acknowledge the Pope as their temporal ruler is in-