

horiously plodding over the details of duty or labour, the combined results of which...

Provincial Wesleyan

THURSDAY, SEPTEMBER 13, 1855.

We have the pleasure of announcing the return from Newfoundland of the Rev. Dr. RICHY and Rev. RICHARD KNIGHT, in the Steam Packet Opsey, which arrived here on Sunday last.

The reception of our Reverend friends was of the most cordial and even enthusiastic character. In every portion of the Country it was found that Mr. Knight had secured during his early sojourn in the island, a hold on the affections of its people...

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

of our Churches, who have had the opportunity of seeing and hearing you, largely participate in reference to your venerable Associates, the Rev. R. KNIGHT, Chairman of the Newfoundland District, we need not say how much his unexpected visit has added to the satisfaction of ourselves and our people, to many of whom he was previously endeared by the recollections of years long since gone by, when he laboured with great zeal and success on several of the circuits of the District.

We trust that this first official visitation from the Conference of Eastern British America will be oft repeated, and that it will be the commencement of a lengthened period of increased spiritual prosperity among us. The plan on which this affiliated Conference has been formed (to explain which has been a part of your pleasing duty) has our most cordial concurrence, and we are assured that nothing is wanting but the good will and hearty co-operation of the Officers and Members of our Churches to render its application to this Island a permanent blessing.

Through you, as the Official Representatives of the Newfoundland District, we present to you our warmest acknowledgments for the kind manner in which they have provided in the new constitution for all our personal rights, as well as for the assurance they have given us of their unabated paternal regards and solicitude for our Church and cause in this Island.

Rev. and Dear Sirs, we reluctantly bid you farewell. May the Almighty Giver and Preserver of life, who directed your feet hither, convey you in safety to your earthly homes, to be greeted once again by your friends and brethren by whom you are so highly and justly appreciated; and may all your toils and journeys be happily completed, may you reach the better home above, to receive the congratulations of your Heavenly Master, and to reciprocate the transporting salutations of hundreds whom you shall meet as the fruit and reward of your Ministry on earth.

Signed by order and on behalf of the Meeting, THOMAS ANGIN, Chairman, S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

REPLY. To the Rev. THOMAS ANGIN, Chairman of the Newfoundland District, Rev. S. W. SPRAGUE, Secretary, and the Rev. Messrs. SHERWOOD, NIGHTINGALE, ADDY, SMITH, FRESTWOOD and PHINNEY.

DEAR AND REVEREND BRETHREN.—The spirit of truly fraternal affection in which you have received us, and the hearty co-operation we have experienced from you in our endeavours to perform the responsible duty...

Before quitting the shores of Newfoundland, the Deputation felt it to be their duty, as they esteemed it their privilege, to wait upon His Excellency the Lieut-Governor of that Colony, and evidence anew the loyal attachment to British Institutions which in all quarters of the globe has ever characterized the Ministers and Members of the Wesleyan Methodist Society; that His Excellency set a just appreciation upon this act as apparent from the terms in which he was pleased to reply to their address. Seldom if ever has a more gracious reception been vouchsafed by a Vice-Royal personage to those appearing before him as the Representatives of a public Body than was experienced on this occasion by the Delegates from the Conference of Eastern British America. We append the Address and Reply.

ADDRESS. MAY IT PLEASE YOUR EXCELLENCY.—We the faithful and devoted subjects of our rightful Sovereign, being a Deputation of the Eastern British American Wesleyan Conference embracing in its organization, with this Island, Nova Scotia, New Brunswick, P. E. Island, and the Bermudas, appointed to visit your Churches in this Island, have deemed it fitting to request permission to pay our loyal respects to Your Excellency as the Representative of our beloved Queen.

Representing as we do a Christian denomination that has never, even by its opponents, been stigmatized or suspected as actuated by any wish to dissociate the kindred precepts which the Highest Authority has joined together—FEAR GOD AND HONOUR THE KING—we beg to assure you that we are perfectly ready to do our duty as subjects, and to be ready on all that support from our Ministers and people, which is compatible with the responsibilities of the sacred office, and a supreme regard to Christian principle, to render; and we fervently hope that all classes in this community, forgetting the minor discrepancies of party, and uninfluenced by the natural animosity which they tend to engender, may unite in a generous rivalry to aid Your Excellency in promoting the general happiness, by developing the resources, advancing the Education, and extending the commerce of the Colony.

Our sympathy with Her Majesty and Her Advisors, are deeply moved in the contemplation of the monarchical character of the present crisis in the national history. Not in vain, we trust, have so much blood and treasure been expended in the terrible contest still in progress, and of which no human sagacity can yet anticipate the issue. Not in vain, we ardently hope, has the death of that illustrious hero, Lord Raglan, and whose memory posterity will award impartial justice, been accelerated by the overwhelming solitudes of his position, and the toils and exposures of the battle-field. May the Lord of Hosts speedily crown the arms of the Allied Powers with signal and decisive victory; and, repelling the aggression of the most ambitious and colossal Despots of modern times, cause the wrath of man to quiesce, and restrain the remainder of wrath.

We cannot adequately express the delight we have derived from what we have witnessed in the different parts of the Island which we have been enabled to visit; nor can we suppress emotions of surprise and regret that the capabilities of Newfoundland are so imperfectly known and appreciated even by the more intelligent classes in those Provinces which lie in the closest proximity to it.

Regarding the present period as an epoch of great importance, and auspicious omen, in the history of this interesting Colony, we cannot close this imperfect address without giving utterance to our unfeigned desire, and devout prayer, that Your Excellency's administration may eminently support the maternal design of the Imperial Government, to elevate its character, enlarge its liberties, and impart an impulse to general enterprise.

We have the honor to be, Your Excellency's most obedient humble servants, MATTHEW RICHY, D. D. RICHARD KNIGHT, HIS EXCELLENCY'S REPLY.

TO THE REV. DR. RICHY AND THE REV. R. KNIGHT.—I am much gratified, that before your departure from Newfoundland, you have given me an opportunity of receiving you in your capacity as a Deputation from the Eastern British American Wesleyan Conference.

The hope which you benevolently express that party differences may be merged in a common union for the general happiness and good, is I have much reason to think, already in course of realization.

Your sentiments in this regard, not less than the assurances you offer of loyalty to Her Majesty and Her Government, are only such as I should anticipate from my acquaintance with the Principles and Practice of the Ministers of the Christian Domination to which you belong.

I cordially unite with you in the hope that it is within the scope of Divine Providence that the Righteous Contest in which Her Majesty's Arms are now engaged shall attain a speedy and glorious termination.

The intelligence received by the last Packet from England justifies certainly a more sanguine expectation in this respect than could previous to your arrival, have been reasonably entertained.

I rejoice, indeed, to find that experienced and benevolent observers like yourselves, are so deeply impressed with the capabilities of this Colony as to emphatically assure me in the case—I have no doubt, myself, that these capabilities have been generally undervalued; but I believe that the view is fast approaching when the truth on this point, will be more fully understood. You, at least, I am confident, will not fail to do your part in disseminating the truth, wherever your influence and intercourse may extend.

Thanking you sincerely for the assurance of your prayers and good wishes on my behalf in the administration of this Government; the great objects of which you have justly and eloquently described; I have only to express my own hope that your visit to the Colony has in respect of its more immediate objects, been entirely satisfactory, and that your return voyage to your homes upon the Continent, may be prosperous and unimpeded.

St. John's, N. F., 6th September, 1855.

Windsor Chapel. DEDICATORY SERVICES. The new chapel at Windsor, in the morning on Sunday next the 13th inst. In the evening at the usual time for Divine Service, a Sermon will be preached by the Rev. Dr. RICHY. Services will also be held in the afternoon and evening, at which the Rev. Dr. RICHY, and the Rev. T. H. DAVIA, Chairman of the Halifax District, are expected to officiate. At the close of each Service a collection will be taken up to aid in defraying the expense incurred in the erection of the Chapel. The sale of pews will take place on Monday the 17th inst.

The United Wesleyan Institution at Mount Allison, and its munificent Founder.

This Educational Institute is not merely situated but elevated, from year to year, its deserved reputation. Confessedly pre-eminent among our Provincial seats of learning as an emanating fountain of high and healthy instruction, and as the accon of its unequalled patronage, it has long been appreciated in British North America, and we rejoice to perceive that its celebrity and efficiency begin to attract considerable notice among the transatlantic observers of educational progress in the Colonies of the Empire. The high estimate which Dr. Beecham—and few are more competent to form an opinion, or better entitled to the deference due to enlightened judgment—entertains a subject, will be seen from the subjoined extract from the Report he made to the British Congress of his recent visit to these Provinces: We reproduce the gratifying testimony with pleasure, and can not unreasonably add our humble confirmation of its truthfulness, not doubting that while the noble Institution in question has a Principal whose literary qualifications are so eminent, and whose supervision of his charge is so sleepless and ubiquitous as that of Principal Pickard, and a Domestic Governor, whose paternal wisdom and solicitude are concentrated as Dr. Evans' are, to combine comfort with economy, and moral discipline with intellectual training, there is no fear of retrogression in either the literary or religious character of the Sackville Wesleyan Academy.

Dr. Beecham says: The educational prospects of the new Colonies are highly encouraging. He had visited with lively satisfaction the two noble Institutions for educating young people of both sexes at Mount Allison, Sackville. From Mr. Allison, their enlightened and generous founder, and his excellent lady, we received a kind and Christian welcome, and was conducted by him (with the Principal and Governor) through the building which he has planned near to his own residence. Mr. Allison contributed towards the erection and commencement of these Institutions perhaps not less than £7,000. For his zealous and liberal support of the cause generally, he may be appropriately regarded as the Mr. Farmer of Eastern America. In these Institutions, one of which has been in successful operation for many years, a thorough Christian and Wesleyan training is combined with a sound general education; and many of the students have experienced the saving power of the Gospel. The Institution stands very high in public estimation, and several respectable persons and eminent religious bodies are kept there for education. It has been the desire of the Trustees of these Institutions that they should be made to subserv the cause of Methodism. They have now evinced this desire in the most decided manner, by placing the Institution fully under the control of the Eastern British American Conference; and it was one of the most pleasing acts of the late Conference at Halifax to recognize these establishments as Conventions and appoint the Officers and Board of Management for the ensuing year.

Corpus Christi in New York. The British Church has a grand annual celebration in honor of that abode of doctrine of Transubstantiation. It is called Corpus Christi, or the Feast of the Most Holy Sacrament. It is observed with all possible pomp and splendor. In some wealthy churches, magnificent canopies and most costly and sumptuous vestments are kept to be used expressly in this singular festival, in honor of the real and personal presence of our Lord, as they say, upon their altars in the Blessed Eucharist. In this, according to the paradox of St. Liguori, "Christ is not a man, but a man, being the world as not to leave it, and of being from it in such a manner as that he ceased not to remain in it."

In the Freeman's Journal we find a glowing description of the pageant as it was recently performed in the Church of the Most Holy Redeemer, in that city of New York. At eight o'clock, there was a confirmation of the young communicants. At ten, the Rector, with Deacon and Sub-Deacon, sung a solemn high mass. Immediately after this a procession was formed, which in England would be called a Corpus Christi, but, in this country, to avoid the scorn of common sense Protestants, usually is restricted to a promenade around the aisles of the church. Dr. Hughes, "honored the church and the occasion by himself carrying the Blessed Host, and incense being borne by the Latin Rite cantors, magnificently producing spirit out of matter, which remains matter still, it is his god who is honored by the consecration of his priestly creator in bearing about the helpless divinity of his own manufacture."

It seems that he honored the Church, too, which he pretends to be the Chief Servant in America, though indeed he is the lord, as vicary of her spot, the Pope. The procession was formed of the boys and girls (for it was just fit for 'children's play') and had been confirmed that morning; the boys being robed in white and crowned with flowers. A number of these carried baskets of flowers, which they strewed as they went before the 'blessed idol.' The rest of the band and choir carried lighted tapers; for, though it was noon-day, man's light, as is usual in that Church, must be preferred to the Creator's. All this was not enough for Captain Smith, with his fine company of rifles, as well drilled and more numerous than on previous occasions, formed a guard of honor. This was a charmingly consistent part of the spectacle. He who came not to destroy men's lives, but to save them, and who taught that they who take the sword shall perish by the sword, was in reality insulted by the presence of these militia men. What business had they there with their 'cheese-toasters,' as Falstaff with their 'nut-brown swords,' as they were called by the poet? What was their agreement with the Prince of Peace and those marvellous rifles? Who can wonder, after this, at the suspicious cherished by many, that the vaults and basements of the mass-houses in New-York are the armories and drill-rooms for military organizations which are to be ready to take up arms against the peaceful and unoffending people of a foreign potentate, whose lieutenant is Archbishop Hughes?

The rifles were preceded by an excellent band of music. Doubtless the clangor of their martial strains was more suited to the place and persons present than any holy psalm or canticle could be. The Archbishop, "a host in himself"—bearing the consecrated Host, and attended by his Chaplain and Master of ceremonies and by the Redemptorist Fathers of the house, in all their gorgeous paraphernalia, censors swaying, incense smoking, holy water flying, and all not enough to sweeten the air, infected by the predominant Hibernian perfume. Next to the priests came the temporal managers of the parish, bearing lighted candles,

in true token of the benighted condition of their own minds. And so the procession traveled down the middle aisle to the chancel, where the altar had been treated with a highly decorative and gaudy display, as need was. Here the Archbishop gave the first benediction, which, for want of efficacy we presume had to be several times repeated. Then the procession journeyed up the aisle on the "Epistle side" of the church to the altar of St. Joseph, where the benediction was pronounced with no better success. And finally, the pilgrimage passed down the aisle on the Gospel side of the church, returning on the middle aisle to the High Altar, where the last benediction was dispensed. The only Gospel side of such a theater, must be the outside. Such a thoroughly paganism ceremonial would desecrate Heaven itself if it could gain admission there.

The enthusiastic account concludes thus: The military and band of music were again present, and the church was again crowded with devout worshippers. It was a beautiful celebration, and gives the Catholic heart bright hopes of what is yet in store for them in this country.

N. B.—Let our Protestant readers, who may see and care little for the practical operations, note well that this pomp and idolatrous celebration took place, not some centuries ago, in Spain or Austria, but this summer, in the city of New York.—Am. and For. Union.

The Pope does interfere. The Pope does interfere in the affairs of all civil powers, and claims for himself, in the name of Christ, or of the Church, or of the Council, the right to meddle with other people's business. The Hon. Mr. Chandler states, most explicitly and clearly, that the case is: the puppet official officers at Washington say that Rome is harmless or liberal; and the tools of the Irish Romish press, who are real ignoramuses in theological and historical matters, maintain that the Holy See is the best safeguard of republican institutions. Save the mark! but if things were allowed to go on in this way, and Popery should triumph in this free country, the time is not distant when we shall be visited by Papal monitors, enforcing some legislative act which should limit the power of priests and bishops, or abolish convents, etc. And this would have already happened had Belini been successful in his mission, the United States, and establish in America the same kind of a Catholic hierarchy, with priests and bishops, or abolish convents, etc. And this would have already happened had Belini been successful in his mission, the United States, and establish in America the same kind of a Catholic hierarchy, with priests and bishops, or abolish convents, etc.

And, we will say, moreover, that the exclusion of priests from the ballot-box was a very judicious and upright step. Priests do not serve in the army, neither in peace nor war, nor in the fire department, nor on the jury, nor do they bear like all other citizens, the burden of taxes, nor have any family ties to make them dear to the people, and make their native land. Priests are the soldiers of a foreign potentate, encamped as foes in the heart of the Republic, and as such, cannot claim the civil privileges enjoyed by other citizens.—N. Y. Crusader.

The Present Condition of Russia. Stated with battles and sieges, we find a very remarkable in the manner in which the war has been conducted, and in the naturally become the more anxious to lift the yoke of the Russian empire, which separates us from the interior of Russia, and to ensure that the enemy bears the privations and evils of a long blockade and all the miseries of a protracted war. We have presented ourselves to Russia, and to Europe in our working suit, and been careful to put everything in a point of view rigorously fair, while Russia was almost dressed out in her best, and keeps sedulously in the background whatever does not tend to raise the opinion of our own countrymen. That Provinces and Governments we with each other in what the Invidious Russia is pleased to call voluntary contributions,—that the whole country is animated by a spirit of the most exalted patriotism,—these, and such accounts as we can obtain, can give us some notion of the state of the mind of the English-speaking of the most approved means of government.

We have therefore great reason to be grateful to the conductors of Blackwood's Magazine for having invited into its pages the narrative of an English subject, who has been many years resident in Russia, who left that country only at the beginning of the present summer, who details with much apparent good faith the results of his own personal observation. These revelations ought to make us feel that such we owe to our enlightened position, and how much to our enlightened system of taxation, which enables us to raise whatever sums we need in money, instead of having recourse, like Russia, to the ruinous expedient of taking our taxes in kind. Whatever the Englishman pays leaves him still a perfectly free agent, whereas the system of forced labor prevailing in Russia strikes the sickle out of the hands of the reaper on the very day of harvest, robs the plow of its oxen, and dissipates in a few hours the winter supply of food for the whole of a village community. In April of the present year, twice the quantity of peasannts was demanded, such the unfortunate peasannts, who have to carry it a thousand miles, must be absent during the whole of the brief Russian summer, and only return home to starve during the long winter.

It is the duty of the British Government to intervene in the harvest which a paternal Government has to constitute itself with the present forms of government, the value of canonical sanctions cannot in any way be lessened!

In spite of the famous papal monitory, Sardinia abolished some 324 convents, and Rome, perceiving her arrogant interference of no avail, ordered the bishops to revolt and issue the annexed threat of excommunication.

Instructions given by the Bishops of Sardinia to their clergy, in relation to the law of May 28th, 1855.

The Council of Trent, Session 22d Chap. IX., has fixed the penalty of excommunication, to be incurred by those who violate the laws of the Holy See, against the alienation of ecclesiastical properties. The synodal constitutions of the dioceses of Sardinia declare, that this decree has always been in force.

1st. This excommunication is incurred by all those who have voted the law in relation to the suppression of religious corporations, and have taxed ecclesiastical properties.

2d. Shall be equally excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

3d. Shall be excommunicated, all those who shall buy the property belonging to the suppressed religious corporations.

4th. Shall be excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

5th. Shall be excommunicated, all those who shall buy the property belonging to the suppressed religious corporations.

6th. Shall be excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

7th. Shall be excommunicated, all those who shall buy the property belonging to the suppressed religious corporations.

8th. Shall be excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

9th. Shall be excommunicated, all those who shall buy the property belonging to the suppressed religious corporations.

10th. Shall be excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

Church, be it purchased by a just, second, or third hand, etc. 4th. Will be excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

The Papal Nuncio in Switzerland has addressed a note to the Federal Diet in regard to the new politico-religious law passed in the Canton of Ticino. The Pope and his extraordinary envoy, in addressing themselves to the Federal Council, have been guilty of a great blunder; they seem to forget that every Swiss Canton can legislate independently of the National Diet, just as each State within the American Union can make laws without the interference or sanction of Congress.

The Canton of Ticino was compelled to abolish convents and nunneries, to restrict the privileges of its clergy, and to nationalize the Church, in order to prevent any more clerical interference in civil affairs, and bloodshed in times of elections. The State Council, in emancipating the Canton of Ticino from the authority of two foreign bishops, who reside in a large city, Geneva, and who had divided that republican territory into two papal provinces, has performed a task which will ensure tranquility and happiness to the people. The bishop of Como, and the Archbishop of Milan, two Austrian sappers used to sway the country, like independent dictators, employ the clergy to preach reasonable doctrines, so as to keep the Canton in a continual excitement, and cause civil wars, and the destruction of the Swiss territory to the Austrian Empire.

The Pope, judging from the note of his nuncio, cannot bear the idea that priests, like all other citizens, lay or religious, should be placed on an equal footing, in having to submit to the civil authorities. But the great obstacle in the eyes of the Holy Father is, that priests are henceforth prohibited from voting in the Canton of Ticino, and no document, emanating from Rome, or from the two foreign prelates, can be read from the pulpit without having been previously sanctioned by the government. This may appear to some politicians, an unjust interference of the civil power with religious affairs, but the sophist should know that the pulpit in Ticino, as is often the case in popish countries, is an equal footing, in having to submit to the civil authorities. But the great obstacle in the eyes of the Holy Father is, that priests are henceforth prohibited from voting in the Canton of Ticino, and no document, emanating from Rome, or from the two foreign prelates, can be read from the pulpit without having been previously sanctioned by the government. This may appear to some politicians, an unjust interference of the civil power with religious affairs, but the sophist should know that the pulpit in Ticino, as is often the case in popish countries, is an equal footing, in having to submit to the civil authorities.

And, we will say, moreover, that the exclusion of priests from the ballot-box was a very judicious and upright step. Priests do not serve in the army, neither in peace nor war, nor in the fire department, nor on the jury, nor do they bear like all other citizens, the burden of taxes, nor have any family ties to make them dear to the people, and make their native land. Priests are the soldiers of a foreign potentate, encamped as foes in the heart of the Republic, and as such, cannot claim the civil privileges enjoyed by other citizens.—N. Y. Crusader.

The Present Condition of Russia. Stated with battles and sieges, we find a very remarkable in the manner in which the war has been conducted, and in the naturally become the more anxious to lift the yoke of the Russian empire, which separates us from the interior of Russia, and to ensure that the enemy bears the privations and evils of a long blockade and all the miseries of a protracted war. We have presented ourselves to Russia, and to Europe in our working suit, and been careful to put everything in a point of view rigorously fair, while Russia was almost dressed out in her best, and keeps sedulously in the background whatever does not tend to raise the opinion of our own countrymen. That Provinces and Governments we with each other in what the Invidious Russia is pleased to call voluntary contributions,—that the whole country is animated by a spirit of the most exalted patriotism,—these, and such accounts as we can obtain, can give us some notion of the state of the mind of the English-speaking of the most approved means of government.

We have therefore great reason to be grateful to the conductors of Blackwood's Magazine for having invited into its pages the narrative of an English subject, who has been many years resident in Russia, who left that country only at the beginning of the present summer, who details with much apparent good faith the results of his own personal observation. These revelations ought to make us feel that such we owe to our enlightened position, and how much to our enlightened system of taxation, which enables us to raise whatever sums we need in money, instead of having recourse, like Russia, to the ruinous expedient of taking our taxes in kind. Whatever the Englishman pays leaves him still a perfectly free agent, whereas the system of forced labor prevailing in Russia strikes the sickle out of the hands of the reaper on the very day of harvest, robs the plow of its oxen, and dissipates in a few hours the winter supply of food for the whole of a village community. In April of the present year, twice the quantity of peasannts was demanded, such the unfortunate peasannts, who have to carry it a thousand miles, must be absent during the whole of the brief Russian summer, and only return home to starve during the long winter.

It is the duty of the British Government to intervene in the harvest which a paternal Government has to constitute itself with the present forms of government, the value of canonical sanctions cannot in any way be lessened!

In spite of the famous papal monitory, Sardinia abolished some 324 convents, and Rome, perceiving her arrogant interference of no avail, ordered the bishops to revolt and issue the annexed threat of excommunication.

Instructions given by the Bishops of Sardinia to their clergy, in relation to the law of May 28th, 1855.

The Council of Trent, Session 22d Chap. IX., has fixed the penalty of excommunication, to be incurred by those who violate the laws of the Holy See, against the alienation of ecclesiastical properties. The synodal constitutions of the dioceses of Sardinia declare, that this decree has always been in force.

1st. This excommunication is incurred by all those who have voted the law in relation to the suppression of religious corporations, and have taxed ecclesiastical properties.

2d. Shall be equally excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

3d. Shall be excommunicated, all those who shall buy the property belonging to the suppressed religious corporations.

4th. Shall be excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

5th. Shall be excommunicated, all those who shall buy the property belonging to the suppressed religious corporations.

6th. Shall be excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

7th. Shall be excommunicated, all those who shall buy the property belonging to the suppressed religious corporations.

8th. Shall be excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

9th. Shall be excommunicated, all those who shall buy the property belonging to the suppressed religious corporations.

10th. Shall be excommunicated, all those who shall take any active part in the execution of said law, such as by compiling the state of goods, properties, and houses to be suppressed, or to be taxed; seizing the properties of the convents, and declaring them to be national property, or by administering the incomes of the ecclesiastical treasure.

Latest News. The Rev. Dr. RICHY and Rev. RICHARD KNIGHT, in the Steam Packet Opsey, which arrived here on Sunday last. Their time has been fully and most pleasantly occupied by the objects of their mission. They have visited St. John's, Brigus, Port de Grave, Cupid's Cove, Harbor Grace, Carboneau, Blackhead, and Old Perlican, and have had the opportunity of conversations with all the Wesleyan Ministers in Newfoundland, one only excepted.

To the people of that Island they have preached twenty-two sermons in all, and have delivered numerous addresses elucidatory of the basis and constitution of that new Organization of Wesleyan Methodism in these Provinces, which we are happy to learn receives the cordial adhesion and approbation of all embraced in the circle of its influence, and meets at every stage with new and precious evidences of the Divine favor and blessing.