

glass roof. It was finished in 1828, at an expense of \$180,000. This arcade is higher, but not so long as the arcades which I have seen in the city of Bristol, England. Among the public buildings are a State House, City Hall, Hospital, Jail, State Prison, Custom House, Athenaeum, &c., and a number of Churches. There are several mills here, the manufactures consist chiefly of cotton goods, steam-engines, machinery, and copper, brass, and iron. There is probably more jewelry manufactured here than in any other place in the United States.

The State Legislature is held alternately at Providence and Newport. Providence is memorable as the place of retreat of Roger Williams. The first settlement of the town was made by Williams and five others in 1636. Roger Williams was persecuted in Massachusetts for his religious sentiments, and was eventually banished from the State by the Congregationalists in 1635, when he took up his residence in Providence. He is represented as an eccentric and self-opinionated man, but sincere and pious,—he was a minister of the Baptist persuasion. He in turn for a short time persecuted the Quakers who settled in Providence. In 1644 Williams visited England and obtained a charter. A new charter was granted to Rhode Island by Charles II. I have read this document—it was full two centuries in advance of the policy of the British Government. So exceedingly liberal was this instrument, that the State Government of Rhode Island continued it as the basis of their government, till it was superseded by the adoption of a Constitution in 1843. The Sunday which I spent in Providence, in the morning I attended service in the Episcopal Church, in the afternoon at the Roman Catholic Church, and in the evening at the Methodist Church. And now I must say a word to my R. Catholic friends, in the spirit of real Catholicity, for you know that I have always professed to be a Catholic protestant, and have never hesitated to tell you plainly and sincerely what I have thought of the practical working of that amalgamated system of Christianity, paganism, superstition, and fraud to which you adhere. Some of you are filling some of the highest offices in the Roman Catholic Church, as well as in the Government of my native country, and are among the best of my personal friends; whatever remarks, therefore, I may make, I trust you will not receive them as of a personal nature—but as my candid and honest views of the system of popery in America.

In all the R. Catholic Churches of this country the following prayer is said in English before mass and at vespers. After praying for the bishop, clergy, &c., it proceeds thus—

"We pray thee, O God of might, wisdom and justice, through whom authority is rightly administered; laws are enacted and judgment decreed, assist with thy Holy Spirit of counsel and fortitude, the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides, by encouraging due respect for virtue and religion, by a faithful execution of the laws in justice and mercy and by restraining vice and immorality. Let the light of divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty."

"We pray for his Excellency, the Governor of this State, for the members of Assembly, for all judges, magistrates, and other officers, who are appointed to guard our political welfare, that they may be enabled by thy powerful protection to discharge the duties of their respective stations, with honesty and ability."

"We recommend likewise, to thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of thy most holy law, that they may be preserved in union, and in that peace which the world cannot give, and after enjoying the blessings of this life be admitted to those which are eternal."

So far the above prayer is very good, but it ends with praying for the souls of the departed, &c. In no Roman Catholic place of worship throughout the British dominions is a similar prayer used. The design of this prayer is obvious enough, it is to produce the impression that the Church of Rome is not that intolerant, uncharitable system that it has been represented to be. Popery then under the garb of deception stands before the American people, like an unblushing harlot, having as Pollock says "stolen the livery of the court of heaven to serve the devil in." During my travels I have met with a number of intelligent Irishmen who have renounced popery and become infidels, which is almost the inevitable result of popery in R. Catholic countries. Infidelity prevails to a great extent in this country amongst Protestants as well as R. Catholics. During the past year several ministers of high standing have left the Protestant Episcopal Church and become R. Catholic priests. It has always been my opinion, that no Protestant could ever become a Roman Catholic (even if he should become an immoral

character,) whose mind has been enlightened by the heart-cheering, life-giving truths of scripture, justification by faith, redemption not of works, but in and by the death of our Lord and Saviour Jesus Christ, and regeneration and sanctification not by outward and visible means, but solely by the gift and influence of the Holy Spirit of God. Hundreds of Roman Catholics have been converted to Protestantism in this country during the past year who have come from almost every country in Europe, and have thus burst those iron chains which Rome throws around free people, even in this free country. In Philadelphia about 500 Germans have voluntarily seceded from the Church of Rome, and have now the Rev. Mr. Serenbetz, formerly a Roman Catholic priest, as their minister. Several missionaries are employed in preaching to the Irish in the Irish language as well as in the English; some of these missionaries are converted Irish R. Catholics. There are no emigrants in this country so profoundly ignorant as the lower class of the Irish, none so inveterate in their prejudices against protestants, or yield such unreserved submission to the Roman hierarchy. Yet no class possess a more benevolent or kinder heart; and when touched by the grace of God the Irish character is truly noble. There are Protestant Churches gathered wholly from amongst Irish R. Catholics in this country, amongst whom are several priests. Converted Spanish, French, and Italian priests are employed in preaching to emigrants from their respective countries.

New Orleans is the capital of the State of Louisiana, formerly a French colony. Of the 120,000 inhabitants which this city contains, 60 or 70,000 are nominally French Romanists, but in reality are for the most part infidels. It was originally a Roman Catholic city, and when under the French government Protestants were not permitted to reside there, but times have changed since then. Protestants not only live there, but have numerous churches, which are exerting a great and salutary influence over the morals of the population. Most of the French in this country are willing to hear and receive the Gospel. Among the converts this past spring was a rich planter, who was educated in the Roman Catholic Church, and became an infidel. He sought an interview with the Protestant Missionary, was directed to the Word of God, became interested, and finally embraced the truth. There was also a very interesting conversion of a R. Catholic lady, who has since died in the peaceful triumph of a Christian. Amongst the Missionaries employed in preaching to the Italians in this country is Mr. Rolillo, a converted Romanist during the past year. He is from Italy. In his own city he received a copy of the Bible and read it; but for his temerity in having in his possession and reading the Word of God, he was committed to prison. He was the only Protestant in his city. After his escape from prison he fled to Geneva, and then to London. Finally he came to the United States. Mr. Rolillo was a student at the time he received the Bible. A converted Italian monk is also employed in preaching to his countrymen. Most of you have read of the movement some few years ago in the Island of Madeira, and of the imprisonment &c. of Dr. Kalley—600 Portuguese exiles, the fruit of Dr. Kalley's labours, have lately arrived in this country; lands have been taken for them in the State of Illinois, where they will form a colony. Mr. De Mattos has just arrived in this country,—he was one of the converts at Madeira, who in the time of the persecution went to Scotland, where he has been pursuing his studies with reference to the ministry. He has been ordained by the Free Church of Scotland as pastor of the exiles in this country. Mr. De Mattos came to this country by way of Madeira and Trinidad. He saw the little flock that still remain in Madeira, holding secretly their meetings for prayer. He saw also four hundred and fifty exiles who are now in Trinidad. A converted Portuguese is employed in labouring among his countrymen in New England. I must now close this letter, promising to return to the subject in a future communication.

Providence, R. I., U. S., June 24th, 1850.

For the Wesleyan.

[The following communication was overlooked for the proper time for inserting it, otherwise it should have appeared before. It is now published by request. Ed.]

Shelburne.

A Tea Meeting was held, at North East Harbour, on the evening of the 13th of February, in a very commodious house of Mr. Benjamin King, to whom many thanks are due, for his unwearied assiduity and kindness bestowed throughout, and also to the Ladies, who displayed so much taste in the arrangement of the tables, particularly as it was the first of the kind ever held in this place. Several speeches were delivered upon the occasion, upon the excellence and importance of Sabbath Schools, the want of which had long been felt in this flourishing part of the country of Shelburne. Our friends in this place were resolved, in common with other places enjoying the advantages of Sabbath Schools, to avail themselves of the advantages of similar institutions in which their beloved children might be "trained up in the nurture and admonition of the Lord."

More union of effort I never saw put forth than was manifested on this occasion. They seemed not to think of difficulties, much less to urge any, as too frequently is the case. Upwards of Ten Pounds were realized at the meeting. This school has since been opened, and has now in attendance about eighty children and young persons.—Oh! that the Lord may abundantly bless the efforts of this people in this God-honouring work, and bring parents and children to meet before the throne of his glory!

Since my return to this Circuit, I have also opened another Sabbath School at Little Harbour which promises well; and doubtless it will do well if the same amount of energy is put forth which now characterizes many of the friends of other denominations in that place. It is certainly cause of gratitude to Almighty God that so much interest is being excited in favour of this very excellent means of bringing the rising generation within the pale of the Christian Church. To God be all the praise! R. CRANE.

For the Wesleyan.

Education.

MR. EDITOR,—The subject of Education is beginning to excite considerable interest in this Township, and the progress of this mighty vehicle of improvement is much retarded by the want of information on this long-neglected question.—You will therefore oblige many of your readers, by publishing in "The Wesleyan" the following note. Yours &c., J. MILBURY.

Granville, September 27th, 1850.

The Superintendent of Education will confer a favour on the people of Granville, by informing them, through the press, whether, if the Legislature adopt the principle of assessment, for the support of common schools: Cities, Townships, School Districts, &c., will probably be disturbed if they adopt the same principle, for the support of their schools, prior to its being adopted by that body.

Obituary Notices.

For the Wesleyan.

"Blessed are the dead that die in the Lord."

MARY, wife of Mr. Wm. JOHNSTON, Liverpool, N. S., died 28th July, 1850.

The subject of these lines became a member of the Wesleyan Church in the year 1817, and sought and found redemption in the blood of Christ the forgiveness of sins. Since that period she had been a sincere follower of the Lord her Saviour; and although she had always humbling views of her own attainments in christian experience, yet her constant object was to glorify that Saviour who had loved her and given himself for her. She was an ardent lover of the means of grace, both public and private, and consequently did not allow trifles to prevent her from communing with the people of God. Our sister felt the importance of these means and prized them the more highly, because, being of a weakly constitution, she was often unavoidably deprived of these privileges by reason of sickness. That distinguishing mark of the true christian, "love to the people of God," was conspicuously seen in her. The cause of God lay near her heart, and in its prosperity she rejoiced more than when her "corn and wine increased." She was unwavering in her attachment to the doctrines and discipline of that section of the church of Christ of which she deliberately became a member.—She hailed the visits of the ministers of Christ with more than ordinary pleasure; and was ever ready cheerfully to contribute to their necessary comfort. She felt great pleasure in recognizing that principle of Bible truth—"the labourer is worthy of his hire." Her last affliction was painful and protracted, yet no murmuring or complaining expression dropped from her lips. Brother McMurray having left the circuit, and the newly appointed minister not having arrived, our sister was visited by Brother Hueston, who paid every attention to her spiritual state. On the day of her death one of the friends enquired of her if she had anything upon her mind which she would wish to communicate; she said "no," and then after a few moments' pause said, "but is the Mission House ready for the preacher?" and on being answered in the affirmative, she said—"that is all—I have nothing more to say." By way of explanation it may be necessary to state that the ladies of our church had been exerting themselves to have the Mission House papered and painted, which has been done in a manner that reflects credit upon them. Her peaceful death was improved to a large and attentive audience by Brother Hueston, who took for his text Jeremiah xii. 5. The subject was the "swelling of Jordan." Her worth is deeply engraven on many hearts. She has gone to her reward. RICHARD WEDDALL.

Liverpool, N. S., Sept. 12th, 1850.

For the Wesleyan.

Lost at sea, on the 20th of January last, (1850) on Sabbath morning about 8 o'clock, from on board the Schooner "Port au Spain," Captain Cole, of Regged Islands, Shelburne, 14 days from Trinidad, on his homeward-bound voyage, in the

24th year of his age, JAMES MELVIN HARDING, eldest son of Richard and Isabella Harding, of Little Harbour, near Regged Islands. This kind and affectionate young man was much respected by a large circle of neighbours and friends, much beloved and lamented by his bereaved father and mother, brothers and sisters, his more distant relatives, and those generally who knew him.—Thus has sunk beneath the swelling flood, another of Scotia's sons, to rise no more till the last trumpet sounds,—when

The greedy sea shall yield her dead,
The earth no more her slain conceal."

This solemn visitation of Divine Providence was improved by the writer, from those solemn words of the Prophet—"Prepare to meet thy God,"—to a very large and deeply affected congregation, who evinced how greatly they sympathized with the heart-stricken family of the departed. May the family meet in heaven, where the holy part no more! Shelburne, 1850. R. CRANE.

THE WESLEYAN.

Halifax, Saturday Morning, October 6, 1850.

EMPLOYMENT OF YOUTH.

We take a further opportunity of commending to the meditative perusal of our youthful readers the excellent matter contained in the Address of Mr. McLellan which appears on a previous page. The counsels of one of themselves—a young gentleman about to step on the theatre of action and engage heartily in the duties of life—who, from similarity of age, feeling, and desire, is prepared to sympathise with them in all that is peculiar to youth, may win a degree of attention and interest which might not be accorded to advice proceeding from older heads,—though the experience of age is generally regarded as possessing especial claims to speak and to be heard. The object of this reference is to aid in stimulating youth to more intense exertion in their laudable career of mental and moral improvement. They should have a distinct conviction, that, with them, the seed-time of the coming harvest is now—that the foundation of the future superstructure of respectability and usefulness, of mental, moral, and religious attainments, is to be laid by them at the present time,—that the superior advantages which they now enjoy, if not improved, ~~will never be recalled~~—and that their present decisions and course of action will exercise a ceaseless influence for good or evil on every step of future life.—This is the unvarying testimony of the Sacred Oracles—the embodiment of Infinite Wisdom, whose teachings are infallible—to which we are glad to perceive Mr. McLellan makes honourable reference.

The youth of our land, and especially those of them who are enjoying the advantages of scholastic training, should set the standard high, and tax their utmost powers to reach it. Seizing on present opportunities and ardently pressing them into service, they will find, in another sense, the philosopher's stone, and discover the art of transmuting inferior metals into the enriching gold of mental and moral acquisitions. If to the attainment of literary knowledge should be added the experience of the transforming grace of God, which is essential to present lightened, effective morality and spiritual strength, as well as to future felicity and honour, then the character of youth will be imbued with the abiding element of true and ennobling excellency, invested with a rectitude of principle which, in time of undue solicitation, will preserve them in the path of honourable duty, and will confer on them qualifications which will render them a blessing to their country, and reflect credit on them who gave them birth and on those who have assisted in developing and giving a right direction to their mental energies.

SCIENTIFIC AGRICULTURE.

The importance and advantage of conducting Agriculture on scientific principles are so manifest as to render a lengthy dissertation on our part unnecessary. It may be well however to remind our readers that the subject indicated at the head of this notice has for a considerable time been occupying the practical attention of Agriculturists in England, the United States and elsewhere, and has enlisted in its service the advocacy of men possessing talents of the first order, and minds well furnished with the knowledge of various arts and sciences. The benefits which have in consequence accrued to farmers and others have been immense, and as enlarged views on this subject are adopted and practically

acted upon, mented. So Chemical adaptation to subjects into century to the of Agriculture branches, a glad are we ACADEMY department wants of the who has tak for the task ty Lectures the character to an adver page. It is effort to in branch will of our you calling, will opportunity side for th making ex knowledge course pec thus prom ledges des carrying o Agricultur ACADEMY position ar as efficient cation, po maintain i patronage wishes for every oth their enno gather with merous be Provinces based on pursue the themselves a manner Alma Ma

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