

of the heads of the departments and chief persons connected with the Government followed. They subsequently published various Magazines more or less under the patronage of the Episcopal Church, whose works the present house is mostly concerned in. In 1843 the last of the brothers died, and his son succeeded him who is still the partner from whom the house derives part of its name. It has a large list of books. Roe Lockwood & Son, publishers of French, Spanish, German and Italian works are next spoken of, but I must pass them.

The oldest law publishing firm in the United States is Bank, Gould & Co., commenced in 1810 by Gould, Banks and Gould jointly called during the war scarcity, plenty and scarcity when Banks were more plenty than Gold. This firm has not less than £1,000,000 invested in its business though it began on very slender means.

Appleton & Co., this firm now consisting of four brothers and doing business in a most splendid edifice at the corner of Broadway and Leonard streets, that cost \$150,000, have invested about the same capital of the last named firm, and it is said their sales this year will amount to not less than a million of dollars. The Appletons employ about 300 persons. "They print largely in Foreign languages for exportation and complete successfully all along this hemisphere with Parisian and other Foreign producers of French and Spanish books. Their edition of the Spectator, published last year, was considered the best specimen of American book manufacture for the season, and they are contemplating a reproduction of the larger portion of the English classics in the same style." It is said their bookstore is beyond all comparison the most splendid in the world.

Robert Carter & Brothers, of this honorable, wealthy and useful firm, I gave you some weeks ago substantially the same account as that in the Tribune. C. S. Francis is the Unitarian publisher for this city. He has published original works by Wave, Kirkland, Child, Gilman, Dewey, Osgood, Tuckerman, Channing, with several other eminent American writers with a judicious selection of English classics. His trade list embraces about 300 works.

Harper & Brothers whose great Establishment was burned last December, surpassed last year all other publishing houses in the world with the single exception of that of Brochans of Leipzig. They employed 600 persons. This house commenced in 1817 with very little capital. Their stereotyp plates were mostly preserved, and a week had hardly elapsed after the fire till the best presses in the country from Boston to Cincinnati were in motion to renew their vast stock of books. The following classification and figures show their trade list at the time of the disaster.

	work.	vols.	original.	reprints.
History & Biography,	127	385	138	171
Travel & Adventure,	131	187	73	37
Theology & Religion,	121	167	63	52
Educational,	136	165	124	32
Art, Science, Medicine,	36	113	46	51
Dictionaries & Gazetteers,	28	34	23	5
General Literature,	693	783	233	463
Total,	1,349	2,028	722	827

John Wiley, Baker and Scribner, J. S. Redfield, Wood, Bulliver, Radcliff, Colby, Fletcher, Saddle & Co.; Dutton and list of these long enough to tire one to write I must pass at present. Colby and also Fletcher are Baptist publishers; Saddle and Dunning Catholic. He said the latter sold 60,000 copies of Hughes' reply to Kivan. It would be interesting to know how many of these purchasers so far as they were Catholics read Kivan; probably not a dozen, while the number of Protestant readers who read both sides of the controversy was large.

Putnam & Co., the publishers of Irving, Cooper, Bryant and many other of our best writers, have paid Irving for copyrights over \$25,000; they laid out over \$40,000 on their Illustrated Record of the Crystal Palace Exhibition.

Gowans, the keeper of the Antique Bookstore has a stock of more than 90,000 of every kind of books ever published one would think. Yet Mr. G. tells me he has several calls every day for books not included in his great variety. Davenport and Dewitt paid last year to the Tribune alone for advertising over 1,500; Burgess is about to bring out a volume of H. W. Beecher's sermons; Partridge and Britton publish for Spiritual Rappers.

The American Tract Society issues a Child's paper with a circulation of 250,000. Its publications last year were 9,734,000 and since the formation of the Society in 1825, they have been 150,240,788. What a shame that this flourishing and useful Society should consent to succumb to the slave power by mutilating its reprints of Miss Duncan and Mr. Quincy in those passages that allude to our system of oppression.

The American Bible Society though guilty of taking money for which Africans are sold in this country to give Bible to Africans in Africa, is most efficient in its work. Since its commencement it has issued in Bibles and Testaments 7,088,352 volumes. It is rapidly increasing in its operations, the last year alone reaching the vast number 739,370 in various languages.

The property of the Methodist Book Concern is estimated at \$719,765 though commenced by a local preacher who was sole agent for Conference Books in 1789.

Mr. Robert Sears formerly of your place, now one of our publishers I will speak of particularly hereafter as it may interest your readers to know how one of your fellow citizens makes headway among us Yankees. Brother Chapman Smith writes to us from Blissville, March 19th. I receive the "Intelligencer" every week, and I am thankful to God that such a paper is in circulation in our country and elsewhere. I read the good counsel and information contained therein with joy, and I trust it will aid the cause of the Redeemer, which of every thing is the nearest my heart.

During a recent visit to Frederick being disappointed in my return home, I concluded to spend the Sabbath in Lincoln. I found the people there quite encouraged. They had been aided by recent labours from Brother Pennington; but are in need of further help, and are praying for his return to them. The communications of some in the meeting I attended there, were deeply interesting. But few, however, attend the meetings in that place. If the followers of pleasure would take warning from incidents like the following, how wise they would be. One who was a man of pleasure, was upon his death bed—he refused to take any thing from his physician, or hear any thing from his teacher. He lay silent till darts of pain seized him, then he exclaimed:—"O time, time, it is fit thou should'st strike the murderer to the heart—how art thou fed forever! A month, O for a single week! I ask not for years, though an age were too little for the much I have to do." One saying we could not do too much, for heaven was a blessed place. "So much the worse," said he—"it is lost—is lost—heaven is to me the severest part of hell." Soon after prayer was proposed—"Pray you that can," said he, "I never prayed—I cannot pray, nor need I. Is not heaven on my side already—it closes with my conscience." To a friend he said—"I turn, and turn, but find no ray. Didst thou feel half the mountain that is on me thou wouldst struggle with the martyr for his stake, and bless heaven for the flames. That

is not an everlasting flame—that is not an unquenchable fire." He afterwards exclaimed—"Oh thou blasphemous, yet most indulgent Lord God, hold itself a refuge if it hides me from thy frown."

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, advance on delivery—its so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are desirous of receiving Religious Intelligence of all kinds, and from all places. We shall send our paper to Clergymen, and officers of different religious societies, not only in the Provinces, but in the United States and Europe; and we should be glad to receive communications, reports of Missions, foreign and domestic, and of benevolent institutions, pamphlets, magazines, and any thing else that will forward the object of this paper.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B. B. J. UNDERMILL, } Pub. and Business  
D. W. CLARK, } Committee.  
WM. PETERS, }

## Religious Intelligencer.

ST. JOHN, N. B., APRIL 7, 1854.

### "HE WILL TURN AND DO YOU HURT."

If past blessings will not suffice, it is equally true that past duty will not. The children of Israel though delivered from many evils and brought into the promised land could not make past blessings the ground of hope that God would continue to smile upon them if they should fall into disobedience. On the contrary, at the very time they forsake all other gods, and solemnly covenant with the God of Israel, they are warned by Joshua that past blessings and present obedience would not shield them in any future disobedience. "If ye forsake the Lord and serve strange gods, then he will turn again and do you hurt and consume you after he hath done you good."

It is said that all such cases are recorded for our good, our admonition and our instruction; it is profitable to us to contemplate them and learn by the study of them the principle upon which the Divine government proceeds in dealing with the children of men—with those who have once obeyed him and put away other gods. This view Paul himself has under inspiration asserted. Have we been brought to the solemn crisis of choosing whom we will serve; have we received strength to imitate Joshua; have we put away disobedience of every form and felt the assurance that we are the children of God; have we experienced wonderful deliverances at his hand; have we assurance of all this, and now do we begin to say we are the chosen seed; we are God's covenant children and therefore safe in our worship of other gods—safe in covetousness which is idolatry—safe in a prayerless life which is atheism—safe in backsliding which is treason to Jehovah? If we are resting in the false hope that past blessing will secure future, if we are hoping to escape punishment for present sins because of past obedience it is well for us according to the instruction of Paul to open our Bible and read in Joshua 24: 20.—HE WILL TURN AND DO YOU HURT and apply it to ourselves. It is not wise to rest in antinomianism. The goodness of God ought to lead the backslider to repentance no less than those who have never been forgiven.

#### "EXAMINE YOUR OWN SELVES."

If past obedience will not suffice it is important that we always know our present state. It would be altogether unlike the character of God to threaten to turn and do us hurt if we do not maintain our christian life and still leave us to doubt, as many suppose they must, all our life-time whether we are christians or not. He therefore gives us this precept, "Examine your own selves whether ye be in the faith." If "in the faith" we are christians, and this precept, unless God intends to mock us, certainly implies that we can ascertain whether we are in the faith or out of it. To examine ourselves implies that we have a rule by which we test ourselves as to the point at issue. By their fruits we may judge and know others; by brotherly love we may know we have passed from death unto life. Paul intimates the quality we are to look after in our hearts in this examination in connection with the precept.—He says if we are not out of the faith we shall find Christ in us if we examine. Christ we know in life, character, and spirit from his word. He is the rule, he is of known value, and if in examining we find in us Christ we know we are in the faith. If his spirit is not in us we are not in him; if he is not in us we may put ourselves down as counterfeit, as reprobates.—The trial by fire will leave nothing but dross. It is implied that without examination we may think Christ in us when he is not; if we find him gone we can secure his return. If there is any doubt therefore examine at once. If you find him you should blush that you are entertaining the Son of God unwares. I venture if you should entertain Queen Victoria a week or two unwares and you should afterwards become cognizant of the fact there is not one who knows you but that would find it out. Have you, my christian friend, had Christ in your heart as a guest and yet no one knows the fact. Examine yourself, Christ is in you except you are a reprobate. Finding him, live so that everybody may know you have Christ as a guest. O, my christian brother, do you feel you are a poor beggar with nothing but filthy rags. Search carefully, is Christ in you? Have you found him? You are no beggar then. Yea are a prince, with a fortune beyond all diamonds.

Wherever religion ceases to be the main business of life—wherever there exists a growing disregard to the means and opportunities of grace—wherever there is any loss of tenderness of conscience—wherever there springs up a desire to be conformed to the world—wherever there is a diminished desire to exert one's self for God—wherever progress in the divine life ceases, there already has commenced the first insidious ravages of backsliding.

### CIVIC ELECTIONS.

In another part of this paper may be found the result of the Elections for Civic Officers, which took place on Tuesday last. The Elections were carried on under the Ballot system, which is without doubt very much superior to the former mode. Every thing seemed to be quiet and orderly on Tuesday, much more so than on former similar occasions; in fact the only ward which seemed in any way warmly contested was Queen's—between Mr. Smith, late Alderman, and Mr. Foster, the latter being elected by a majority of eleven votes. In this ward the question in the choice of Alderman was regarded, not as a question of finance, or of municipal policy but a moral question—one effecting the social and moral state of the community; and we believe it resulted to the satisfaction of the friends of order and religion. We are certain that the time has come when a moral element will have to be thrown into the choice of public officers, and when christians and philanthropists must influence legislation through the ballot box. The election of Mayor will take place on the first of May by the suffrages of the citizens generally. We presume the contest will be slight on this occasion; the present Mayor (Mr. Olive) having filled the office we believe during this year to the satisfaction of every friend of good order and sobriety; as well as judiciously directed the finance of the city. Should any opposition be offered to him it will doubtless, (though probably undeclared) be in consequence of his strong attachment to those principles which would guard the property and lives of the unfortunate, and such as all good government should protect, from those whose "tender mercies" are "cruel." We refer to this matter because we regard the forthcoming election of Mayor as a great moral question, effecting the social condition of the city, and we are satisfied that no man is so fit to rule as the one who reverences the Bible, and that every man denying or contemning the word of God, ought to be rejected from offices, both of trust and emolument. We hope our citizens will be awake to the best interests of the community.

SCHOOLMASTER WANTED.—We are requested to state that a School Teacher is required to take charge of a school on the Oronto, in the Parish of Blissville. The present Teacher's term will expire about the 15th of this month. The applicant must be a man of good christian character and standing, and capable of superintending a Sabbath School. Further information by addressing Mr. Joseph Smith, Blissville.

### DENOMINATIONAL SUMMARY.

BRIGHTON, March 22nd, 1854.

BROTHER McLEOD.—Since I last wrote to you I have visited in company with Brother White from Hodgden, the Church up the Tobique river, where we commenced a series of meetings on the 4th inst., and continued them until the 8th. The blessing of God attended them—sinners were converted and backsliders were reclaimed. The Church is united in the bonds of love. A serious accident occurred on the 8th inst., which made a deep impression on the community. Stephen Carle who was one of the assembly on Sabbath evening, was suddenly killed on Wednesday morning, by the falling of a tree. I attended his funeral on Friday the 10th—he was thirty-nine years of age, and has left a wife and five children to mourn their loss. I appointed a protracted meeting on the 10th inst. to commence on the 10th. In consequence of the funeral above mentioned I did not get to it until Monday. Brethren Sisson & White commenced it, and we continued it for a few days—it was not in vain—the church was revived—some backsliders reclaimed and at its close, sinners were enquiring the way to Zion. I returned to the Tobique and spent the next Sabbath, where there were eight persons desirous of receiving baptism, but no one authorized to administer that ordinance. Truly the fields are extensive here and labourers are few, and while I pass from place to place, and hear the Macedonian cry—"Come over and help us," my heart is moved with pity, knowing that if Gospel labour was extended here, righteousness would go forth as brightness, and salvation as a lamp that burneth.

I remain yours in the fellowship of the Gospel,

CHARLES E. BELL.

CHURCHES EAST.—A note received from Brother Wayman informs us of his return from his visit to the Churches in Westmorland. He says, that owing to the present state of business and other causes it was not a favourable time for a special effort, and therefore his stay was necessarily limited. He represents our brethren there as having suffered loss in consequence of their expectations not being met by those who were appointed to visit them, that is, by the appointments not being fulfilled. It is to be regretted that any appointments should be made which are not fulfilled; the effect is generally injurious, and brethren should be exceedingly cautious in this matter. The Churches in Westmorland were led to expect a visit from Brother Pennington in Autumn last, but were disappointed. They were notified also that Brother Perry would accompany Brother Wayman in his late visit, in this they were also disappointed; and we do not see how they can well be sustained unless a greater amount of ministerial labour is expended among them. If we could in any way be relieved from our present duty for two or three weeks, gladly would we visit them, and preach unto them the same precious word of life, that in our early ministry God made effectual to the conversion of many of their souls. We want more ministers—let the churches unite in prayer for more labourers. We would suggest that a day be appointed for special fasting and prayer, that God would increase the number of labourers in his vineyard—and reassign those already there.

BROTHER Joseph Noble writes to us from Blissville, under date 31 inst. "It will be of some interest to my friends to know where I am and what I am doing. I have been labouring for the past month with the four churches which are under my care here. It is not a time of reformation with us, but we have some interesting meetings. Last Saturday I attended a conference meeting with the South Branch Church, (so called) it was a meeting of deep interest, and that which rendered it so was more particularly the testimony of some brethren which led into a missionary

feeling. It is a matter of encouragement to me, to witness the spirit that is waking up among our people in this matter, and I pray God it may increase, until they see in truth, that the earth is the Lord's and the fulness thereof, and unitedly endeavour to carry out the mind that was in Christ. The Intelligencer is doing a good work—be encouraged and fear not—I observe the people wait with anxious minds for its weekly visits."

BROTHER Joseph Smith of Blissville writes to us as follows:—"I think it necessary to say a word of encouragement to you in relation to the 'Intelligencer.' I have anxiously looked for a change for years in some matters connected with us,—it has at length come, and it is the Lord's doing. By my own fireside I can now read of the labours of our brethren, and the blessing of God which attends them; and it renders the interviews of neighbours more interesting by the information which it furnishes them with."

BROTHER A. Taylor leaves in the Admiral this morning, to visit the Churches in Campbell and St. Stephens. He will probably spend three or four weeks with them.

### VARIOUS ITEMS.

SABBATH SCHOOLS.—In 1818 there were England and Wales 5,500 Sabbath School Teachers, having the Superintendence of 477,000 children; there are now over 300,000 Teachers and 2,400,000 Scholars from 5 to 15 years of age. A large portion of these are from the lanes and streets, and whose only education is obtained in Sabbath Schools.

LONDON.—There are in London 25,812 shops, of these 14,103 are opened every Lord's day. The Rev. Dr. Campbell in referring to the religious condition of London says it is calculated that there is only one member of a christian Church to every forty-five persons in that Metropolis.

LONDON CHURCHES.—Thirty church edifices in London are doomed to destruction. They are to be removed for want of congregations and the funds resulting from the sale of the property will be devoted to the erection of churches in the suburbs of the great city, where hundreds of thousands of people are without the privilege of church-room. There are fifty churches in London, whose average attendance is only thirty-three; the regular attendance at some of these is not more than sixteen.

A number of letters written by Gibbon, the infidel historian, to his aunt, have recently been found, in which he expresses the earnest conviction of his heart that religion is the best guide of youth and the best guide of old age.

IMPORTANT TESTIMONY.—Sir Culling Eardley, in a recent speech in England, said that he had met a former prime minister of the present Pope, now residing at Genoa, who told him that the system of the papacy is so utterly rotten, and so utterly detested by the people, that unless some marvellous change should take place he is certain that its destiny is sealed.

SCOTCH CONFERENCE.—A most important Conference of Scottish Protestants has been held at Edinburgh, to consider the political aspect and encroachments of the Church of Rome, as manifested by its present policy and proceedings both at home, and on the Continent. The addresses delivered, and the resolutions passed at this Conference, deserve the serious attention of all who are interested in opposing the ambitious and insidious projects of the Papacy, and in subverting the unscriptural authority by which its deluded followers are bound. The principal topics brought before the meeting were the endowment of Maynooth—the conventual institutions now existing in Great Britain—the appointment of Roman Catholic chaplains to the army—the proposal to appoint other Roman Catholic clergymen to similar offices in the galls of the United Kingdom—and the treatment of British and other Protestants in Popish countries. The speaker adverted to the fact that Popery, as a political system—is a conspiracy against the prerogatives of God, and the liberties of men—had been fostered into insolence by the supineness of British Protestants, and the tacit connivance of the British Government. The first resolution was to the effect that an extensive organization amongst the Protestants of Scotland should be immediately formed, and that this organized body should open communications with Protestants throughout the world, for the purpose of devising and prosecuting measures of defence against Romish aggression. It was also agreed that the pulpit, the press, and every other available means for enlightening the public mind should be resorted to for the diffusion of information and for awakening a deeper interest in regard to the progress of Popery, and that every effort should be employed to prevent the return to the House of Commons of candidates not prepared to oppose all parliamentary or governmental countenance to the Papal system.

The Rev. W. Oncken, the celebrated German Missionary who is visiting the United States says, "that everywhere he meets with evidence that worldliness is overrunning the Churches, and Christians being entangled again with the yoke of bondage." This is startling testimony!

In New York, a prohibitory liquor law has passed the House of Representatives, by a vote of 78 yeas to 42 nays. It had previously passed the Senate. Unless vetoed by the Governor, the law will go into effect on the first of May. New York city will prove an Augean stable indeed for the prohibitionists to clean out.—M. Star.

Martial Law it is said has been proclaimed in St. Petersburg and throughout the Provinces of Russia. This unexpected fact would seem to indicate that explosive materials are at work; or, at least, that danger is apprehended at the very head quarters of the Autocrat himself.

BACKSLIDING.—Backsliding is a disease that is exceedingly secret in its way of working. It is a flattering disease; it works like a consumption, wherein persons often flatter themselves that they are not worse, but something better, and in a hopeful way to recover, till a few days before they die. So backsliding commonly comes on gradually, and steals on men insensibly, and they still flatter themselves that they are not backsliders.

## General Intelligence.

### BRITISH AND FOREIGN.

The Steamship Baltic arrived at New York on the 4th inst. with Liverpool dates to the 22nd ult. The fleet under the command of Admiral Napier arrived at Mingo Sound in the Baltic Sea on the 15th ult. The allied fleet was about to re-enter the Black Sea. The first division of French Troops had sailed for Turkey.

The official final refusal of the Czar to evacuate the Principalities at the demand of England and France was hourly expected. It is already known that he refuses the demand. When official refusal arrives, it will be communicated to both houses of Parliament, and war will be formally proclaimed.

No engagement reported in Europe, either by land or sea. On the Danube, positions remain unchanged. Reports of capture of Russian Treasure convoy had reached Constantinople.

There is continued activity manifested in England in preparing for war.

The following interesting articles we take from papers received by last Mail via Halifax.

### FRANCE.

Speech of the Emperor Napoleon to the Legislative Chambers.

The French Legislative Chamber was opened by the Emperor in person. After referring to the insufficiency of the last harvest, and the action of the Government to meet the demand for bread, he referred to the all important Eastern Question as follows:—

I promised in my opening speech last year to make every effort to maintain peace, and to reassure Europe. I have kept my word. I have, in order to avoid a contest, gone as far as honour could permit me. Europe now knows, and has no doubt of the fact, that if France draws the sword it is because she has no idea of aggrandizement, and that she only wishes to resist dangerous encroachments; and for that reason I desire to proclaim loudly that the period for conquest is past, never to return; for it is not by extending the limits of its territory that a nation can henceforth be honoured and powerful; it is by placing herself at the head of generous ideas, and by establishing everywhere the empire of law and justice. Thus you see the result of a policy devoid of selfishness and reservation! Behold England, that ancient rival, which is every day drawing closer the bonds of a more intimate alliance, because the principles which we defend are at the same time those of the English people. Germany, which the recollections of old wars rendered mistrustful, and which, for that reason, gave for the last forty years perhaps too many proofs of deference to the policy of the Cabinet of St. Petersburg, has already recovered her independence of action, and looks freely to which side her interests are to be found. Austria, particularly, which cannot see with indifference the events which are preparing, will enter into our alliance, and will thus confirm the character of morality and justice of the war which we are about to undertake.

This, in fact, is the question at issue:—Europe, preoccupied with intestine struggles during forty years, reassured, moreover, by the moderation of the Emperor Alexander in 1815, as well as by that of his successor, until the present moment, appeared not to be aware of the danger with which it might be menaced by the colossal power which, by its successive encroachments, embraces almost exclusively its own, whence it is easy for its armies and its fleets to attack our civilization. An unfeigned pretension at Constantinople is sufficient to awake Europe from her slumbers.

We have, in fact, seen in the East, in the midst of profound peace, a sovereign suddenly demand new advantages from his weaker neighbour, and because he did not obtain them invade two of his provinces. This fact alone ought to place arms in the hands of those who detest iniquity. But we have other reasons, too, for supporting Turkey. France has quite as much, and perhaps more interest than England in the influence of Russia not being extended indefinitely over Constantinople; for to rule at Constantinople is to rule over the Mediterranean; and none of you, gentlemen, I think, will say that England alone has great interests in that sea, which washes three hundred leagues of our coast. Moreover, this policy does not date from yesterday; for centuries every national Government in France has supported it, and I shall not abandon it.

Let us, then, no longer be asked, What are you going to do at Constantinople? We are going to Constantinople to defend the cause of the Sultan, and with that to protect the rights of the Christians. We are going to Constantinople to defend the freedom of the seas, and our just influence in the Mediterranean.—We are going there with Germany, to aid it to maintain the rank from which it seemed there was an intention to degrade her, and to secure her frontiers against the preponderance of a too powerful neighbour. We are, in a word, going there with all those who wish for the triumph of right, of justice, and of civilization.

On this solemn occasion, gentlemen, as on all others in which I may be obliged to make an appeal to the country, I am certain of your support, for I have always found in you those generous sentiments which animate the nation. Thus, strong in that support, strong in the nobleness of the cause, in the sincerity of our alliances, and above all, putting our trust in the protection of God, I hope soon to obtain a peace which it will be no longer in the power of any one to disturb with impunity.

During the delivery of this speech the Emperor was more than once interrupted by applause, which was particularly drawn forth by the allusion to the intimate alliance with England, and in which the Emperor was observed to join heartily. The cries of "Bravo! Vive l'Empereur!" were renewed at its close.

### RUSSIA.

#### MANIFESTO OF THE CZAR.

The following manifesto was issued by the Emperor Nicholas to his people, on the 23rd ult. —We, Nicholas I. &c.,—

We have already informed our beloved and faithful subjects of the progress of our disagreement with the Ottoman Porte. Since then, although hostilities have commenced, we have not ceased sincerely to wish, as we still wish, the cessation of bloodshed. We entertained even the hope that reflection and time would convince the Turkish Government of its misconceptions engendered by treacherous instigations, in which our just demands, founded on treaties, have been represented as attempts at its independence veiling intentions of aggrandizement. Vain, however, have been our expectations, so far.

The English and French Governments have sided with Turkey, and the appearance of the combined fleets of Constantinople served as a further incentive to its obstinacy; and now both the Western Powers, without previously declaring war, have sent their fleets into the Black Sea, proclaiming their intention to protect the Turks, and to impede the free navigation of our vessels of war for the defence of our coasts. After so unheard of a course of proceeding among civilized nations, we recalled our embassies from England and