that they fell on the corporal in a body, and killed him. During the night they were too terrified to proceed in removing the traces of the deed, and in the morning, to their horror, a disturbance broke out in their immediate vicinity. Madame Andrecht had returned, and the news of the great robbery spread like wildfire through the town. What was more natural than that the nearest houses would be searched? The wool-spinner's was the very next, and the boards were still wet with blood, and the corporal's corpse lay in the cellar. This must be prevented, and suspicion cast on some one, till they found time to remove the traces.

The wool-spinner's wife had the honor of devising the devilish scheme, which seemed to save them. The Blue Dragoon might be the culprit, for he had so often secretly climbed over their hedge. At the same time he had forgotten a handkerchief in her house, long before, which she had not returned him.

Both circumstances tallied. The handkerchief might be laid somewhere in the neighborhood, and suspicion would arise spontaneously. The baker's inventive talent came to the woman's aid, and one idea produced the other. One sign was not sufficient; a second must betray the dragoon's presence in the house. On a market-day the baker had completed a bargain with a peasant just before the Blue Dragoon's house. He had to settle with the peasant, and asked the landlord for a piece of paper. The latter gave him an old declaration to write his accounts on the back of it. This paper the baker still had in his pocket-book. His name, however, was on the back, and the account and his name were burned off. The baker followed the police into the house, threw this paper into a corner, and then was the first to pick it up and hand it to the officers. They had, however, acted too cleverly, and their extreme caution brought about the discovery, as is so frequently the case with criminals. Had they let the wool-spinner's wife write the letter to the burgomaster, as she offered—she went afterwards to Rotterdam to post it—suspicion would hardly have been aroused against them. The deaf and dumb boy betrayed them, and their fear soon drew the most ample confession from them. On the day that Isaac van C—— and his accomplices were hanged; the same fate befell the baker H—— and the wool-spinner, Leendert van N——.

NEWS AND NOTIONS.

—Within a few days nearly eight hundred emigrants have left New York on their return to Europe.

—Three hundred Sharpe's rifles have been sent out from Massachusetts to Kansas, at the request of the New England emigrants, to enable them to defend themselves.

—The grain crops of all kinds, through the whole of middle and upper Georgia, are represented as being excellent. Wheat is already fit for the sickle.

—The Herald states that 'Tom Thumb, the celebrated little great man, was married at Webster, Mass., on Thursday last, to a Miss Vinton, of Bridgeport, Ct.'

—Democratic cannonadings in honor of the Virginia victory are numerous in all directions. At one in Rochester, N. Y., a fatal accident occurred by the bursting of a cannon, killing one man.

—Several deaths are reported as occurring from the *absorption of washing soda*, the sal soda entering the system through some scratch on the hands of those engaged in washing where it was used.

—There have been no attempts made at assassinating British Monarchs since a law was passed by Parliament inflicting upon all assassins of this character the degrading punishment of a public whipping.

—The Houston *Telegraph* states that 1200 Swiss watchmakers will compose part of the new colony which Mons. Consideran is about to establish in the neighborhood of Dallas Texas. They will carry on the watchmaking business on an extensive scale.

—The cost of the Norwalk disaster to the New York and New Haven Railroad has been $280,000, and there are still unsettled claims against the company, out-lying. It will not probably escape the liabilities and losses on account of that terrible affair short of $300,000.

—The *Easton* (Pa.) *Argus* says: 'There are still large quantities of last year's wheat stowed away in the barns of some of our farmers. We heard one men say he had 200 bushels on hand. Although wheat is $2 80 a bushel they are holding on to it with the hope that they will get more!'

—About twenty-five years ago, only, the insane were treated like criminals. There are now in the United States thirty-two insane hospitals, in active operation, and nine others in construction. Thenty-eight of these are State institutions, and the number of the insane is nearly 20,000.

—The St. Louis Intelligencer formally takes leave of the Whig party, and announces its withdrawal in the following terms:—'We have renounced the old Whig party as dead forever. It did not get three hundred votes in St. Louis last April. Its organization is abandoned in Kentucky—abandoned in Virginia—abandoned everywhere. That party can never be revived as a national party. We oppose the Whig party as a thing of the past.'

—Leavenworth town, Kansas territory, named from the Fort standing there, now contains, it is said, eight hundred inhabitants, one steam saw mill, two brick yards, one large three story hotel, four boarding houses, five dry goods stores, five groceries, two forwarding and commission houses, five saloons, two boot and shoe stores, two saddlery shops, one tin shop, and two blacksmith shops.

—The General Assembly of the Presbyterian Church (N. S.) which closed its session in St. Louis, on Saturday last, before adjourning, the following gentlemen were appointed a committee to report next year on the constitutional power of the Assembly on the subject of slavery: Rev. Albert Barnes, Rev. Drs. Asa D. Smith, A. H. H. Boyd, and the Hons. Messrs. William Jessup and A. H. Hascal.

—A correspondent of the New York Tribune at St. Louis,—who says he has given his attention to the subject for months, and therefore he could speak advisedly,—asserts that there are still 1, 500,000 harrels of flour of last year's crop to come to market before the supply will be exhausted; being enough to meet the demand until September next. He gives many particulars and statistics as to where the supplies are, to show that his calculations are made upon a sound basis. We trust he is right.

—A writer in the Hartford *Courant* thus shows how persons get run over at railroad crossings:—'If a man with a horse and carriage upon an unimportant public road in a country town, should approach and cross the track at the speed of six miles per hour, which would be rapidly, an express train approaching at that moment would move toward him two hundred and fifty-seven feet while he was in the act of crossing a distance barely sufficient to clear the horse and the vehicle. If the horse was moving at a rate no faster than a walk, as the track is usually crossed, the train would move toward him, while in the act of crossing, more than five hundred feet.

INDEPENDENT REPUBLICAN.

CHARLES F. READ AND H. H. FRASER, EDITORS

MONTROSE, PA.

Thursday Morning, June 14, 1855

THE LOGIC OF ROME

—A few weeks since, during the Anniversary week in New York, the annual Commencement of the Union Theological Seminary was held in one of the city churches Addresses were delivered by several young men of the graduating class upon various subjects, one of which was an address by Henry H. Jessup, of this place, upon the "Bible and the Koran."

We find in the report of the exercises published in the New York Daily papers of May 8th, an outline of the different addresses, to which any of our readers may refer, who feel an interest in the following communication.

Mr. J. in speaking of the future of Mahommedanism, held that since the religion of Islam arose as a protest against idolatry and outward form, it could never be overthrown by the religion of the Romish Church, whose idolatrous tendencies and image worship are regarded with detestation by all Mahommedans. A pure Protestant Christianity alone could satisfy their spiritual wants.

On the day following the anniversary, the following letter from a Roman Catholic, who disguises himself under a fictitious signature, was received by Mr. Jessup. We have obtained permission to publish it, as an exhibition of the spirit which animates many of the adherents of the Pope, even in this enlightened land and in the nineteenth century. While reading it over, we hardly know which is the most surprising, the malicious bitterness of its spirit, or its reckless violation of all the rules of punctuation, grammar, and orthography. We print it exactly as it is written, and any who wish can see the original by calling at our office.

This letter was shown a few days since to a distinguished Senator of New York city, who has recently been engaged in the famous controversy with Archbishop Hughes on the Church Property question, and he recognized at once the handwriting, declaring it to be, as far as he could judge, precisely the same with that of several threatening letters which have been addressed to him of late, by a Mr Cassedy, one of John Hughes' private secretaries. How this may be we cannot assert, but we would advise the author, whoever he is, to refrain from writing again until he has learned enough of Christianity to control his temper, and enough of grammar to write the English language correctly.

'New York May 8, 1855.

"Henry H. J. Jessup, Esqre.

"Dear Sir. Did you ever examined thoroughly the doctrines of the Roman Catholic Church before you condemn them rashly. Your brain will shudder at the thoughts of proofless examination; if you are of good and sincere faith you do not see the darkness of error condemned by the rule of controversy. Your faculties in the brain are impaired by the darkness within your breast which will soon corrupt your whole body and stench will come out of your carcase sufficient to cause the death of your flocks who follow the blind guides—if the blind lead the blinds both of them shall fall into the pit of perdition there Satan will be judged and condemned by the avenged God. You and Satan are one and the same person. Satan blaspheme and contradict like you against the truths that the Holy Ghost is governor of the Roman Catholic Church. I shall blow out your brain for your sophistical doctrines. Your speech is not the voice of God, for God is not against that church. Your slanderous speech is without reflection and will hurl back against your bigoted opinion, for it is as an empty cloud of false and dangerous arguments & fruits. The speech that swareth much shall make the hair of the head stand upright and its irreverence shall make one stop his ears. See how the inveterate hatred against the light, you are ashamed of God and all his sacred things, the darkness within your breast is your blind guides nourished by Satan Satan feed the black fire of brutal passions. Christ condemn you by your mouthfull of vipers, how can you escape the judgment of hell?

the Almighty God condemns the Bible and the Koran because of your irreverences and blind hatred, blind animosity, blind animosity, blind envy, and jealousy which do not profit you, it tends only to blind your understanding and ruin your intellect if you have any, drown your reflection and reasoning faculties into the ocean of darkness. Your impiety abuse the goodness of God and deny the existence of God, you forget God—and you commence to preach evil, as if you think that God do not see your heart, nor hear your speeches against the Church God. Must I follow the doctrines of darkness without faith, without light, and have a body without soul? Protestantism neglects to give milk to the lambs and makes a deaf ear to their sigh; let their souls remain in the deep mud and groan all night in a drowning situation, Conscience lament all the life long. Protestantism guided by the brutal passions are deaf to the very sigh and groan, denying them the works of mercy, and deny them the balm of consolation. Is that the form of christianity? Do it cost $ hundred thousand Dollars a weeks to examine the stars to lift up on high every long minute while the lamb groan, you would not suffer the groanings to importune your arrogance, your haughtiness, your disdain, your loftiness, your majesty—nor to kill the opinion of incredulity, of darkness of heresy, and your impiety for all these the Almighty God is ashamed of you and your empty opinion? the Church of Rome never worship the image as you imagining having seen it only to injure the reputation of that Church; If you are bad faith, you will wilfully shut the eyes against the light and to restrain your sight from seeing your error and slander! The Mahomedans do not regard with intellectual reflexion the ceremonials of the Romish Church with detestation, you only say so by envy and to attempt to extend the barbarous practices of darkness, out of animosity to the Romish Church. God has nothing to do with the incredulity, the incredulity wish to rob God of his glory, and to usurp his worship, and to exalt the flesh of hog out of contempt to the majesty of God, incredulity invaded God and his conscience; all the pretended good works of incredulity are condemned in the sight. Incredulity lacks of faith hope, charity, and religion, and exalt the flesh of bigotry and hypocrisy; God will reject the prayers of incredulity and dissemblings and craftiness which provoke his wrath to convert the Romish Church, (must the flesh convert the spirit to the doctrines of darkness?) to the pure and simple forms of the Protestant mode of worship. What is the worship of Protestantism. Must we follow the example of the Pharisee, to conceal our vices from the sight of God, taking all the praise to ourselves and not to give glory to God, to be self-conceited, arrogant, vain boaster of our own works and despisers of others & to have all our good works condemned by, and in the sight of, God. You profess that you know God but in your works you deny God, (because God disapproves your lust,) being abominable and incredulous and to every good works reprobate. Suppose, the Almighty God to speak to me, (a Roman Catholic,) mouth to mouth and plainly and not by riddles and figures will I see the Lord your haughty arrogance will boldly come and separate my communication with my Father the Almighty God out of jealousy & envy. I accept the acceptation to witness, the interview between me and God, to confound your obstinate incredulity. Yours, &c. THEOCRAT.

☞ The version of the Portland riots that appeared in the Republican last week was essentially incorrect. Mayor Neal Dow has been acquitted of all blame by the legal authorities, and the firing upon the crowd was justifiable under the circumstances. Later developements indicate a conspiracy of a month's standing, on the part of the enemies of the Maine Law, to ruin Neal Dow and injure the Republican Temperance party; but the plot has signally failed and the recoil overthrown the conspirators.

The Know-Nothing National Convention.

It is well understood that this body has been in session in Philadelphia, for a week past. According to the reports in the papers, most of that time has been spent in an attempt to organize. Slavery is the one great question that agitates and divides the members of the convention, and so emphatically is this the paramount question with the Southern members, that they strenuously advocated the admission of the delegates from the Louisiana councils, which throw out the *Catholic* test, and admit Catholic members. One of the Louisians delegation openly declared that he was a Roman Catholic.

A Virginia delegate coarsely attacked Massachusetts and Senator Wilson, asserting that his course had defeated the Know Nothings in Virginia; whereupon Wilson replied in a bold and manly declaration of his Free-Soil principles, and assured the South that the freemen of the North could never be made to ignore the issue between Freedom and Slavery, or to advocate the latter. It is said to have been a glorious speech, and to have produced a marked effect upon the Convention.

On Monday last, the Committee on Resolutions reported on Slavery. A majority and a minority report were submitted. The former in favor of abiding by and maintaining the Fugitive Slave law; that Congress possesses no power under the constitution to exclude any State from admission into the Union, as a Slave State; and that Congress ought not to legislate upon the subject of Slavery in the Territories, or in the District of Columbia.

The minority resolution is as follows:

Resolved, That the repeal of the Missouri compromise was an infraction of the plighted faith of the Nation, and that it should be restored, and if efforts to that end shall fail, congress should refuse to admit any State tolerating Slavery which shall be formed out of any portion of the Territory from which that Institution was excluded by that compromise.

New York alone, of all the Free States, went for the majority report. Iowa was not represented. Minnesota Territory went with New York, as also the District of Columbia; and these with the entire South, carried the majority report in committee. Gov. Gardner, of Mass., made a bold, earnest speech, protesting against the resolutions of the majority. He declared that neither he nor his State, nor a majority of the Free State, would abide by those resolutions. The party could not carry a village in Massachusetts upon them. He charged the New York delegation with deserting the North, and going so far in doughfaceism as to complain to the South that they were conceding too much to the North.

Barker was defeated for re-election to the Presidency of the national council, and Col. E. B. Bartlett, of Kentucky, a member of the Methodist Church North, and classed at the South as a "Kentucky Abolitionist," was elected.

It is said that the *Jesuits* have a reporter in the Council, but whether he furnishes the reports for the papers from which we gather the above, or whether those reports are entirely correct, we are unable to say.

For the Republican.

The Democracy in Secret Council.—More Talk Exposed.

At a late hour, on the night appointed, the Democracy, who had gathered from all parts of the county, '*holed*' in the same back room. I reconnoitred the premises and found the key hole stuffed with paper, the window blinded with an old cloak, and an umbrella thrown down on the floor to stop the crack under the door. A sentinel had been placed outside to watch the movements of your reporter. Fortunately, he had seen 'Sam' somewhere, and immediately conducted me to a seat in the front room, directing me to make my escape before they came out. I heard distinctly all that was said, but saw no one. Having no light, I could take no notes, and must report from memory. When I was in a position to listen, I heard Ebenezer '*going it*.' He was '*giving it*' to the Know Somethings awfully. He said they were 'men destitute of merit, having no public virtue on which to rely.' They were 'political gamblers led by a contemptible, selfish spirit, and shunned and despised by all good men, (a repetition of this part of his speech may be found in the Democrat of May 31st. It is Chase's *big gun*, and he fires it off every day for somebody.) He said the Know Somethings must be exterminated or the Democratic party would certainly be ruined. Men governed by such principles would ruin any party. He wanted to hear from his brethren. If they could tell him what to do, he was just the man to do it. For his own part, he did not know what the Devil to do. It was a dark time for the Democracy. He said every part of the county was represented, and he wanted the chosen all to speak their minds, and then agree upon some course of action. He had tried to please all, and hoped he had. He would like to hear from Springville first.

Springville spoke readily, fluently and knowingly. He thought that Hollenback affair was a scaley piece of business. For his part he was ashamed of it—was sorry Chase had anything to do with it—thought it would hurt him. 'Twas such an old thing, everybody saw it last fall, and then it was published this Spring in the Democrat. Chase was mean to cheat his *friends* out of a shilling in that kind of a way. There was a good deal of grumbling about it. He was sick of Exposes and hoped no man would have the impudence to say *Expose* to him again. He could tell all about Springville. If you can put any confidence in what *Whigs* tell, they are all a set of liars any how; but if you can believe *anything* a Whig says, why then you may believe the Know Nothings have all gone to the Devil in our town. They fizzled, broke up, and quit. There is nothing left of them. As for the Know Somethings, you need not fear them, they can't do a thing there. Oke and Amos and their party ain't going for no Maine Law. Doc and Dave and them fellers down below are just as good Nebraska men as we are. So you see the Know Somethings can't do nothing down there. He saw a good deal too much Anti-Nebraska sentiment in the Democrat to suit him. He could not see anything very outrageous in the Nebraska Bill—could not understand why it should be called pro-slavery to let the people make their own laws. It might be poorer to write Free Soil editorials, he did not know much about *policy* in politics. There was a time when Democrats talked about *principles* instead of *policy*. It seemed to him that the Democrat was making Republicans every day. If we pretend to be Democrats we must support the party and its principles. If we are not going to advocate and sustain the principles of the party, don't let us call ourselves Democrats.—Better come out Republicans and done with it.

Brooklyn thought there was good sense in the gentleman's last remark. If we cannot be Democrats don't let us call ourselves Democrats. I was always a Democrat of the Jefferson School. I believe in the Declaration of Independence—All men are created free and equal, and I am not going to support any party, call it what name you will, that is in favor of the extension of Slavery over free territory. That is not Democratic. The Nebraska Bill is directly opposed to every principle of the old Jeffersonian Democracy, and I bolt when you ask me to endorse that. Gentlemen, you must take strong ground against the extension of Slavery, or set me down as a Republican. I am opposed to all secret societies, or I dont know but what I should join the Know Somethings if I could get a chance. Secret societies are nothing compared with the evils of Slavery, and I pledge myself secretly and openly never to vote for a man again whom I know to be in favor of extending or perpetuating Slavery. If you will come out in favor of the principles of the Wilmot Proviso, and pledge yourselves, solemnly, never to support any man or any measure that is opposed to it, I believe the party will carry all before it in this county.

Susquehanna reminded the gentleman that such a course would break up the party as a national party. We would be a faction off here in Susquehanna county, by ourselves.—The party has always been opposed to Bolters. We must take the advice given us by the last Democratic County Convention—*vote your principles, if you find them in the party, but don't go out of the party after your principles.*' That was the doctrine strongly urged by the speakers, and it is the only correct course to follow. If we go counter to this doctrine we shall destroy the great Democratic party. That has made this country all that it is. As has been remarked here to-night, there is nothing pro-slavery nor anti-Democratic in letting the people of the territories make their own laws. It is the true Doctrine and must be sustained at all hazards. Let our County Convention endorse the principles put forth by the State and National Conventions. That is the course the party has always pursued, and always ought to pursue. The party and its principles, and no bolting, is my sentiment.

Great Bend thought Susquehanna was right, *in principle*, both as to the Nebraska Bill and as to the party action in this County. Popular Sovereignty embodied the true Democratic principle, and is a Democratic measure—there was no question of it. The party ought to sustain the action of the State and National Conventions as a general rule. But this was an extraordinary time. The Nebraska Bill was unpopular at the North and especially in this county, and any attempt to sustain it openly, would be ruinous to the party. He thought the County Convention better pass Free Soil resolutions and agree to bolt the nominations of the Baltimore Convention. That would keep the party together until after the Presidential election in 1854, and then before another Presidential election all this sectional feeling will subside, and the party will be harmonious. He thought the leading Democrats of the county had a *personal interest* in keeping the party together, and they ought to make some sacrifice of feeling and principle to accomplish it. They must remember that the most important offices of the county are to be filled again in the course of one or two years. He hoped his brethren would bear it in mind.

Liberty was in favor of the party and its principles, Nebraska Bill and all. He hoped the party would not think of bolting the Baltimore nominations merely for the sake of office. He was in favor of standing by the party to the last. It might be a losing game for the Democrats in this county for a year or two, but the party would come out right in the end if they would only stick to it.

Bridgewater was sorry there was such a division of sentiment in the meeting. When Judge Wilmot came out in opposition to the Democratic party, as a National party, he felt that it was the last of the Judge's political influence in this county. He had always voted against Wilmot, but as he always kept in the party, he was sustained by the party. But since he came out against it and advised his friends not to sustain the Baltimore nominations, he had thought there was a chance to kill his influence in this county. 'Judge, then, my surprise,' says he, 'when I read in the last *Democrat*, this outrageous intelligence, '*but the National Ticket we will bolt.*' I felt that the Democratic party was killed, the moment I read it. Here we have been almost a whole year trying to kill Wilmot for advising Democrats to bolt the Democratic party, and now we advise them to do just the same thing! I would like to know what kind of an excuse we can give now for all the abuse we have been heaping upon Wilmot. '*Bolt the National Ticket!*' A pretty scrape we are in now. Why don't you make a god of Wilmot, and fall down and worship him? You may just as well do it as to advocate and sustain his principles, and finally take his advice and break up the Democratic party.' Mr. Chase here interrupted and told Bridgewater to read the whole sentence—'We'll fight the enemy in the County and State field, but the National ticket we will bolt.' 'Yes' says Bridgewater, 'that's dreadful smart. How much better is the party in the State than in the National field? Did not the party in the State, endorse the Nebraska bill, and did not the State Central Committee also endorse it?—It is enough to drive any man out of the party to see such inconsistency. If you are going to bolt the National ticket, don't for conscience sake, open your head against Wilmot again. Gentlemen, I begin to feel ashamed. I wish I was a Know Nothing; then I would swear I knew nothing of this contemptible business.

Mr. Chase rose again to explain. He said he had done his best to please all factions—He had written enough to please every one, if each one would take the portion intended for him. It seemed to him as if every one was after the portion designed for another. Says he, Democrats haint got as good sense as dumb brutes, for you never see cows catching grasshoppers nor chickens grinding hay. But you see Free Soil Democrats greedy to devour my Nebraska articles, and Nebraska men are voracious after my Free Soil articles. That should not be. I assign each one a portion in due season, and you should be therewith content, and not be coveting that which is your neighbor's.

Harford said he had heard of a man's being "*on the fence*" about election time, but Chase's legs were so long he had straddled the fence, and was running on both sides of it. On one side he was leading the Nebraska men, on the other side he was trying to pull along the Free Soilers, and the compromise men, or the "Slavery-shouldn't-expand-Northward" Men, were running right on top of the fence pinned fast to his coat tail.—Says he, 'You are cutting a pretty figure, Mr. Chase. If I could get a strip of paper long enough to put your legs on I should like to make a picture of you.'

Some one suggested that the best way to use up the Know-Somethings, was just to endorse their platform, and nominate candidates who were as strong on every one of those principles as the Know-Somethings themselves. A judge hopped up and reminded the gentleman that the Catholics would never swallow that dose. He thought they had better leave out the anti-Popery part. For the sake of the party he would go that platform, if they would leave out the first and third planks. But he just wanted to say that the Catholics worshiped God according to the dictates of conscience.

One of the B'hoys said, "Now see here, gentlemen, you have been hi-fi-noodling long enough, about that election business. You all seem anxious to beat the Know-Somethings, but don't know how to go to work. It is the easiest thing in the world, gentlemen, the easiest thing in the world. Hang out your flag. Popery, Slavery and Rum. Popery will bring in the Catholics, Slavery will bring in the Nebraska men, and Rum will fetch them all in. Wilmot may speak his abolition speeches as much as he pleases. Give me a jug of good rum and and I will make ten votes to his one. Rum will call them all in, Whigs, Democrats, Free-Soilers, Nebraska men, Abolitionists, Carson League and all. Show them a jug of Rum and they will all come. Why, Good Heavens, you couldn't dog 'em off."

One of the cautious ones of Montrose got up deliberately and said he had heard them all express their opinions, and now he would give his opinion and it might go for what it was worth. "If I understand you, Gentlemen, your object is to defeat the Republican party. My first advice is, to place no principles at stake. The first is, there is no principle that can be called democratic, except popular sovereignty. It will not do to make that an issue this fall, because we shall be defeated as sure as we do. If we have a county convention this fall, and I begin to think we had not better call one, we will simply pass resolutions against the repeal of the Missouri Compromise, but none in favor of its re-enactment. We will say nothing about the National ticket, we will see how things look after election, before we decide to bolt it. You see, Gentlemen, the policy. It is to have the party stand *noncommittal*. It must not commit itself to Popular Sovereignty nor to Slavery Restriction until we see how the waters move.—Those two principles are the bone of contention. The Democrats for Popular Sovereignty, and the Republicans for slavery restriction. As matters stand now the Republicans would beat undoubtedly on that issue. It is therefore our policy to avoid the issue, and pass no resolutions which will commit us irrevocably to either principle. In the next place my advice is not to make any nominations. If we nominate candidates we shall organize two parties, Democrats and Republicans. In that case the Democratic party will fail for the want of principles to contend for. We can only call upon our forces to sustain the party. But if we make no nominations the Republicans can't organize a party because they will have nothing to oppose. They will remain as they are now a disconnected, disconcerted, disorganized mass, not at all prepared for the Presidential campaign next year. In that case, on the presidential candidates we can whip them all to pieces.—In the last place, my advice is to run good free soil Democrats as Independent Candidates. Take two that are known to be free soil, but who voted for Bigler last fall. That will suit all parties, for the only test we made last fall was to vote for Bigler. My mind is to run Bela Jones for Representative and Daniel Brewster for Treasurer. Now you see, Bela Jones will satisfy every man who has spoken here to night. He voted for Bigler, and is therefore a party man. He don't go out of the party after his principles. He is sound on that Democrtic doctrine.—He is a Free Soiler in principle. The Nebraska men can't oppose him on that ground. He is opposed to the Catholic Church as a political organization, but he keeps it to himself, and is a member of no secret organization. He is in favor of a Maine Law, and keeps tavern. He keeps that Jug of Rum that was spoken of. I think Bela Jones can't be beat. He has been spoken to upon the subject and says he will run provided he is in no body's way. He wants it to be all harmonious and perfectly agreeable to every body. Another consideration is, he's a family connection of the Lathrops and would cut off all that family influence from C. J. Lathrop the old Representative. That is the course I think it is best to pursue but you can do as you please.'

"That is the game," "that's the talk" "we will go that" came from every part of the room. The all rose to the feet and commenced a general conversation and I slipped out. I sent the sentinel in to see what conclusion they came to. As near as he could ascertain, they settled down upon the course proposed by Montrose, but before they came to a definite conclusion they wanted to consult some other Democrats. He said there was some talk of calling a mass meeting of all political parties, or without distinction of Party and making nominations that way. They are afraid to meet the Republicans in a fair public fight upon principles, and are contriving every possible way to keep the Democracy and popular sovereignty out of the field.

After they all departed except Chase I slipped back into the front room and heard him have a long talk with himself. It was quite an interesting talk and some day I may write it out for you.

LETTER FROM SYRIA.

BEIRUT, March 10, 1855.

You have probably received long ere this the letter which I wrote the latter part of January, giving an account of our voyage across the Atlantic and arrival at Malta. We spent three days at Malta with some missionaries who were residing there for their health. With them we visited the celebrated Palace of the Knights of St. John, and rode to St. Paul's Bay, where the great Apostle suffered shipwreck, as recorded in the 27th and 28th of Acts. This spot was of course peculiarly interesting to us, and gave rise to many thoughts which I have not time now to express. We could hardly realize that we were standing upon the same ground where the first missionary to the gentiles stood 1800 years ago. We visited several other scenes and objects of interest upon the island, and on the 3d of February, after bidding adieu to the missionary friends who had kindly entertained us, we once more set sail upon our voyage to the East. Passing by the classic shores of Greece and the Negropont, over the beautiful waters of the Archepelago, studded with its thousand verdant islands, we arrived on the 7th of February off the coast of Scio, noted as being the birth place of the ancient Greek poet, Homer; and on the day after (Thursday the 8th) we dropped anchor in the harbor of Smyrna. We received a cordial greeting from the missionaries at Smyrna, Messrs. Ladd and Parsons and their families. We spent eight or ten days with them. Smyrna is a large city of 125,000 inhabitants. Here everything was new to us, and strange; not only the appearance of the people, their language and customs, but the style of architecture and the vegetation were entirely different from anything we had before seen. On the Sabbath I preached in the chapel where the English service is held. It was with emotions of no ordinary kind that I delivered my first sermon on missionary ground in that far-off city of the old world—the same city where the venerable Polycarp fell a martyr to his faith in Christ, and where existed one of the "Seven Churches" of Asia fifteen centuries ago. (See Revelations, 2–8.)

On Saturday, February 17th, we took passage on board an Austrian steamer for Beirut, 700 miles distant from Smyrna. The Italian language was spoken on board the steamer, and a little French, but no English. By previous study I had acquired a smattering of the Italian, which I found of great service; and as I was compelled to keep up the study and practice of it while I was on board the steamer, I was able, before I got to Beirut, to make myself pretty well understood. We were a week on the passage, as the steamer made several long stops of from twelve to twenty-four hours at important places along the coast; and these detentions we had no occasion to regret, on the contrary we were glad they occurred, for they afforded us opportunities of seeing some of the most memorable places in this most interesting portion of the world. We passed by Ephesus, once a powerful city, but now a heap of ruins; the island of Patmos, where St. John wrote the Revelations; stopped a day at Rhodes, noted as the place where stood the famous Colossus, one of the seven wonders of the world; touched as Messina, within sight of Tarsus, the birth place of Paul; and "when we had sailed over the sea of Cilicia and Pamphylia," we came to Scanderoor, near which is the plain of Issus, where more than 2000 years ago was fought the famous battle between Alexander and Darius, which decided the fate of the Persian Empire. "And when we had launched from thence we sailed under Cyprus," on the track of St. Paul, leaving the ancient Laodicea at our left. We remained a day at Cyprus, and then proceeded direct to the coast of Syria. Early on Sabbath morning, February 25th, we arrived in the Bay of Beirut, and from the deck of the steamer saw the sun rise over Mount Lebanon. I shall never forget the impression made upon my mind by this, my first view of the Holy Land. (The places which I had already seen were too far to the North to be properly included in the Holy Land.)

I had read the accounts of travellers and heard the descriptions of returned missionaries, but yet the scene that burst upon my vision on the morning of my arrival at Beirut, far exceeded my highest expectations. The neat stone buildings, with their square, flat roofs; the graceful domes and minarets; the tall dark cypress trees and deep foliage of the orange groves, with here and there a wide-spreading palm; the calm blue sea and blue sky, and above all, the lofty range of Lebanon towering up 8,000 feet, its summit covered with snow and reflecting with dazzling brightness the glowing rays of the morning sun—all this conspired to form a picture of the most surpassing beauty and magnificence. But I must not dwell on this scene. Before 7 o'clock Mr. Hurter, who is connected with the Mission here, came on board the steamer, and taking us on shore in a small boat, conducted us through the city to the house of Rev. Mr. Whiting, where breakfast was waiting for us. At Mr. W.'s we met Rev. Mr. Calhoun and Rev. Mr. Eddy. They had long been expecting us, and gave us a hearty welcome to Syria. Mr. C. had come down from his station at Abey, fifteen miles distant, to meet us, and Mr. E. is here from Aleppo for the benefit of his health. They told me that they did not intend to ask me to preach the first Sabbath after my arrival, but as the brother whose turn it was to preach in English was unwell, they should be glad of my assistance. I rejoiced that I was able to commence my missionary work so soon, and at half-past 10 I preached to a congregation of about 40, half of whom were natives who had acquired a knowledge of English. In the afternoon I attended the service in Arabic. C. and I commenced studying the Arabic a day or two after our arrival, and spend six hours a day in the study. We have a very intelligent young man for a teacher. He is an Arab, and speaks English correctly.

There are a great many matters about which I intended to speak, but I haven't time now, and my sheet is already full. I would like to send my regards to my friends at home, but they are "too numerous to mention." Yours, &c.

J. LORENZO LYONS.

P. S. Our Arabic teacher has asked permission to add a word to this letter, and writes as follows, in the Arabic, which I translate: J. L. L.

[FOR AMERICA.]

My excellent lords and ladies, friends and relatives of Mr. Lyons, the Missionary:

You must have already heard of the arrival of my lord, Mr. Lyons, in our country, with his lady. They have commenced to study the Arabic with me. I hope they will succeed in the study. After I had asked their permission, I took the liberty to offer you my compliments though I have never known you. I beg you will excuse me, and perhaps you will honor me with two lines from your own hands.

May you live forever. Written at Bigrut, March 13th, 1855. NICOLA AMMUNI.

Teacher's Association.

The Susquehanna Co. Teacher's Association met pursuant to notice, in the Church on Gibson Hill on Friday May 25, 1855, at 10 o'clock A. M.

While waiting for the arrival of the officers (none being present) the Teachers and others assembled, listened to an address by Prof. W. Richardson upon the duties of the teacher—the imperative demand for better teachers—and the necessity of teachers doing all in their power to improve in the art of teaching.

The Association then adjourned to meet at one o'clock P. M.

Afternoon session.—The Association again assembled aed organized by the election of Wm. T. Case Pres. and B. F. Tewksbury Sec. pro tem.

On invitation Prof. Richardson then opened the session with prayer. On motion, the subject of school government and the best mode of instruction was taken up for discussion.

Prof. Richardson said a young teacher labored under great difficulty on first going into school from not having very clear ideas of the proper management and government of a school.

Every teacher should understand the physical and moral constitution of the pupil, as well as the intellectual, and the best mode of *educating* them, and they would thereby succeed much better in government.

No scholar could be expected to sit upon a bench which has no back, and where his feet cannot reach the floor, without feeling an uneasiness which is almost sure to manifest itself in mischief and disobedience.

S. W. Tewksbury said he liked moral suasion much better than legal restraint—teachers should always be pleasant—should gain the esteem of their pupils—would use his influence to have a refractory pupil expelled from school.

Z. E. Loomis said he had had but little experience in teaching, and had hardly formed any definite opinion in regard to government. Said he had taught in Illinois, but that the school system of that State was not equal to that of Pa.

J. Wood said he preferred moral suasion to anything else as long as it did good, and then ejectment from the school rather than a resort to corporal punishment. That the best mode of instruction was that which would interest the pupil most. B. F. Tewksbury said that as mind controlled all the movements of the physical system, and as it was necessary to govern the mind in order to control the physical actions, and as mind could only be acted upon and governed by mind, therefore all governments, in the true and most exalted sense of the term, could be nothing more than the control which superior exercises over inferior, mind. If a scholar is refractory, the cause is to be found in his organization, either natural or cultivated, and is no more susceptive of being *whipped out*, than kindness and benevolence is of being *whipped into him*. Like begets like. We should be affable, kind and treat our scholars humanely. Would not think it best to expel scholars from school.

J. Wood replied. Said he desired not to be understood as wishing the expulsion of scholars until he had thoroughly tried to reclaim them.

Benj. Dix, Esq. said he could not give experience in *teaching*, but could in *going* to school. Was in favor of moral suasion—once aided in rescuing a little child from the inhuman barbarity of a monster, and tho't he did right. He was glad, and believed the people were generally, to see teachers coming together for mutual improvement in the art of teaching—he had been interested and believed all parents would be if they attended, actuated by the right spirit of improvement in education.

Prof. Richardson spoke in regard to the manner of interesting pupils, especially the smalier ones. Give them something to do, not ask them to be quiet, or keep out of mischief.

When we learn the power that interesting has as an auxiliary in government, there will be much more pains taken in regard to it.

H. Kingsbury spoke in regard to the schools of New York—found it much better to have all the pupils employed in doing that which will interest them, and also something to their advantage. Said he found great difficulty in obtaining a uniformity of text books.

Prof. Richardson said no country took so little interest in the education of its sovereigns as this—the sovereigns of all other countries are highly educuted, and it is a shame to be outdone by a monarchy, when here the whole people hold the sovereign power.

J. S. Travis then gave his experience in teaching, also a description of a school he once had charge of in Schuylkill Co. He gave such a detailed and humorous account of it that it interested all, and not unfrequently convulsed them with laughter.

W. S. Wilmarth said he tho't moral suasion would not do in all cases—was willing to use it as far as it proved efficient—tho't he had seen many cases in which it would prove entirely ineffectual.

Orlando Tiffany could not agree with Mr. Wilmarth—he had the greatest confidence in moral suasion, but it needed much experience and knowledge of human nature to apply it successfully. It needed a teacher of the most