



7-13-1854

The Eastern Mail (Vol. 07, No. 52): July 13, 1854

Ephraim Maxham

Daniel Ripley Wing

Follow this and additional works at: https://digitalcommons.colby.edu/eastern_mail



Part of the [Agriculture Commons](#), [American Popular Culture Commons](#), [Journalism Studies Commons](#), and the [United States History Commons](#)

Recommended Citation

Maxham, Ephraim and Wing, Daniel Ripley, "The Eastern Mail (Vol. 07, No. 52): July 13, 1854" (1854). *The Eastern Mail (Waterville, Maine)*. 363.

https://digitalcommons.colby.edu/eastern_mail/363

This Newspaper is brought to you for free and open access by the Waterville Materials at Digital Commons @ Colby. It has been accepted for inclusion in The Eastern Mail (Waterville, Maine) by an authorized administrator of Digital Commons @ Colby.

Neander points out that in the character of the persecutions of this time, we find two things peculiarly worthy of remark:—First, that search was made for the Christians by express command, and next, that it was now attempted to force the accused to a denial of their religion. An edict which agrees in all respects with this practice is still extant under the name of Aurelian. It is conjectured that there has been a mistake of the name, and that this is the very edict which let loose persecution under Marcus Aurelius. The edict runs thus: "We have heard that the laws are violated by those who in our times call themselves Christians. Let them be arrested; and unless they offer to the gods, let them be punished with divers tortures; yet so that justice may be mingled with severity, and that the punishment may cease as soon as the end is gained of extirpating the transgressors."

The last clause, says Neander, is altogether in keeping with the character of Marcus Aurelius. The governors were to keep steadily in view the one object, which was to put down Christianity in its collision with the state religion, and to bring back men to the worship of the Roman gods. They were not to act by the promptings of blind passion; but such a clause was plainly insufficient to place a check on cruel and arbitrary measures.

Attempts have been made to defend Marcus Aurelius, as if the clause relating to the use of torture was dictated by an ill-advised humanity, which thought that the lives of the accused might be saved by thus forcing them to renounce their faith. But nothing can justify his conduct under the admitted fact, that his edicts gave a fresh license to persecution, by removing those salutary checks on the outrages of popular superstition and violence which had been devised by the justice and humanity of his immediate predecessors.

The account of the martyrdom of Polycarp shows how impossible it had now become, under the imperial patronage of persecution, for humane magistrates to rescue even the most honored victims. The Proconsul of Asia at this time was no bitter enemy of the Christians; but he was forced to yield to the violence of the multitude. The cry for Christian victims was raised, and he was powerless to resist. Of this persecution we have a detailed account in the circular from the Church of Smyrna to the other Christian churches.

And now we pass on ten years to the 17th year of Marcus Aurelius's reign, and find in the opposite extremity of the empire the same or even worse enormities. In the year 177, Trajan, the disciple of Polycarp, became Bishop of Lyons by the death of Pothinus. Pothinus was nearly ninety years old, and therefore could remember the days of the apostles.

Eusebius, as it is well known, has preserved the account of these persecutions as related by the Gallic Churches themselves, in their letter to their brethren in Asia. The violence perpetrated at Lyons and Vienne, against the aged Pothinus and a multitude of Christian victims, is familiar to every tyro in church history. Let any one disposed to think very favorably of Marcus Aurelius, read in Neander or in Milman the well known revolting details, and contrast the mad fury of the persecutors with the gentle endurance of the persecuted; and he must pause before he adopts Niebuhr's or Gibbon's estimate of the philosophic emperor.

It is well for all Christians to fix deeply in their minds the details of such history. It can never be useless to have distinctly brought before us the very decided character of that testimony which the disciples of the early times gave to the sincerity of their convictions. These Gallic and Asiatic Christians of Marcus Aurelius's time, did not indeed claim to have seen the Lord risen from the dead; nor to have been themselves witnesses of his miracles; so that their sufferings differ greatly in the force of their evidence from the sufferings of the earliest age, according to the well known distinction, that the sufferings of the apostolic days were endured in attestation of plain matters of fact, as to which the sufferers could not be mistaken; these martyrs of the second century showed merely that as steadfast adherence to their opinions which earnest men have often shown when their opinions were erroneous. But still these martyrs of the middle of the second century are even of themselves an important part of Christian evidence, as they show how the temporal power strove to put down the truth and how in the time of the second century, a strange alliance was formed between the philosophers, the civil rulers, and the mob, all anxious to resist that system which triumphed over all but because it was in fact, with God's truth. Christianity seems clearly to show that there was something unearthly about it, even from the history of these persecutions of the middle of the second century.

It is not strange, perhaps, that a violent and unscrupulous mob should hate this pure religion; the ignorant might hate it, delighting in the night; but rulers might hate it, since it rebuked their lusts; and such resistance would only show what we learn from every page of its records that it is a pure and holy system such as ignorant, bad men hate. But in the history of the middle of the second century, we have the strange spectacle of a Church winning its way triumphant though actively resisted by human power and learning, directed by no vague impulse, but steadily and perseveringly, under a man who may be taken as a very favorable specimen of mere human virtue and wisdom.

The history of these persecutions has, however, its chief value in the Christian Evidence from the proof it gives of how great had been the progress which Christianity had made throughout the world, while it was yet detested by all human rulers, and had, as yet, but little human means by which to gain strength. Hatred, despised, and resisted, it had spread already over the whole empire. "We have persecutions of this date in Rome, in Asia, and in Gaul." It was, indeed, this strange progress of Christianity which now called the persecutions forth. The Romans had despised Judaism, and in the first they despised Christianity. They did not think of persecuting it; till they saw that it would make no compromise with money, and would not be universal dominion. But over the exclusive claim of Christianity to the only true religion, would not have provoked a man as Marcus Aurelius, had he thought the matter safely decided. But the time when a Roman could afford to overlook and despise Christianity was now gone. Little more than fifty years had passed from the time of the apostles, and the tree they planted had overshadowed all the earth. The Romans thought it a blighting poisonous plant, but could not deny that all their institutions were overshadowed by its branches. A great change had come in the relative situations of Christianity and Paganism during the last fifty years. There was no country in the empire in which Christianity was not now rapidly prevailing. There was hardly a city of any importance in which there was not a Christian Church. There was now not only a few but many Christians

soldiers, Christian senators, Christians in the emperor's palace; Christians were numerous everywhere, in all ranks. Men had become alarmed lest what they deemed this new folly should supersede the institutions hallowed by the wisdom of so many centuries.

The great importance to which Christianity had thus attained, naturally then excited in those days the jealousy of all who adhered to Paganism. Milman writes: "The darkening aspect of the times wrought up this growing alienation and hatred to open and furious hostility." And the accusations which were now on all sides brought against the Christians, as traitors to Rome, since they despised the Roman Gods, are a plain proof that the Pagans viewed the progress of the new religion as truly formidable. A painful impression had seized men's minds, that the ancient religion was about to fall before its new rival, and with the ancient religion the ancient power of the empire. Hence sprang a jealousy such as men never feel against a rival who is not formidable. Was there a great flood to lay waste the fields—an unusual drought—an earthquake—a plague—a dangerous invasion of some barbarous tribe—(and all these evils burst forth together, in ill-omened union during the early years of the reign of Marcus Aurelius)—the gloomy forebodings of the Pagans attributed all these signs of impending calamity to the frightful increase in the number of the bold innovators who refused to pay honor to the ancient gods. Hence the violent outbreaks of popular superstition—hence the harsh conduct of even the best heathen rulers, in their perplexity at the many symptoms of gloomy times, and at the great changes which seemed inevitably impending—changes which all the prejudices of their national pride made them view with deep alarm, while yet they felt themselves powerless to resist them.

The rulers basely consented to gratify the fury of the mob, if they heathen gods might be appeased by the sacrifices of those who so boldly avowed rebellion against their worship. Thus the very cries with which the still dominant heathen portion of the community now demanded the punishment of Christians, marked that Christianity had grown to an eminence and power before which heathenism quailed.

And all this progress Christianity had made when both the learning and the strength of the world were enlisted in opposing it. The fact of its having thus undermined all the old Roman institutions before fifty years had passed from the death of the last of its earliest humble missionaries, is a most important element in the evidence of the divine origin of Christianity.

The same incidental proof of the divine origin of our religion is forced upon us, if we turn to the history of the fifty years before the date we have now selected. Going back fifty years from Marcus Aurelius, we come to the reign of Trajan. Trajan became emperor A. D. 98. This date ought to be carefully noted. It is beyond all question a historical fact that St. John lived till the third year of Trajan's reign. When Trajan became emperor, St. John was quietly presiding over the Church of Ephesus, having returned from his banishment in the island of Patmos, probably two years before. At Ephesus he was still living in the year 100 A. D., and in the year 104 was written one of the most interesting documents of the history of those days—the famous letter of Pliny to Trajan, which no one who wishes to know the real state of society in Trajan's time ever overlooks.

Pliny the younger—the elegant scholar, and accomplished rhetorician—a man also of great wealth and high station—the intimate friend of Trajan—was thirty-seven years of age when Trajan succeeded to the empire, having therefore lived through the prime of his manhood a contemporary of St. John. When he was forty-two, that is, three years after the date at which we know St. John to have been still living at Ephesus, Pliny was appointed by Trajan to be governor of the province of Bithynia; and in the second year of his government he wrote the remarkable letter so often quoted. It has come down to us in the volume of those letters, which he himself prepared for publication, in which all scholars read as admired specimens of the Latin tongue, and which certainly were neither composed nor preserved with the view of advancing the interests of the Christian Church. The work of a heathen, preserved by heathens, it is most important, as presenting us with the heathen view of Christianity in that age. Now, in this letter, first, no one can fail to note several remarkable points of lesser moment. Let there be mention made of the Lord's Supper, sacramentum is the very word which Pliny uses for the oath by which he says, the Christians bound themselves. 2d. There is allusion to the charges commonly brought against Christians by Jews and Heathens—that in the sacred meal they fed on human flesh—a charge, of course, arising from the words in which the rite was instituted, and of which Pliny expresses his disbelief. 3d. The letter, as all will remember, speaks of hymns which the Christians sang at day-break, in their worship of Christ as God. 4th. It bears testimony to the moral influence which their union in the Church was designed to exercise over the Christians' lives. 5th. It seems to illustrate the way in which Christianity broke down the barriers heathenism had erected between freemen and slaves—for certain female slaves (ancillæ) whom Pliny tortured, are called ancillæ, that is probably deaconesses, of the Church. 6th. The letter shows the Christians' horror of idolatry, by mentioning (as we learn also from St. Paul, 1 Cor.) that they hesitated to buy in the market the flesh of any beasts which had been slain in sacrifice.

All these lesser points are curious to note, coming forth as distinctly in the letter of this heathen, while he looks at the Church from without, as in any Christian writings. Certainly the Church, of which Pliny speaks in 104 A. D., is very like that of which we read forty or fifty years previously in the history of the Acts or in St. Paul's letters.

This, however, is not the point to which it is most important to draw attention here. It is more to our present purpose to note the fact, which Pliny mentions in the close of his letter, and which was, indeed, the reason of his writing it—that Christianity had made so great progress in the province of which he was now appointed governor, that the heathen temples had been deserted, and the sacred rites interrupted, while even the ordinary intercourse of buying and selling in the markets was interrupted by the scruples of Christians—that, indeed, the number of Christians of every age, sex, and rank, was becoming so great, that Pliny hesitated how to deal with the difficulty, and

was forced to seek the Emperor's advice—and all this within four years of the time when we know that St. John was living. The proof of these facts which Pliny's letter gives is confirmed by the answer of Trajan.

Now, would those who deny the Divine origin of Christianity in the present age represent its early progress as involved in deep obscurity? Would they have us suppose that we know nothing of its rise as a matter of certain history—that it was not till a comparatively late period that some floating legends, half romance, and half parable, spun in the brain of Asiatic visionaries, assumed at last a definite form, and came to be mistaken for history, when it was too late to look back and test historically whether or no the things reported had really occurred? The answer to such statements is to be found in the calm investigation of the real history. The correspondence between Pliny and Trajan now cited is one of the most undoubted documents of the Roman history, at a time when the last companion of our Lord's earthly life had scarcely ceased to live and preach. Does a man believe any of the events of the history of either Pliny or Trajan—does he believe, e. g., that Pliny the Younger was the nephew of Pliny the Naturalist—that, as he himself tells us in the 16th and 20th letters of the 6th book of his epistles, writing to his friend the historian Tacitus, he was a youth of eighteen, living on the coast of the Bay of Naples, at Misenum with his mother, and his uncle the admiral of the fleet, when Mount Vesuvius burst forth in eruption, and that his uncle lost his life in his zeal first to be a witness of the conflagration, and then to relieve those who were endangered by it? Does he believe that this same Pliny the Younger, in his maturer years, lived on the Lake of Como, and had his villa there, and did much good to his native town, and was so identified with the neighborhood that, to the present day, strangers still row over the lake to visit the fountain Pliny has described? And what doubt is there that Pliny, being governor of Bithynia, almost in St. John's life-time, found the Christian Church living and spreading there, as he himself described it, in much the same form in which it now exists amongst ourselves? Does a man believe that there ever was such a man as the Emperor Trajan—that he succeeded to the throne on the death of Nerva, and was himself succeeded by Hadrian—that he carried on wars with the Dacians, and gained great victories over them, which are commemorated on the sculptures of that column which he himself erected at Rome in the Forum, which received his own name, and that this column is still standing at Rome, 150 feet high, speaking to all who have inspected it for the last 1700 years, of Trajan, and his great achievements, though Pope Sixtus V. took down the Emperor's statue from it, and erected St. Peter's statue in its place? This standing and visible monument of Trajan's existence and his greatness is in no way a surer historical witness than the Emperor's letter to Pliny now cited, which shows that his attempts to suppress Christianity were as real a part of the history of his reign as his contest with the Dacians. Again, does a man believe that the historian Tacitus lived and wrote in Trajan's reign? The evidence for this fact is the very same in kind, and not different in degree, from that which shows that St. John was of the same age. The point then, in the argument is this—that no one can read the history of those times carefully, looking not to the annals of courts and camps alone, but to the condition of the whole Roman empire, without a conviction forced upon him, that Christianity, the very system in which we now believe, burst upon the nations with so marvellous a power, that an impartial observer can scarcely doubt that it came, as it professes to have come, from heaven.

But, to return to the history, Bithynia, of which Pliny had been appointed governor by Trajan, was like Galatia to the churches of which St. Paul writes, one of those northern provinces of Asia Minor where the inhabitants were of very mixed descent. They were not essentially Asiatics; nor yet pure Greeks, and there were amongst them a great number of Jewish colonists. The province of Galatia, which touches Bithynia on its northern and western boundaries, derived its name from the Gallic tribes, who, nearly four hundred years before this time had descended upon the south-west of Europe, and passed from Europe into Asia. They overran Bithynia and the neighboring countries, and settled in those parts. From the intermixture of Gallic and Grecian inhabitants, Galatia was also Gallogrecia. As early as the reign of Augustus, so many Jews had settled in Galatia, that they were of sufficient importance to receive the assurance of protection from the Emperor. These Jews had probably made many proselytes among the earlier inhabitants. St. Paul visited the country before he first passed over to Greece; and afterwards on a subsequent missionary journey; and that Christianity had made rapid progress amongst the mixed population of Galatia, but that the faith of the converts was not able to stand in its purity against the false doctrine introduced by Jewish teachers, is proved from St. Paul's language in his epistle. St. Paul had supposed to extend his preaching from Galatia into Bithynia, when he first visited these parts, but had been prevented by the more pressing calls of Greece. The effect, however, of his preaching in the neighboring country must quickly have spread among the kindred population of Bithynia. Fifty years had now passed since St. Paul's visit, and the effect, meanwhile, in this province had been such as Pliny's letter intimates. Heathenism had almost completely gone down before the religion of Christ.

Pliny appears, had no intercourse with Christians before he came to the East. His letter gives us to understand that he was quite aware of the proceedings which had been instituted against Christians in Italy; though he had never been called personally to take part in them. Indeed, his name had been brought very prominently forward in Italy in his early childhood. He was four years old when Nero persecuted the Christians with the most inhuman tortures. Pliny, too, had lived through the reign of Domitian, during which there had been accusations of Christianity, and punishments in consequence inflicted even within the narrow circle of the Emperor's nearest relations. But though he had heard of these Christians, he knew as yet little of their real character—as little probably as his friend and correspondent the historian Tacitus, who speaks of them as the enemies of mankind. Pliny's days had been given principally to the law; and he was a general tone of

mind such as was likely to have been attracted by the stern lessons which Christianity was teaching throughout the empire. He was, without doubt, a benevolent man, anxious to be useful to his generation, employing his large fortune in many acts of public and private beneficence; but these good qualities were much spoiled by his vanity. The vanity, says Niebuhr, with which Pliny speaks of his own good qualities and generosity is truly childish. Niebuhr says also that he bore a strong resemblance to the Parisian writers of the eighteenth century. Now, the accomplished man of letters, deficient certainly in earnestness, however generally well intentioned and benevolent, was hardly likely to form a true estimate of the depth of those strange feelings which Christianity was now stirring in men's hearts. If that sincere lover of truth, Tacitus, unable to overlook the existence and number of the Christians in this age, had erred so greatly in his estimate of their tenets and character, it was not likely that a man of Pliny's mould could judge of them aright. He had hitherto paid little attention to the rising sect. Now that he was brought into immediate contact with them in the discharge of the duties of his new office, his natural kindness of heart made him anxious if possible to spare them as misguided men. He feels against them none of the bigotry of the superstitious heathen multitude. He has found a difficulty in his province arising from a cause which is quite beyond his ordinary habits of thinking; but he judges of it as an amiable man of the world would naturally judge of religious feelings which he cannot understand. He evidently considers Christianity as one of those common delusions of a diseased fancy which notoriety serves to make contagious, and he has no doubt that, if treated with a wise mixture of firmness and leniency, it will speedily disappear. This is the tone of Pliny's letter.

Trajan's estimate of the rising religion is more important for us to ascertain. His answer to Pliny is too brief to give expression, any very clear view of his sentiments; but brief as it is, it is of vast historical importance, for an answer to this kind of receipt, as it would be called, coming from the Emperor had all the force of law; and this letter of Trajan, in fact, became henceforward the law by which magistrates were bound in their treatment of Christians. It was soon remarked by Christian writers, that this letter or law of Trajan, involved a manifest contradiction. If Christianity in itself implied a crime, why did the Emperor forbid inquiry to be made for those who were guilty of it? If it were not a crime, why did he command that punishment was to be inflicted upon Christians, when the informers forced them upon the notice of the magistrates? Such an inconsistency was not unlikely to be found in the brief decision of a soldier and able administrator of public business, whose mind could hardly be expected to understand the deep convictions and conscientious rights of souls awakened by God. He regards the matter as a soldier and politician naturally would. He cannot have the empire disturbed by these men's obstinacy; but still, if they can be spared without any mischief to the public service, he is willing that they should remain unmolested.

It will be found that this letter very well illustrates the position which Christianity occupied during all this half century. A change certainly took place in Trajan's time, and in consequence of this very letter. In the earlier period of its history Christianity, while growing silently, had not yet become in the estimate of the wisest heathen, or of sufficient public importance to call for the jealous interference of the Roman authorities. Indeed, Gallo, the governor of Achaia in the Acts, expresses the general feeling of the educated Romans, as to the new sect when it first appeared among them. They deemed that it was concerned chiefly with questions of names and words, and of the Jewish law; and they refused to be judges of such matters. The persecutions, therefore, to which the first Christian teachers were exposed, were chiefly stirred up by their Jewish countrymen. Occasionally, even in very early times, as when St. Paul came into collision with the worshippers of Diana at Ephesus, the heathen multitude was exasperated against the Christian teachers because they felt their religious prejudices shocked, or their means of livelihood endangered. As time passed, and Christianity made progress, these violent outbreaks of fanatical or interested intolerance became every year more frequent; but still the great body of the educated classes among the Romans looked upon such violence with disgust. The general tone of the upper classes was at this time so decidedly sceptical, that regarding all popular religions as equally false, they felt no desire forcibly to put down this new intruder. To a Roman of high station, priding himself on his philosophic indifference to what the vulgar prized as religion, the Apostles and their first followers seemed little distinguished from the common herd of fanatics, who could have no lasting influence except over the uneducated. A case might here and there occur of the new opinions creeping into families in the higher classes; and for a time this caused surprise and uneasiness among their friends. There was a regularly organized plan of fellowship too, and what seemed a strange, unusual association from their old companions, among the converts to the new sect, which caused no little indignation to mingle into this contempt. With the lower orders, unaccustomed to restrain their feelings, this dislike would soon have become violent, even had they not become exasperated by the contempt which the Christians continually showed for those gods in whom the uneducated were sincere believers. And thus that deep hatred which was brooding daily grew more ready to burst forth, as the Christian Church spread; but still it was long before the upper classes generally feared Christianity; and, till they feared it, they did not think it worth their while systematically to persecute it.

A monster like Nero was indeed glad to let loose the hatred of the multitude for his own selfish ends—but it was not from either fear or hatred of Christianity as such that he exercised his inhuman cruelties. Nero merely used the hatred entertained by the mob against the Christians to direct to them the indignation which was rising against himself. And it has been well remarked that the effect of this transient outburst of cruelty was upon the whole, to excite some compassion among the better heathen for the hated race which had suffered so severely from the oppression of mankind. The thirty years from A. D. 68 to A. D. 98, that is, from Nero to Trajan, had been passed by the

Christians in tolerable peace. The rulers of the earth could not as yet understand how formidable was that power which was growing up among them. Two of the Emperors, indeed, of that time, the two first Flavii, knew the east well, and must have had opportunities of observing how fast Christianity had gained ground there. But still, probably, like other Romans, they could not well distinguish between the new religion and Judaism. They regarded the Christians as merely a Jewish sect, and naturally expected that by the capture of Jerusalem, and the destruction of the Jewish nationality, all forms of the Jewish religion would soon become absorbed in the habits and feelings of the nations amongst which the Jews were scattered. And when, in the reign of the third of the Flavii, the Christians were again for a time exposed to serious vexations, there seems little doubt that they suffered principally, if not solely, from being confounded with the Jews.

TO A FRIEND.

It is interesting as a specimen how verse is made very musical without rhyme. The Anglo-Saxon poetry is constructed in the same manner, and much. It will be remembered, in this form both of Latin and Greek poetry.

Do not regret the past? The morning hours of life? Nay, William! nay, not so! In the warm joyance of the summer sun I do not wish again The shameful April day, I would not wish to see thee, William! nay, not so! Safe haven'd from the sea, and I would not wish again The uncertain ocean's wrath: Pray be to him who made me what I am, and I would not be. Why is it pleasant then to sit and talk Of days that are no more? When in his own dear home The traveler rests at last, And tells how often in his wanderings The thought of those far off, Hath made his eyes overflow With tears, with unnumbered tears, he cannot tell. Through what fair scenes his lingering feet have trod? But ever when he tells of perils past, And troubles now no more, His eyes most sparkling, and a ready joy, he tells of those who were his friends.

No William, no, I would not live again The morning hours of life! The slave of hope and fear; I would not learn again The wisdom by experience hardily taught; To me the past presents No object for regret; And to me the present wears No crown of glory, save the All cause for full content. The future, it is now the cheerful noon, And on the sunny smiling fields I gaze With eyes that strive to pierce the distant air. When the dark night descends, I willingly shall close my weary lids, And dream no more to wake again.

Christians in tolerable peace. The rulers of the earth could not as yet understand how formidable was that power which was growing up among them. Two of the Emperors, indeed, of that time, the two first Flavii, knew the east well, and must have had opportunities of observing how fast Christianity had gained ground there. But still, probably, like other Romans, they could not well distinguish between the new religion and Judaism. They regarded the Christians as merely a Jewish sect, and naturally expected that by the capture of Jerusalem, and the destruction of the Jewish nationality, all forms of the Jewish religion would soon become absorbed in the habits and feelings of the nations amongst which the Jews were scattered. And when, in the reign of the third of the Flavii, the Christians were again for a time exposed to serious vexations, there seems little doubt that they suffered principally, if not solely, from being confounded with the Jews.

TO A FRIEND.

It is interesting as a specimen how verse is made very musical without rhyme. The Anglo-Saxon poetry is constructed in the same manner, and much. It will be remembered, in this form both of Latin and Greek poetry.

Do not regret the past? The morning hours of life? Nay, William! nay, not so! In the warm joyance of the summer sun I do not wish again The shameful April day, I would not wish to see thee, William! nay, not so! Safe haven'd from the sea, and I would not wish again The uncertain ocean's wrath: Pray be to him who made me what I am, and I would not be. Why is it pleasant then to sit and talk Of days that are no more? When in his own dear home The traveler rests at last, And tells how often in his wanderings The thought of those far off, Hath made his eyes overflow With tears, with unnumbered tears, he cannot tell. Through what fair scenes his lingering feet have trod? But ever when he tells of perils past, And troubles now no more, His eyes most sparkling, and a ready joy, he tells of those who were his friends.

No William, no, I would not live again The morning hours of life! The slave of hope and fear; I would not learn again The wisdom by experience hardily taught; To me the past presents No object for regret; And to me the present wears No crown of glory, save the All cause for full content. The future, it is now the cheerful noon, And on the sunny smiling fields I gaze With eyes that strive to pierce the distant air. When the dark night descends, I willingly shall close my weary lids, And dream no more to wake again.

Christians in tolerable peace. The rulers of the earth could not as yet understand how formidable was that power which was growing up among them. Two of the Emperors, indeed, of that time, the two first Flavii, knew the east well, and must have had opportunities of observing how fast Christianity had gained ground there. But still, probably, like other Romans, they could not well distinguish between the new religion and Judaism. They regarded the Christians as merely a Jewish sect, and naturally expected that by the capture of Jerusalem, and the destruction of the Jewish nationality, all forms of the Jewish religion would soon become absorbed in the habits and feelings of the nations amongst which the Jews were scattered. And when, in the reign of the third of the Flavii, the Christians were again for a time exposed to serious vexations, there seems little doubt that they suffered principally, if not solely, from being confounded with the Jews.

the whole Russian dominions, no man is permitted to change his religious connection, (whatever change may have taken place in his personal convictions) unless it be to unite himself with the Greek Church! That is to say, if an Armenian, or a Papist, or a Jew, or a Mahomedan in Russia, by reading the Word of God becomes thoroughly convinced of the truth of evangelical Christianity, he cannot join any Protestant Church, but must either remain where he is, or connect himself with the idolatrous communion of the Greek faith; and the man who seeks to propagate right views of Christianity is liable to banishment to Siberia! How different the present administration of the Turks! Forty-three Missionaries of the American Board, with their wives, are scattered over the whole country, laboring without let or hindrance, to spread evangelical Christianity among the people. Their schools are found everywhere, and to the free circulation of their books, there is not the slightest obstacle on the part of the government. The number of Protestants, and of Protestant Churches in the country, is yearly increasing; and if Russia can only be kept out, there is every reason to hope that in a quarter of a century more Turkey will be one of the strong holds of Protestantism in the world! But let Russia succeed in her present ambitious projects, and how soon will the whole face of things be changed! Who that loves his race can wish her success?

[European Corr. of Boston Traveller.]

NATIVE AMERICANISM AT THE WEST.

The American movement grows lustily at the West. Even in the strongholds of Catholicism it presents a bold and invincible front. A correspondent writes as follows:

"The organization of Native Americanism is spreading with celerity through these Western regions. The Protestants have for years been engaged in calling public attention to the importation of hordes of Jesuits, planting themselves on the banks of the Western waters, in the new cities, and villages. The papers, all ways liberal and tolerant, indulgent to an unlimited extent towards all places and denominations professing religious views, heeded not the warnings of the Protestant teachers. But the time has arrived when it has become necessary to wake up. In many of the new cities, the Catholics hold political dominion. In the important and flourishing city of Chicago, boasting of its seventy thousand inhabitants, the Catholics hold the political power. Not a Protestant holds an office under the city government. The Catholics are numerous in the State Legislature, and even there a few years ago, they elected a Senator to Congress before he was a naturalized citizen. These facts have awakened the native American spirit in Chicago, and as a means of protection and self-preservation, the American population have been compelled to organize for the fall election. Some six or eight societies of Americans have recently been organized; and as the trial must come, they affirm, sooner or later, and an issue distinctly be made between Roman Catholics and native born citizens, it may as well come now as ever. Party lines will be obliterated, and in no portion of this country will the contest between Catholics and native citizens be more spirited and determined than in Chicago."

THE DYING GLADIATOR.—The beauty and the charm of ancient art, and wherein lies one of its most decided superfluities over all modern creation; is, that there was no nonsense about it. The art of the sculptor two thousand years ago was not to produce something merely beautiful, but to imitate nature so closely, that the mind at once recognized the truth of the idea embodied. Thus, if some Prometheus could breathe the fire of life into the marble figure of the gladiator, and some kindly fairy held the wound through which his heart's blood is flowing, with some of that wonderful balm which was so sure and speedy in its effects in the time of Aesculapius of Gaul, we should not have an Apollo here before us, but a prize-fighter—not a God, but a man. He would get up with an oath and a sulky scowl, look to his weapon, and spring back into the arena. "A hundred low bad passions are expressed in the face, though a shadow of the passing soul sits across it; and with the happiest chisel the sculptor has portrayed not only the character of the class to which his subject belonged, but that of the very age in which he lived. There is none of the sublime hope which would have lit up the face of a dying Christian; none even of the patient fortitude with which a Socrates or a Seneca may have breathed his last. The man is one of the worst of Romans in the worst days of Rome, and has been struck down in his brutal violence and wrathful fall of wine and high feeding; Sulky and savagely he dies, in the rage of a wild beast baffled of his prey, and if some memory of other days and other scenes may be shadowing his mind, troubled and confused with the pangs of death, it is mingled with so many other feelings, as hardly to claim our sympathy. The attitude is strikingly natural, and you can see the starting veins, the strong sinews, the clanking sweat gathering over his body in the last agony of dissolution. Not a fault in the whole of it; and the conception and execution are equally excellent."

A DREAM INTERRUPTED.—A bishop of Yvel was paying his address to a gay host of the country, who had long despaired of bringing things to a crisis. Yvel called one day, when she alone was at home. After settling the merits of the weather, Miss said, looking shyly into his face: "I dreamed of you last night."

"Did you, why now?"

"Yes, I dreamed you kissed me."

"Why, what did you dream of?"

"Oh, I dreamed you were at home!"

A light now dawned on Yvel's intellect, and directly something was heard to crack, perhaps Yvel's whip, and perhaps not, but about a month more and they twin were, &c.

CHANCE IN BOSTON.—The report of the Chief of Police, shows that a large proportion of those who violate law are foreigners. During the month ending June 30, 2113 persons have been arrested in this city, of whom 407 were Americans and 1708 foreigners. Of these 2 were charged with assault with intent to kill, 377 with drunkenness, 113 with drunkenness, 577 with gambling, 17 with murder, 6 with kidnapping, and the number of inmates in the House of Correction on the 30th ult. was 544, of whom 432 were of foreign parentage.

COURT WIT.—Some years since a clergyman of this city, quite a prominent man in his day, was invited to open the supreme court with prayer. He was an eminent theologian, but not very well versed in Court matters. He thought it his duty to be technical, and made frequent allusions to the officers of the Court. Among other positions he prayed that all the members of the bar might so demean themselves that they might pass the test and be admitted to heaven by the assessors. At the close, one of the bar observed that till then he was ignorant that there were any assessors in heaven, as he supposed that all the inhabitants of that happy place were select-men.

The Eastern Mail.

WATERVILLE, JULY 13, 1856.

AGENTS FOR THE MAIL.

V. D. PALMER, American Newspaper Agent, is Agent for this paper, and is authorized to take advertisements and subscriptions, at the same rates as published by me. His office is at 222 Broadway, New York, N. Y. cor. Third and Chestnut sts. Philadelphia, Pa. W. C. North and Fayette sts. Baltimore, Md. R. M. PETERSON & Co., Newspaper Agents, No. 10 State st., Boston, are Agents for the Eastern Mail, and are authorized to receive advertisements and subscriptions at the same rates as published at this office. Their receipts are regarded as payments.

A. T. DOWMAN - Traveling Agent.

Western Correspondence.

MAMMOTH CAVE HOTEL, June 21, '54.

It is very economical to write letters through the papers. I'd have to write a description of my visit to Mammoth Cave in at least twenty letters if I didn't; and as I am a Kentucky going Yankee, as well as a regular Kentuckian, (if the two can combine in one) I wish to adopt all the improvements and invent as many new ones as possible. We have just arrived, and it's not quite dinner time, so I'll have time to introduce "our company," and perhaps tell something about our one hundred and seventy miles journey hither before we get ready to go in the Cave. Last Monday morning a marriage ceremony was performed at the Military Institute, and then there were congratulations, shaking hands, kissing and saying "good bye," then the omnibus, carriage and buggy took us to Frankfort, where, after breakfasting at the Frankfort Hotel, and saying good bye to those who accompanied us thither, we were soon seated in the cars for Louisville. We means Capt. J. Carmer and his bride, (my own dear friend Helen, of Winslow, Me.), P. M. McFarland, Esq., Capt. Wm. Bailey, Capt. R. D. Allen, &c. I said quietly seated, but that don't mean that we kept quiet, as it would be almost a moral impossibility for us to keep still five minutes and not speak. Besides, we had started on a bridal tour for the purpose of enjoying ourselves, and what earthly reason was there for looking sober when we were all so happy. An unlooked for disappointment awaited us at Louisville. We had anticipated having a grand time going down the Ohio and up the Green river in a steamer, but we found this impracticable, the water being low, and the lock out of repair. We couldn't mend the matter by feeling sorry or looking sober, so we voted to make the best of it, staid all day and night at the Louisville Hotel, and yesterday morning at four o'clock squeezed ourselves into a little ugly stage—nine inside and seven on the top—very warm day, and ninety-five miles to ride before bed-time. I was afraid some of our company would get the "blues" and exerted myself to be as "mischievous as possible; and perhaps "Bob" and I were the only bad ones in the party. At any rate we contributed our share to vary the monotony of a stage ride, and the day, long and tedious as it was, passed off very pleasantly. Now and then a subtle suggestion would arise on the comparative merits of our respective States, for we had the honor of representing Maine, New York, Virginia, and Kentucky; and I should not omit Capt. Harris of Georgia, from whom we separated last night at twelve, the hour of reaching Bell's Hotel, our destination. We rode for some distance close by the Ohio. Oh! it was so beautiful! It reminded me so much of dear Bow England. How much one can live in a few short moments. But I must make my pen move slower, or I shall write so much the Editor won't print it. This morning our party and two gentlemen from Louisiana came out here in the stage. The driver said it was seven miles, but would be ten this morning, the roads are so bad. It was a logical conclusion, for it took us four hours and a half to get here, but as I have already intimated, we are all good-natured, and it didn't make much difference. They told us at Bell's that Echo river was so high we couldn't cross; we were getting ready for another disappointment, but we are happy to hear our landlord say a party has gone over to-day, and we can go to-morrow.

Immediately after dinner, having arrayed ourselves in the prescribed costume, we started for the Cave, perhaps one fourth of a mile from the Hotel. We wanted Stephen for a guide, as we read of him in almost every description of the Mammoth Cave; but we were told he was already on the other side of the river with another party, so we were obliged to enter this accessible Hades under the guidance of Old Nick, who perhaps knows every nook and corner as well as Stephen, having noted in the capacity of guide for the last fifteen years. As we approached the entrance we found the air extremely cold, and from first impressions might have supposed it would be very uncomfortable within, yet one becomes acclimated after passing the Narrows, and the temperature is truly delightful. I had expected to find a little more artistic skill displayed at the entrance, but all is primitive naturalness. The pure water (a very small quantity) falls over the rocks, a distance of thirty-five feet, and you go down wet, slippery rocks till you reach the entrance proper, where each one takes a lamp in hand and bids good bye to daylight. Passing through the Narrows, where there was quite a current of air in motion, we entered the Rotunda, said to be directly under the dining-room where we took dinner, and being the place where they used to manufacture salt-petre; further on we saw the salt-petre vats, and the cast tracks and prints of oxen's hoofs made forty years ago. Next entered the main Cave, largest avenue. We could not cross the river to-day, so we made our explorations in different directions on this side. We wanted to see everything anybody else had seen. In my notebook I entered the names of some thirty or more different apartments through which we passed, besides these peculiar features, which everybody notices, such as Standing Rock, Wandering Willie's Spring, Giant's

Coffin, Black Ant Eater, Richardson's Spring, Side-saddle pit, fifty feet deep, concerning which our guide remarked that the first man who noticed it perceived a resemblance to a side-saddle, which no one had been able to discover since; near this is Minerva's Dome. Then we went down stairs and entered the Labyrinth—saw an eagle which, like the ant-eater before mentioned and many others not mentioned, Dame Nature had painted on the wall with black gypsum; then we climbed a ladder symmetrically perpendicular, then down another flight of stairs till at last we came to Garin's Dome, a more wonderful structure than we had seen. Some of the party went with the guide round the other side and partially illuminated it with a Bengal light. "Oh! look up!" said one. "Oh! oh! look down! look down!" said another. I looked both ways but didn't dare to speak, for I knew no words that would tell what I was thinking. We crossed and re-crossed the bridge which spans the Bottomless pit—saw the Great Crossings, Petrified Tree, Pine Apple Bush, and the Star Chamber so deliciously beautiful. After leaving this, and seeing many other things which I will not mention, not because they lack interest, but I'm afraid I shall write too much, we passed through the Register rooms, and were about to enter the Gothic Chapel, but Uncle Nick took all our lights away from us and told us to stay back until he called us. He then went in and illuminated the Gothic Chapel, hanging a lamp on every pillar. Oh! how magnificently it looked! At the entrance are the pillars of Hercules; passing along, on the right is Caesar's Pillar, and on the left Pompey's; further on, three Gothic pillars superbly grand, and several others in this spacious chapel. "This is sometimes called the Bridal Chamber," said Nicholas, "because a marriage ceremony was once performed here. The young lady had told her mother she would never marry upon the face of the earth, so to keep her word good, when she wanted to get married she came down here and was married under the earth."

But, ah me, I am so tired I can't tell about the Hornet's nests, Vulcan's Workshop, Napoleon's Breast-works, the Devil's Arm-chair, Bake-room, Curtains, Lover's Leap, &c., &c. And who would think of describing Mammoth Cave! It beggars all description! The pens of the gifted have indeed portrayed it in glowing colors, and I had a Mammoth Cave in my imagination—dreamed about it the night before I left home; but it was not the Mammoth Cave I saw to-day, nor the one of which I shall dream to-night.

Some folks say people never feel fatigue in Mammoth Cave. I know better. We were all alive with excitement and enjoyment, but who could help feeling wearied after walking eight miles? At 7 P. M. we re-entered the world of sunshine, after having spent four hours under ground. Oh, this Mammoth Cave Hotel is one of the prettiest home places I ever saw; everything looks so fresh and cool, and then they let us do just as we've a mind to. I wish all my friends were here. But I must stop writing now, for I expect to walk eighteen miles to-morrow.

Attention, Boys!
For the benefit of all concerned we make the following extract from the law in relation to disturbing Schools, and injuring or defacing School Houses.

Sec. 13. If any person, whether he be a scholar or not, shall enter any school house or place of instruction, during or out of school hours, the teacher or any of the pupils being therein, and shall willfully interrupt or disturb the teacher or pupils by loud speaking, rude or indecent behavior, signs or gestures, or if any person shall willfully interrupt a school by prowling about the building, by making noises or by throwing missiles at the school house, or in any way disturbing the school, the person so offending shall pay a fine of not less than two, nor more than twenty dollars, to be recovered by complaint before any justice of the Peace, or by indictment and conviction in the district court.

Sec. 14. If any minor shall injure any school house or outbuilding, or any utensils or appurtenances belonging to the same or shall by cuts, marks or otherwise deface the walls, benches, seats or other parts of said buildings, or shall injure or destroy any property belonging to any school district, said district by its agent or committee, may recover of the parent or guardian of such minor, in any action of debt in any court competent to try the same, double the amount of damages occasioned by such minor.

Drinks.—A lady writing to the Peninsularian, says: "I have just seen a beautiful specimen of beauty, I wish people would dress pleasantly, benevolently. I saw a lovely girl to-day looking lovely and unlovely because her main dress was so stiffly starched, to keep clean, long. My laundress tries to persuade me into the barbarous custom. To my mind, a woman should always look as soft to the touch as the flower, and as pure. All her garments should be made of the finest and softest material possible, material that will easily dispose itself into folds, falling gracefully around her, and not, by being liable to be ruffled every moment, compel her to stiff attitudes, and starched, demented, denying her luxury of lounge and droll; why, my very words would grow grim and precise, were I to wear a dress which depended on flour or potato for its propriety."

Our story readers must have a little patience till we finish the article from the North British Review, which we invite them to read carefully. Should it appear dull and dry, let them be assured they have already read too many stories and very much need the things of diet we offer them. Those persons who are never guilty of the folly of reading stories, and blame us for publishing them, will read the able and interesting article on the Historical Evidence of Christianity, alluded to above, without any urging on our part.

The New York Couriers continue their exhibition, to full houses at Town Hall, Uncle Tom's Cabin, for three evenings, has been well approved. This evening, being the last, the bill promises a rare treat. See advertisement.

Temperance and the Platform.

Whether temperance has "got mixed up" with politics, or politics with temperance, is a question not easily answered, though of very little consequence. No political platform is destitute of the Maine Law plank; and whether hard wood or soft, clear stuff or refuse, the people of Maine have become too sharp sighted to be deceived in regard to its quality. They see every knot or splinter, and the smallest "shaky" spot condemns the whole. No party can escape the test on this point. To dodge or sneak is out of the question; and the bolder the stand, on either side, the better the prospect. Mr. Cary carries the rum banner boldly unfurled; consequently he receives as he ought, the confidence and respect of those who think as he does. Mr. Morrill waves the temperance banner with equal boldness, and has a "clear" plank in the very center of his platform. He is respected in proportion to his boldness and honesty, even by his opponents. Thus far the campaign is a plain one to all honest men—so far, we mean, as relates to the question of temperance.

Two other parties, however, advance their claims to the votes of temperance men. One of these presents the name of Isaac T. Reed for governor, and exhibits a plank in its platform with the following label:

Resolved, That we are opposed to the repeal or essential modification of any of the Constitutional provisions of Maine Law; and are in favor of its judicious enforcement through the State, until experience shall demonstrate that it is ineffectual and wasteful.

Somebody compares this exposition with the infidel's prayer—"O God—if there is a God—in the world to come, if there is a world to come—save my soul, if I have a soul!" Another label, a little plainer, was proposed for this plank and rejected. The one used was carefully scanned, and was doubtless thought the most "judicious." Whether it turns out so, remains to be determined by those men who know that *Shibboleth* has an *h* in it.

The regular democracy present neither platform or banner, but leave every voter to cast in for Farris for such reasons as may be their most conclusive. This leaves a fair field for men of his class and stamp.

Thus all are accommodated. Those who profess principles, can find them embodied in some of the various candidates. Those who profess none, can find a "nothing for nobody" candidate in the field. No one can find much difficulty in the selection if he is convinced beforehand what he wants. If he is not he had better not meddle with the ballot box.

The Silver Trumpet.

This beautiful trophy secured by Waterville Engine Co. No. 3, on the Fourth, may be seen for a few days at the store of J. M. Crocker & Co. It is an elegant thing, and justly an object of pride to the Company; whose sentiments upon various matters associated with their victory are very appropriately expressed in the resolutions below. Towards the Winthrop Band, in particular, our citizens generally have abundant cause for kind feelings. Their fine music was a generous source of amusement on the evening of the 5th, and was dispensed with a degree of liberality and good taste that elicited general commendation. May they live to enliven many a glorious Fourth.

Waterville Engine Company No. 3.

At a meeting of the members of Waterville Engine Co. No. 3, held on board the Steamer Old Zack, on their return from Augusta to Waterville, July 5, 1856. J. H. Drummond, Edward G. Hoag and E. L. Getchell, were chosen a committee to draft and report resolutions.

The Committee forthwith reported the following Resolves, which were unanimously adopted by the Company, viz:

Resolved, That we acknowledge with much pleasure our obligations to the citizens of Augusta, for their kind invitation to visit their city on the late anniversary of our national independence, and for the ample and excellent provision made for our comfort on that occasion; and to the citizens of that city in particular, for their many kind attentions, and unremitted efforts to make our visit with them replete with enjoyment; and that we entertain the hope that the friendly acquaintance thus formed between the firemen of Augusta and the firemen of Waterville, may be mutually cherished, and may lead, aided by the speedy completion of Som. and Ken. Railroad, to the permanent and beneficial intercourse between the citizens of those respective localities.

Resolved, That the Pacific Engine Company, No. 4, of Augusta, and the Ex. 2's, of Waterville, be tendered our warmest thanks for the excellent music, by which we were enabled to forget the heat and fatigue of the day, and we take great pleasure in acknowledging their unusual zeal and ability in performing the duties of their profession.

Resolved, That Major Baker, by the amicable dinner which he spread before us, promoted most satisfactorily to us, that his "host in honor."

Resolved, That the members of the Company be tendered our warmest thanks to the Hon. John J. Voren, for the valuable services on this occasion. Voren, that the thanks of the Company be tendered to Capt. G. G. G. of their command, and to the generous leader of his cabin for our wardrobe, for the safe custody of our engine on his boat on the night of the 4th, and for the promptness with which we were put over the water, and for his attention generally to our comfort and convenience.

Resolved, That the proceedings of this meeting be signed by the Committee, and be published in the Eastern Mail.

Close of Volume 7th.

"To-day we close the seventh volume of 'The Mail.' A considerable portion of our good patrons like to have us remind them of this event; and as they are accustomed to treat us with appropriate generosity, we do so with pleasure."

We must now revise our list, and select a few to whom we shall feel compelled to decline sending the Mail any longer. Due notice will be given of names and residence.

The Progressive Age is the title of a paper recently started at Belfast. It advocates the election of Anson P. Morrill, for Governor. Terms, 50 cents for the Campaign. Published by T. J. Burgess.

N. H. SENATOR ELECTION.—On Thursday four more ballots took place in the New Hampshire House of Representatives without effecting a choice. With wanting eight or nine votes of an election as at previous ballottings. A motion to indefinitely postpone was made by Mr. Nesbit of Franklin, (Whig) which was put to a ye and nay vote, and was adopted by 159 to 147. A motion to reconsider the vote was negatived by 157 to 142. So the Senate

trial question is settled for the present session, and the House adjourned.

COLTON'S MAPS AGAIN.

The agent, pursuant to his engagements, has returned, to supply the orders for the several Maps promised by him. It is now, or after the next Census, that these Maps can be obtained. They are the best ever offered to the public here, and now is the time to have an ornament and a good reference Map, which should be in every family.

The Agent expresses most cheerfully his sincere acknowledgments to the inhabitants of Waterville and adjacent places, for their kindness and good will and wishes while calling to exhibit the work. He realizes the truth, and feels that people in general where he has been, respond to the sentiments of one who says, "An agent with good books or Maps, is a moral colporteur, who goes into the highways and by-ways of the land, and circulates knowledge by the sweat of the brow, where otherwise it would not penetrate. His calling is a noble one, and when presented with right principles, it is improving, and laudable to his character." Money expended for good books and Maps, continues to be, it is most usefully laid out. They are not perishable, like food or clothing; but will last for years, and outlive parents and children, as a credit to them, and be an ornament to the house, a blessing to the inmates, and prove a lasting pleasure to all who use them.

Riot in Bath.

From the Bath papers we learn the following incidents of the disgraceful affair.

An itinerant speaker by the name of Brown spoke in the open air, at a place where outdoor congregations have heretofore been in the habit of assembling, against the principles of the Roman Catholic religion and in favor of Native Americanism. This was on the evening of the 5th. About five hundred persons assembled to hear him, and when he had concluded, the crowd quietly dispersed. On the evening of the 6th a much larger crowd assembled at the same place and for the same purpose. No disturbance of any kind was manifested till the speaker had nearly concluded, when certain individuals took it into their heads to ride through the crowd in a hack. The right to pass in the street was recognized, and the crowd separated and allowed the carriage to pass through without molestation; but when the same carriage with the same persons in it attempted immediately to return, the people got the impression that there was an intention to disturb them, and prevent the speaker from being heard. Thereupon the excitement arose which in a few minutes became an uncontrollable tumult. After hissing and growling, and expressing a vast deal of riotous indignation at those who were in the carriage, a portion of the crowd, which was by this time swelled to thousands, proceeded to the old South Meeting House, which has been recently occupied by the Roman Catholics, and burnt it to the ground.

This having been done, most of the early part of the night was occupied in going round, cheering some, hissing others, firing guns, and other tumultuous and riotous proceedings. Of the character of the foregoing proceedings, every man of opinion is expressed. The first caught on the roofs of many buildings, but was immediately extinguished. Mr. Benj. Blashland, while endeavoring to extinguish the fire, which had caught on the roof of his house, fell to the ground, and broke his shoulder blade.

Friday afternoon the Mayor issued a proclamation, requesting the citizens not to congregate together, and announcing his intention to maintain the peace of the city at all hazards. That evening the streets were very much crowded by a body of men evidently attracted by curiosity. The Mayor addressed them, requesting them to disperse, and at an early hour they had disappeared.

The building was owned principally, or wholly by Wm. M. Rogers. No insurance, we presume. The city loses a clock which was upon it.

Important Foreign News.—The steamer Baltic arrived at New York on Saturday, having left Liverpool on the 28th.

A despatch from Vienna asserts positively that Russia has, out of high consideration for Austria, consented to evacuate the principalities, and is already withdrawing her forces beyond the Ryn.

Lord John Russell, officially informed Parliament, that the siege of Silistria was raised. The advance guard of the French and English have reached Prevendi.

Omar Pacha is advancing his whole force to the Danube.

From the Baltic Black Sea, or Asia, there is no news. The Greek insurrection was totally quelled.

The Austrians will march into the principalities as the Russians leave them; and authority is given to the Danubian army.

ROW IN BANGOR.—On Saturday a fracas occurred among some Irishmen in the vicinity of Exchange street, just below the Penobscot Exchange. Deputy Marshal Pratt, who was near by, made a descent upon the belligerents, and pounced upon one John Henchy, who appeared to be the most quarrelsome. After throwing him down, some half dozen of the others jumped upon Pratt, and in the melee Henchy escaped from his grasp. In a few minutes, Mr. Pearson and some other officers and citizens were on the spot, and there was a pretty general fight for a short time, resulting in the capture of three Irishmen, named James Maher, John Kelley, and Angus Gillis, who were lodged in the watch-house. The officers came through the affair without serious injury, although both Mr. Pratt, and Mr. Pearson, were struck the latter somewhat severely on the side of the head.

We believe the Irishmen who first commenced the row, had lately come into town; and as usual, liquor was the first cause of the difficulty. The residence to the officers is the most serious feature of the affair. Unless this disposition on the part of the Irish, is quelled by their countrymen and friends, more serious measures must be adopted. The officers must, and will be sustained in their duty.

On Monday, the persons arrested were held before the Police Court, and Maher fined \$20, and costs, and Kelley \$10, and costs. Gillis was to be examined in the afternoon.

armed with a requisition from the Governor, and secured on the arrival of the vessel at that port, on Friday last. He will probably soon again reach this city. His deserts will soon be meted out to him. [Boston Atlas.]

NOT AT LAWRENCE.—We learn from George & Co's Express, that during the afternoon of Saturday, an American flag was raised on an Irish house in Oak street, Lawrence, union down, and a cross over it. The Americans, on discovering it, tore it down. It was again raised however by the Irish, with the threat that the first man who meddled with it would be shot; but notwithstanding it was again pulled down, and another hoisted, right side up, in its place. The Americans then paraded the streets, with drum and file, to the number of fifteen hundred, cheering the flag, and passing without any disturbance. At about 11 P. M. they dispersed, and as a portion of them were quietly passing through Common street, occupied by several Irish families, several shots were fired from it at them, striking the buildings on the other side of the street.

A great crowd was almost immediately collected about the premises, which were completely riddled with bricks and other missiles, the Irish having escaped through a back passage. The windows in some adjoining houses were also broken, and several panes of stained glass in the Episcopal Church were demolished. The Mayor was on the spot and ordered the crowd to disperse. He also ordered the military to assemble at their armories, but there was no need for their services, the crowd soon after having separated.

During the melee several persons were slightly injured by blows from stones and bricks, but no one was seriously hurt. One man cried out that he was shot, "shure," but on examination, it was found that a brick had struck him on the leg.

There was a large crowd yesterday at the scene of the row, but no disturbance occurred.

[Boston Trav.]

A FIENDISH OUTRAGE.—One Collins Edwards who keeps a reputed house of ill-fame, in Fossville, in the town of Auburn, was arrested on Monday night, charged with committing a rape, on Saturday night last, in the woods near Goff's lot, on the person of Laura Plaisier, a young girl about fourteen years of age. Laura made complaint before Justice Smith, in Lewiston. She is a modest, neat-looking girl, of medium height, with dark hair and blue eyes, and with very good-looking. The prisoner is about the medium size, with light grey eyes, sharp featured, and has rather a fiendish look about him. On being arraigned he pleaded not guilty of the charge. However the case was clearly proved that he committed the fiendish outrage, and he was sent to the Portland jail to await the sitting of the next Grand Jury. [Lewiston Advocate, 6th.]

FATAL AFFRAY AT FRANKFORT.—We are informed that a serious affair happened at Frankfort on the Fourth, resulting, probably, in the death of Mr. J. T. Leason, formerly of this city. The circumstances are briefly as follows: Mr. Leason, whose wife was divorced from him a few years since, and who about a year ago was again married to Dr. Thayer of Frankfort, turned out on the Fourth, with a company of "fantasies" and riding up to the Doctor's door, entered into conversation with one of his (Leason's) children, whereupon the Doctor, as we are informed, approached, knocked him from his horse, and otherwise so injured him, that it was believed he could not survive. His jaw and one of his thigh bones were broken.

Dr. T. was arrested and examined yesterday, and ordered to find bail in the sum of \$2000. [Bangor Whig.]

THE GIANTIC BRAND.—which has been discovered in the financial management of the N. Y. and N. Haven Railroad, has filled our business community with amazement. It appears that Robert Schuyler, Esq., President of the Company, and a man of high mercantile standing and reputed wealth, has illegally and fraudulently issued, and negotiated, for his own benefit, about 20,000 shares of stock, amounting to 2,000,000 dollars. He was either by virtue of his office as President, or by special authority, the transfer agent of the Company. His signature and that of the Secretary were only needed to validate the certificates of stock. The Secretary is absent in Europe, having left blank certificates with his own signature ready for the President's use, if needed. Mr. Schuyler, notwithstanding this enormous amount of illegitimate wealth, has recently failed. His failure led to the discovery of his fraud. It is fortunate for him, that his crimes have not been committed, on a humble scale, as in such a case he might have been exposed, not only to the penalties of the law, but to the indignation of the community. [Boston Traveller.]

Another Riot in Bath.—It appears by the Bath Mirror that Bath was disturbed by another riot on Saturday night last, arising from the desire to tear down an old house near the corner of Bowery and Washington streets, owned by Chas. Clapp. Persons in the immediate vicinity desired to get the building out of the way, regarding it as a nuisance, and as endangering property, &c. It was occupied by a Mr. Groves and used as a house of ill-fame. The crowd summarily removed the occupants, and tore down the ell of the house. At this point the Mayor arrived, and by threatening to call out the military, induced the mob to disperse.

Sunday morning Groves and wife returned to the building, and as a consequence, the crowd again collected. The police then arrested the woman and conveyed her to the lock up, and the Mayor again dispersed the crowd by reading the riot act.

FATAL ACCIDENT.—On Monday last, a Miss Augusta Chase of this town, was riding in Topsham, in company with another lady, her horse took fright at the sudden sight of a flock of doves, and springing aside, threw out the boy who was driving and started, to run the wheels of the wagon passing over the body of the lad, but without inflicting upon him any serious injury, though some painful bruises. Miss Chase sprang from the carriage and fell badly fracturing one of her ankles, while the lady who was with her, remaining in the carriage, escaped at last unharmed. [Brunswick Tel.]

The Wilmington Co. G. Herald says that the other day in Charlotte, a man by the name of Hule, from the wooden pulping states, was waited upon by some of the citizens, who had understood that he had been indicted in connection with the burning of the State street bridge, and was politely requested to leave in an hour, which he did, thereby escaping the alternative laid up to his case, in the shape of a court martial and flogging.

CIVIL AND MILITARY POWER.—The Hon. Mr. Sumner has recently delivered a clear and able speech to the Grand Jury of Suffolk county, Mass., upon the recent outrage of putting State street Bridge, under martial law. He instructed them that "there is no law in the Commonwealth by which any district or part of a city or town, can be put into the possession of a

military force in time of peace, with power to obstruct the ordinary and reasonable use of the public ways, and to prevent peaceable citizens from transacting their lawful business—merely on account of an anticipated riot." Every one injured or obstructed in his business on that occasion by the acts of the military, has a right to redress, and all who participated in the unwarrantable assumption of power are responsible, from Mayor Smith to the private soldier.

Senator Sumner Facing the Slaveholders.—For a recent speech in the Senate in which Senator Sumner scouted the infamous Fugitive Slave Law, and declared there was no obligation resting upon him to aid in returning a fugitive, he has been most virulently assailed by slaveholding Senators. Some of them called him a leper, a "venomous reptile," and advised to ostracize him beyond the courtesies and civilities due to a gentleman. Senator Sumner rose in his place and hurled defiance at his assailants, and showed a pluck and spirit worthy the imitation of Northern doughfaces.

We quote one capital paragraph in which he draws the characters of his assailants with the pen of Jefferson himself: "Since I had the honor of addressing the Senate on Monday, various Senators have spoken, and several have alluded to me in terms clearly beyond parliamentary debate. Of this I make no complaint, if to them it seems proper, courteous and parliamentary, to unpack the heart with words and fall cursing like a very drab or gullion. I will not interfere in such enjoyment as they find in such exposure of themselves; they have certainly shown the character of two of them. The Senator from South Carolina, who sits immediately before me, and the Senator from Virginia, who sits immediately behind me, are no young; their heads are amply crowned by time; they do not speak from any ebullition of youth, but from the confirmed temper of age; it is melancholy to believe that they showed themselves as they really are; it is charitable to believe they are in reality better than they showed themselves. I think, sir, that I am not the only person on the floor who, in listening to them in this debate, these two self-confident champions of the peculiar fanaticism of the South, was reminded of the striking words of Jefferson, picturing the influence of Slavery: 'The whole commerce, said he, between master and slave, is a perpetual exercise of the most boisterous passions, the most unremitting on the one part, and degrading submission on the other; our children see this, and learn to imitate it; for man is an imitative animal. The parent warns, the child learns the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to his worst passions and thus raised, educated, and daily exercised in daily tyranny, cannot but be stamped with its odious peculiarities.' The man must be a prodigy who can retain his manners and manners undegraded by such circumstances. No person who has witnessed the Senator from North Carolina and the Senator from Virginia in this debate, will fail to place them among the prodigies described by Jefferson; as they spoke, the Senate Chamber must have seemed in their sight a plantation stocked with slaves, over which the lash of the overseers had free scope; there was little that fell from them which deserves reply, certainly not the hard words they used so readily."

BOYS DROWNED AT CORINTH.—A correspondent sends us intelligence of the death by drowning, on Saturday, at about 6 o'clock, P. M., of Rodney and Stephen Haley, sons of Benj. Haley, Esq., of Corinth, aged 12 and 14 years respectively. The sad occurrence happened while the lads were bathing. They were fine, intelligent lads, and their loss falls very heavily upon the bereaved father. It is but a few years since the mother of the boys was taken from him. [Bangor Mer.]

SETTLEMENT OF KANSAS.—A letter in the St. Louis Republican, dated Whitehead, Kansas territory, June 26th, says that thousands of emigrants from Virginia, Kentucky, Tennessee and Missouri have already arrived in that territory, and thousands are still pouring in, the hands for from ten to twenty miles back, having been with but few exceptions, "chained by squatters." The writer gives the proceedings of settling of those settlers, at which a "squatter association" was formed to make provision for deciding upon disputed claims. Resolutions were adopted, precisely similar to those passed at the "squatter meeting" held at Elk Creek trading house. Among them were resolutions to afford no protection to abolitionists as citizens of the territory, recognizing the institution of slavery as already existing in the territory, and recommending slaveholders to introduce their "property" as early as possible. A Vigilance Committee was appointed, and also five delegates to the "General Territorial Convention" to be held at Elk Creek, on the 4th day of July. Of what character this convention is expected to be no mention is made.

DREADFUL CASUALTY.—The alarm was given at one o'clock Friday morning proceeded from the house of Edward Snow on Court street, and resulted from the bursting of a can of burning fluid, by which a young lady, Miss Elizabeth Rand, aged 22 years, lost her life. The deceased was about 22 years of age, was partially dressed, when in attempting to replenish a fluid lamp, which was burning from a can containing nearly a gallon of burning fluid, an explosion took place by which she was covered with the burning fluid and instantly enveloped in flames. She made a feeble leap into the entry where she fell, exclaiming that she was burning to death. Instant efforts were made to extinguish the flames by smothering them, which, on account of her skirts being very much saturated with fluid, they were finally extinguished with water.

The room was somewhat burnt, but no communication to the sofa and bed, without injury however, to Mrs. Rand, who was in it. Dr. Morrison and Seney were quickly in attendance and did all in their power to alleviate the excruciating sufferings of the dying girl. Ether and narcotics were resorted to. More than two-thirds of the surface of her body was shocking.

WHAT MEANS IT?—An advertisement appears in many papers, in the State, to-day, in large letters without notice or comment. We notice on this fence and public place in this city, to-day, blank pieces of paper about the size of a square pasted on in diamond form. The question is, what means this? We understand they are full of poisons which will not be fully understood before the 1st of September. Some various. [Bangor Mercury.]

SUBVERSIVE.—Shubert Driscoll, sent from Clinton, Me., to Manchester, N. H., on Saturday last, and yesterday morning put in the cell of the House of Representatives, for having written a libelous article in the Boston Herald, and no cause is assigned for the act.

ABOUT 20—A new dam at Lewiston, below the central portion, was carried away on the morning of Tuesday last, and the water was forced back to its former level.

