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## EXTRACTS FROM THE ROMAN CANON LAW.

MADE BINDING UPON ALL MEN BY DECREE OF THE COUNCIL OF TRENT.

**BULL—UNAM SANCTAM.**—He that acknowledgeth not himself to be under the Bishop of Rome who is ordained by God to have primacy over the whole world, is an heretic, and cannot be saved, nor is not of the flock of Christ.

**DE SENTENTIA EXCOMMUNICATIONIS.**—Princes' laws, if they be opposed to the canons and decrees of the Bishop of Rome, are of no force or strength.

**A RECTA MEMOR.**—All the decrees of the Bishop of Rome ought to be kept perpetually by every man, without any repugnance, as God's word spoken by the mouth of Peter, and whosoever doth not receive them neither availeth him the Catholic faith, nor the four evangelists, but he blasphemeth the Holy Ghost, and shall have no forgiveness.

**DE SENTENTIA DE JUREJURANDO.**—The Bishop of Rome is not bound to any decree; but he may compel both clergy and laymen to receive his decrees and canon laws.

**IPSI CUNCTA, &c.**—The Bishop of Rome hath authority to judge all men, and especially to discern the articles of faith, and he may absolve those the council hath damned; but no man hath authority to judge him, or to meddle with anything that he hath judged, neither emperor, king, or people, nor even the clergy; and it is not lawful for any man to dispute his power.

**ALIOS NOS SANCTORUM JURATOS, &c.**—The Bishop of Rome may excommunicate emperors and princes, depose them from their states, and absolve their subjects from their oaths of allegiance to them, and constrain them to rebellion.

**ALLIURUM, DIST. 40.**—The Bishop of Rome may be judged of none but God only, for although he neither regards his own salvation, or any other man's, but draw down with himself innumerable people towards hell, yet may no mortal man in the world presume to reprehend him; for inasmuch as he is called God, he may not be judged of man, for God is beyond the judgment of any man; and the Bishop of Rome may open and shut heaven unto men.

**DE ELECTIONE ET ELECTI POTESTATE VENERABILEM.**—It is the province of the Bishop of Rome to decide which oaths should be kept, and which violated.

**DE JUREJURANDO.**—The Bishop of Rome may absolve subjects from their oath of fidelity, and absolve from other oaths that ought to be kept.

**DE JUREJURANDO NIMIS, &c.**—The clergy ought to give no oath of fidelity to their temporal governors, except they hold temporalities of them.

**DE SENTENTIA EXCOMMUNICATIONIS.**—All they that make or write any statutes contrary to the liberty of the Church, and all princes, rulers, and councillors, where such statutes be made or such customs observed, and all the judges that carry the same into execution, and where such statutes and custom have been observed for a long period of time, those who do not annul and erase them are excommunicated, and that so grievously that they can only be absolved by the Pope himself.

**DE HERETICIS MULTORUM.**—The Bishop of Rome may give authority to arrest men, and imprison them in manacles and fetters.

**DE CONSUETUDINE SUPER GENTIS, &c.**—The Bishop of Rome may compel princes to receive his legates.

**BULL—UNAM SANCTUM.**—The Bishop of Rome is judge in temporal things, and he hath two swords—the one spiritual, the other temporal.

**DE RELIQUIE ET VENERATIO SANCTORUM (CLEMENS' BULL UNIGENITUS.)**—We obtain remission of sins by observing certain feasts, and certain pilgrimages in the jubilee, and at other prescribed times, by virtue of the Bishop of Rome's pardons.

**DE PENITENTIA, DIST. I, MULTIPLEX, &c.**—A penitent person can have no remission of sin but by supplication of the priest.

It is needless to go further: the above are taken haphazard, and afford a tolerable specimen of the code Dr. Wiseman officiates under.

**THE FIRST FUGITIVE SLAVE CASE IN INDIANA.**—The Indiana Statesman, the leading Democratic paper in Indiana, speaks of the first fugitive slave case in that State as follows:—

"The first Fugitive Slave Case in Indiana, under the new law, has resulted in carrying into slavery two white women and a little boy, who have neither of them a particle of African blood in their veins—all done in broad day light, and by the hands of the United States Marshal. If so great an outrage can be perpetrated under this law, who will not raise his voice against the Bloody Bill? If the white women and the little boy may be dragged away from their homes, incarcerated in a dungeon, and be consigned to slavery, what security is there for the free negro? Let the advocates of this infamous bill defend this outrage, if they dare!"

We take the following Communication from the Eastport Sentinel of the 29th ult. The subject itself is interesting, and is rendered doubly so, by coming from the pen of our esteemed friend Dr. Rice.

To the Editor of the Eastport Sentinel:—

Dear Sir,—As a case of much psychological interest has recently occurred in this town, and as I am personally acquainted with most of its circumstances, I will now give you a detailed account of such of them as may most interest your readers, and make such remarks of my own at the close, as the peculiarities of the case may seem to call for.

I allude to that of Miss Anna Smith, daughter of Mr. James Smith, one of the watchmen of this town.

Some time after I came to reside here, I heard that this girl had been very sick, some months previously, and that she was supposed, by some, to have had a trance or vision. This excited much interest in my mind—as it would be likely to in the mind of any member of the New Jerusalem Church—and I requested the privilege of conversing with her respecting her sickness, and what she had seen and heard while in that peculiar state which she had experienced. My request was cheerfully complied with; and I visited her (accompanied by Mrs. Rice) on the 15th Nov. last, and had an hour's conversation with her, and learned, as nearly as possible, the particulars of her illness and the circumstances connected with it. After the conversation, I went to my office and wrote down a statement of it, not wishing to trust my memory with it, unaided by some thing more reliable. Her narrative was as follows:—

"About six years ago, I was shoved off the steps of the school-house door, and sprained or displaced one of the bones of my right wrist. It continued somewhat lame for a long time, and finally the lameness extended up the arm, and the sensation was first, from a little above the elbow to the ends of the fingers, and the arm becoming bent at the elbow, lay across the chest, and the hand seized upon my left side with a kind of gripe. In this position it seemed heavy and was oppressive to me; but I could neither remove it myself nor suffer another to do so. This took place on the 28th of December last, (1849.) On the following day I was seized with a severe fit of sickness, and grew worse till on the 4th of January following; I was supposed by my friends to be dying, or perhaps already dead. But I was only in a trance, or something like it. I remained in this state for two hours and a half. While in it, I went to a beautiful place, where were steps, apparently of gold, which led up to a platform or level place above us; and a great many were about there—some going up and down, and some sitting upon the steps, on either side of a kind of passage or stair-way. There I saw my old school-mates, Mariett Heney, Emma Stevens; Catherine Knight, Charlotta Hopps, who had died about a year or two before, and Anna Thompson, who had died still longer ago. They looked as they did when alive and well, and seemed to be happy. A man, who I supposed was an angel, came to me and told me that on the 6th of January (two days hence,) my right arm would come of my left breast and hang down by my right side; that I should be so well as to be able to go to school again by the first week in February; that I should have another fit of sickness on the 21st of next December, which would come in the night time, and would seize me in my right leg. When I came out of this trance, I told this to my mother and the family. Since that time, every thing has come to pass, so far, precisely as it was then foretold. My arm came down by my side while I was unconscious of the movement, on the 6th of January, and has since then hung down as you now see it; and I began to go to school on the last day of January. Whether I am to recover from the attack which I am to have in December next, I cannot tell. I don't feel afraid of it, but I try not to think of it; but I can't help thinking of it sometimes. When I was at that beautiful place, I didn't wish to come away, but the man, or angel, told me I must, now; but he said when I should come there again I might stay."

Such was the statement Anna Smith gave us, more than two months ago. I give it to you correctly, in substance, and much of it in her own words.

I examined the arm. It is straight and stiff, and has no sensation, she says, from above the elbow down to the fingers' ends. The pulse is rather feeble in that wrist; the fingers lie closely together, and the thumb is quite straight in the palm of the hand; the muscles have not so wasted in size, nor become so soft in texture as they would have, if they had been perfectly paralyzed; thus showing that there has been some tonic action in them.

She is now sixteen years old; of a nervous temperament, a pretty well cultivated mind, and sustains an excellent character among those in this town who have known her from her childhood. She speaks of the past with much earnestness, and is perfectly sure of having seen all that she speaks of. She is of a Religious turn of mind, and within the past season, made a profession of religion and