St. John Daily Chronicle:

AND COLONIAL CONSERVATIVE.

Volume XVII. Saint John, New-Brunswick, Friday, October 15, 1852. Number 6.

THE SAINT JOHN CHRONICLE,

Is published every Friday afternoon, by WILLIAM DURANT, at his Office in the Brick Building of I. H. Deveber & Son, west side Prince Wm. street.

☞ Visiting and Business Cards, (plain and ornamental,) Handbills, Blanks, and Printing generally, neatly executed.

TERMS OF THE CHRONICLE:

12s. 6d. in Advance;—\$3 if not paid until the termination of the year;

But as the Proprietor intends to discontinue, as far as practicable, the *Credit system*, and stop the practice of making *good subscribers* contribute for those who *never pay*, he offers the following

Inducements for Clubbing,

by which means parties will be able to procure a valuable Family and Business Newspaper at a CHEAPER RATE than any heretofore offered in this Province. He proposes to send

For $10 IN ADVANCE, 5 copies of the Chronicle, *to one address*, to any part of this or the Sister Provinces, for One Year;

For $20 in advance, 11 copies for One Year;

For $10 in advance, 24 copies for One Year;

Mind! IN ADVANCE, and to one address.

☞ No paper discontinued until all arrearages are paid up, except at the discretion of the publisher.

All letters, orders, communications, &c., must be post paid, and addressed to

WILLIAM DURANT,
Chronicle Office, Saint John, N. B.

Mutual Insurance Company.

JOSEPH FAIRWEATHER, Esquire, *President.*
J. W. LAWRENCE, ZEBEDEE RING, } *Directors.*
S. L. TILLEY, S. E. FOSTER, }
J. M. ROBINSON, Esquire, *Solicitor.*
ISAAC WOODWARD, Esquire, *Secretary.*

Applications for Insurance against Fire to be made at the Office of the Secretary North Market Wharf.

George Hutchinson,

SURGEON DENTIST——PETERS' STREET.
[*opposite the residence of Dr. Paterson*]

DOOLEY'S

Merchant's Exchange Hotel——Post Office Building,
State Street, BOSTON.

TERMS—ONE DOLLAR per day.

CHARLES W. STOCKTON,

Attorney & Barrister at Law,
PRINCE WILLIAM STREET,
ST. JOHN, N. B.

CHARLES W. WELDON,

Attorney at Law & Notary Public
OFFICE—Over Messrs. Ranney, Sturdee & Co Prince William-street, St. John, N. B.
May 28, 1852.

1852.

Spring Style of HATS.

C. D. EVERETT & SON

HAVE just received, per *Cuba* from Boston, their *Spring Style* of HAT BLOCKS, and are prepared to furnish Gentlemen with *Fashionable HATS*, of various qualities.

Our best Hats, which are equal to the best manufactured in the United states or elsewhere, are only 20s. each; other qualities proportionally low.

HATS and CAPS of all kinds constantly on hand. ☞ *Call and see the New Style.*

C. D. EVERETT & SON,
East side Market Square and
March 12. North side King-Street.

SOAP & CANDLE MANUFACTORY.

GEORGE WOODS,

West side Water Street, between the Ferry Landing and Fish Market,
ST. JOHN, N. B.
August 29, 1851.

HAMMOND RIVER HOUSE.

THE Subscriber grateful for past patronage from the Travelling community, begs to inform his friends and the public at large, that he has lately removed his establishment to the above House, 16 miles from this City, 1 mile North of Hammond River Bridge, where he is prepared to entertain Travellers at all times and seasons.

DINNERS, &c. &c., go up at shortest notice.

Constantly on hand, a choice supply of WINES, &c. &c.

Comfortable and commodious Stabling attached to the Premises, careful hostlers always in attendance. WASHINGTON ALDEN.
February 2, 1849.

JOHN BARRY,

Silver Smith, Jeweller & Engraver
North side of King Street, St. John, N. B., a few doors below the *Waverley House.*

MANUFACTURER of all kinds Silver Plate, viz: Tea, Table, and Dessert Spoons; Forks, Ladles, Fish and Butter Knives, &c, &c; also, Silver Cups of different patterns, which he will furnish *Cheaper* than any other House in the City. The above work is warranted to be made of Sterling Silver, and for neatness of style and superiority of finish challenges competition.

JEWELLERY made to order and repaired.

—All Kinds of ENGRAVING neatly executed.

Traders, Pedlers, and others furnished with plain Gold Finger RINGS *cheaper* than can be imported. In all cases punctuality may be relied on. Cash pun the highest price given for Old Silver.

June 4.

HIBERNIAN HOTEL, At the old Stand Again!

THE Subscriber would respectfully intimate to his friends and the publicat large that he again occupies his old stand, and he is prepared to furnish them with all the Novelties of the Season, and the substantial realities of life with which they have been formerly accommodated in this Establishment.

DINNERS, SOUPS, LUNCHES, SUPPERS, &c., at the shortest notice, and on the most reasonable terms. JAMES NETHERY.
St John, N. B., May 7th, 1852.

HENRY P. SANCTON,

Soap and Candle Manufacturer,
ORANGE STREET, SAINT JOHN, N. B.,

HAS constantly on hand, SOAP and CANDLES which he can recommend to his friends and the public in general—such as cannot fail to give satisfaction to the consumer and dealer—and trusts, by attending to his business, to ensure an amount of patronage which it will be his effort to deserve and extend.

☞ Those who are in want are invited to call and see for themselves—We confidently assert that there are no better manufactured in the City.—The smallest favor thankfully received.

☞ *MIND!! Orange-Street—near the Centenary Chapel.* July 2.—3m

Wm. WESTLOTORP,

HAS Removed his place of business to Dock street opposite the Store of Mr. Frances, where he will be ready at all times to execute orders in his line.

☞ Intemperance and an Apprentice wanted.

National Loan Fund LIFE ASSURANCE SOCIETY of London.

EMPOWERED BY ACT OF PARLIAMENT.

Capital, £500,000 sterling.

Exclusive of a Reserved Fund (Surplus Premiums) of £51,000 sterling.

BOARD OF LOCAL DIRECTORS AT ST. JOHN, N. B.
(Office Nelson street.)
ROBERT F. HAZEN, *Chairman.*
Edward Allison, Esq. William Wright, Esq.
John H. Gray, Esq.
Medical Examiner.—Wm. Bayard, Esq., M. D.

Advantages offered by this Society.

PERFECT SECURITY, arising from a large Capital totally independent of the Premium Fund,

LOANS.—Two-thirds of the Annual Premiums paid, or half the Premiums for the first five years, which half may remain on interest, to be deducted from the amount of the Policy at the death of the insured.

LOW RATES OF PREMIUM.—The rates of Premium are as low as any society of equal standing.

DIVISIONS OF PROFITS.—The Bonus' in the Society are declared annually, and each year the Assured has the option of receiving the profits in CASH in reduction of Premium, or in addition to the sum insured.—The Bonus' are permanent.

Premiums may be paid Annually, Half-Yearly, or Quarterly.

Insurance may be effected for one year, for five years, or for life, with or without participation in the profits of the society.

A liberal allowance for the surrender of policies.

Every information to the Society's Rates of Premium, mode of Insurance, and blank forms of application, may be had at the Office of the subscribers, or of the sub-Agents, who have Pamphlets for gratuitous distribution, and all documents requited for effecting Insurance.

CALIFORNIA.—Parties proceeding to California can effect insurance on liberal terms.

SUB-AGENTS FOR NEW BRUNSWICK.

Bathurst: Theophilus Desbrisay, Esq.,
Chatham: William Catman, junior, Esq.,
Dorchester: Albert J. Smith, Esquire,
Dalhousie: William S. Smith, Esq.,
Fredericton: J. Henry Phair, Esq.;
Hampton: Samuel Hallett, Esq.,
Hopewell: Thomas B. Moore, Esq.,
Moncton (the Bend) Bliss Botsford, Esq.,
Newcastle: Edward Williston, Esq.,
Richibucto: William Bowser, Esq.,
St. Andrews: George D. Street, Esq.,
St. Stephens: W. T. Rose, Esq.,
Shediac and Cocagne: Richard C. Scovil, Esq.,
Woodstock: James Robertson, Esq.

WILLIAM J. STARR,
February, 1850. *Manager, St. John, N. B*

LIVERPOOL AND LONDON Fire and Life Insurance Company,

[*Established in* 1836.]

Capital £2,000,000—in shares of Twenty Pounds.

THE Stockholders of this Company are responsible to the full extent of their property for the liabilities of the Company.

The undersigned hereby notifies the Public of New-Brunswick that the above-named Company have empowered him, by a full and ample Power of Attorney, to open an Office in the City of Saint John, for the Insurance of PROPERTY against loss or damage by FIRE, in any part of the Province, and to sign and issue Policies in the name of the Company; and that in virtue of the power vested in him by the said Power of Attorney, he has appointed Mr. ADAM JACK to act as Agent for the said Company, in the receiving of proposals for insurance, and in the inspection of premises proposed for Insurance, and all other the usual duties of an Agent; and to collect and receive the amount of premium on any policy issued by the undersigned in the name of the said Company, or for the renewal of the same.

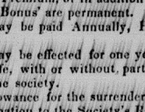
The Deed of settlement, and the supplemental Deed of settlement, lies with Mr. JACK, at the Office of the *New Brunswick Marine Assurance Company*, also the pamphlets issued by the office at Liverpool, affording ample details of the mode of transacting business by the Company.

The rates of premium will be as low as any other respectable Company, and the undersigned trusts a fair portion of public patronage will be accorded to the Company.

Losses not exceeding £300 will be settled without referring to the head Office at Liverpool.

EDWARD ALLISON.
Dated at St. John, N. B., }
4th August, 1851. }

AUSTIN'S



LIVERY STABLE.

Charlotte Street, next the Saint John Hotel

HENRY AUSTIN gives thanks to his Friends and the Public for the very cordial suppot afforded him while conducting a

LIVERY STABLE

and he begs through this method to inform them, that he has recently imported several first class CARRIOLES, BUGGIES, CHAISES and CARRIAGES of the most fashionable descriptions, by which he is enabled to fitout families or private individuals to their extreme satisfaction, and in such a style of elegance, that while he challenges competition, families will be spared the unnecessary expence of keeping up a private establishment.

Saddle Horses, Waggons and Horses, single, double, tandem, or in any other style, turned out at a moments notice, and in the best and most fashionable manner to suit customers.

All Orders left at the St. John Hotel, or at the subscribers residenced, will be punctually attended to.
May 7, 1852.

ST. JOHN LIVERY STABLES,

South-East Corner King's Square.

THE subscriber would respectfully inform the public that he has opened his new and extensive Stables at the Corner of Sydney-street, fronting on King's Square, and having purchased a number of excellent horses and superior vehicles he flatters himself that he will be enabled to furnish parties with the best and neatest turn-out which the City affords.

JAMES STOCKFORD.
St. John, July 9, 1852.

FASHIONS?—The Subscribers have made arrangements by their Senior when in Paris last season, to receive a regular supply of the New Parisian Fashionable HATS, as early as they appear. Our Spring Stock of these Goods, to be opened by the *Devon* upon arrival, from one of the first houses in the trade, will convince our patrons that the newest fashions, with combined elegance, durability and cheapness, are at all times offered to our customers. LOCKHART & CO.

TURPENTINE AND BURNING FLUID.—3 Casks Burning Fluid; 4 do. Spirits Turpentine. For sale by
23 July FELLOWS & CO.

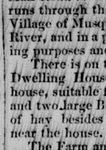
FARM FOR SALE.

THE Subscriber offers for Sale, his Farm, situated in the Parish of Springfield, (King's County.) The said Farm contains Two Hundred Acres, Eighty of which is cleared and under good cultivation, with a comfortable Dwelling House, and good BARN: cuts Twenty Five Tons English HAY, annually. The Farm is situated near a Grist and Saw Mill, and likewise a Carding Machine, and within 4 miles of Belleisle Church, and 1 1-2 of the Baptist Meeting House. It is known as the Case Settlement, and branches off from the Finger Board to Sussex and Mill Stream, and is within thirty-three miles of the City of Saint John.

Terms of Sale will be half down, and the remaining half in yearly instalments.

For further particular apply to the Subscriber on the premises. JOHN O'NEIL.
Springfield, (K. C.) June 18, 1852.

FARM at Musquash for sale:—



A VERY valuable and well situated FARM, at Musquash in the Parish of Lancaster, 15 miles from the City of Saint John, containing 460 acres in the whole—60 acres of which are Dyked Marsh, the remaining best quality Upland, about 100 acres being cleared and in excellent condition.—The Mail Road to St. Andrews and the United States runs through the property. It is situated in the Village of Musquash—bounded on one side by the River, and in a place well calculated both for farming purposes and a public establishment.

There is on the place, a large and convenient Dwelling House, in good repair; also, a small house, suitable for a tenant; a Blacksmith's Shop, and two large Barns, capable of containing 60 tons of hay besides cattle; and plenty of good water near the house.

The Farm and Establishment will be found on examination to be well worthy the attention of any persons inclined to purchase; and the probability is that the Western Railroad Depot will be at this spot.

The terms of payment will be made easy; and further particulars may be obtained on application to DUNCAN ROBERTSON, Esquire, Barrister at Law, St. John, or to the Proprietor on the premises.
May 21, 1852. WILLIAM FOGG.

VALUABLE FARM FOR SALE, in King's County.

THE FARM, comprising Lots 34 and 35, containing 100 acres each, situated on Mill stream, Studholm, one mile above Hon. John Ryan's residence, 100 acres of which is very superior Intervale, 50 acres cleared.

There are on the Premises a good HOUSE, and a new Frame BARN, 30x40 feet.

Will be sold in lots to suit purchasers, if required, and at a low figure.

Reference to W. E. Jack, Esq., or Mr. C. Betts, St. John, April 23, 1852.

225 CASES OF India-Rubber Boots and Shoes.

Received by the schooner *London*, from New York, and *Pearl*, from Boston, assorted as follows:—

MEN'S and Women's OVER-SHOES;

Misses' and Children's ditto; Women's Buskins and Gaiters; Men's India-rubber Boots; Women's (Jenny Lind) Boots.

Also—100 cases Leather and Cloth BOOTS and SHOES, among which are Mens Boots and Brogans; Men's STEPPERS and PUMPS; Women's Buskins and Shoes; Women's Enamelled and Jenny Lind Shoes; Youths' and Boys' Brogans and Shoes; Misses' and children's Lace Boots and Shoes, for sale only by the case.

I am authorised to state, that a constant stock of the above kind of goods (in the Shoe Trade) will be kept in my hands for sale, and buyers may expect to get them on better terms than they can be imported.

Also, constantly on hand—*PAINTS* and *OILS*; NAILS and SPIKES; WINDOW GLASS, from 6x8 up to 10x50; Flint Glass of all kinds; Wooden Ware; Brooms; 10,000 pieces Paper Hangings; English and American Oil Floor Cloth and Canvas; Warranted Seasoned Cane and wood Seat-Chairs, of every kind. Groceries, Spices, Drugs, Dyes, &c.

JOHN KINNEAR,
June 4. Prince Wm. street.

COMMERCIAL SCHOOL.

CORPORAL PUNISHMENT ABOLISHED!—MORALS GUARDED! *Good Pupils only Retained!! The Incorrigible Expelled!!!*—This School contains three departments—the INFANT, the COMMERCIAL and the MATHEMATICAL. The Infant department, conducted by a female, accommodates pupils of both sexes, from 3 to 6 years of age, in Spelling, Reading, Mental Arithmetic, and Natural History, at 7s. 6d per quarter. The Commercial Department, conducted by two teachers, receives pupils leaving the Infant Department, and furnishes to them a through instruction from Spelling up to Common and Mental ARITHMETIC—the elements of Mathematics, Geography with the use of the Globes, English Grammar, &c., together with Reading and Writing, at fees from 10s to 20s per quarter.—The Mathematical Department, conducted by two teachers, comprises Composition, Ancient and Modern History, Book Keeping, use of the Globes, Mathematics, Natural Philosophy, Chemistry, Astronomy, &c., the Reading Writing, and Speaking of the FRENCH LANGUAGE, and Classics, at fees from 25s to 50s per quarter.

S. D. MILLER, A. M.,
ay 10 tf *Manager.*

Cod Liver Oil.

20 GALLONS, pure and fresh, without any offensive taste or smell; just received from Newfoundland.

GEORGE F. EVERETT & CO.
No. 4 King-street, (adjoining Barlow's Corner.)
Sept. 3d.

New-Brunswick STEAM, SASH, DOOR, AND BLIND FACTORY,—*Harding Street, St. John.*

HAVING put up the best Machinery that can be procured for the manufacture of Doors, Sashes, inside and outside Blinds, Window Frames, Mouldings, and other kinds of Wood Work. I am prepared to furnish to any extent the best and cheapest article ever offered to the people of this Province.

May 9. JOHN E. TURNBULL.

For Sale or Lease,

And immediate Possession given:—

A SAW MILL, with 300 acres of land attached, in upper Sussex, formerly owned by John C. Vail, Esq., and now in possession of H. C. Snider—Terms moderate. Enquire of
Feb. 27. L. H. DEVEBER & SON.

DRUGS, Medicines, &c.—The subscriber has received per *Sir Harry Smith*, from London, his Spring Supply of English DRUGS, MEDICINES, SPICES & PERFUMERY, which together with his Stock in store, he offers Wholesale and Retail at the lowest market prices.

S. L. TILLEY.
No. 15 *King street.*
April 23.

PEW FOR SALE.

FOR SALE—that eligible and commodious Pew, (cloth lined and cushioned,) No. 31, in the Organ Gallery of Trinity Church. Apply to
GEORGE BLATCH,
Barrister at Law

SHOULDER BRACES.—A fresh supply just received and for sale by
August 27. FELLOWS & CO.

BALM OF A "THOUSAND FLOWERS."—Just received per *Admiral*—a further supply by. Sept. 3 FELLOWS & CO.

(*For the Chronicle.*)

GEOGRAPHICAL ENIGMA COMPOSED OF 20 LETTERS.

My 11, 16, 18, 20, 5, 8, 7, 20, 16, is a Bay in New Brunswick.

My 15, 18, 20, 15, 5, 7, is a river in Asia.

My 21, 19, 11, 16, 12, is a river in Italy.

My 9, 2, 1, 5, is a river England.

My 15, 12, 10, 18, 21, 20, 19, 17, 24, is a river in Africa.

My 1, 5, 8, 10, 5, is a river in France.

My 14, 20, 13, 16, 4, 5, 12, is a river in Russia.

My 28, 27, 11, 9, 15, 18, is a lake in Europe.

My 6, 4, 15, 12, 23, 3, 2, 10, 21, is one of the Grecian Archipelago.

My 30, 24, 27, 25, 10, 9, 6, is a river in Ireland.

My 5, 2, 1, 21, 12, 18, 22, 16, 30, is a river in Asia.

My 11, 18, 26, 20, 15, 20, 17, is a Bay in the Western Hemisphere.

My 1, 18, 15, 24, 27, 28, 19, 16, 6, is a river in Asia.

My 7, 18, 12, 14, 13, 29, 8, 27, is an island in the Mediterranean.

My 6, 16, 15, 12, 9, is a river in S. America.

My 21, 16, 12, 12, 27, 14, 5, 28, 26, 2, 5, 15, 9, is an island in the Southern Ocean.

My 4, 5, 12, 15, 18, is a town in Asia Minor.

My 11, 9, 23, 27, 14, 23, 12, is an African Cape.

My 22, 5, 1, 7, 9, is an island in the Pacific Ocean.

My whole is an artistic undertaking, progressive in New Brunswick.

Petersville, Q. C. A. M.

THE MARSHAL AND THE DRAYMEN.

Air—Barclay and Perkins' Draymen.

To all ye men with British hearts
A son I will indite, sirs,
'Tis of a man from foreign parts,
Who was put in a precious fright, sirs;
An Austrian marshal, of cruel fame,
Is the subject of my lay, men;
If you would know the rascal's name,
Ask Barclay and Perkins' draymen.

This marshal bold; of heart so cold,
Had gained a reputation
For making folks strip, and applying the whip,
Not caring for sex or station.
In the battle's crash, he cut a dash,
Of Hungarians made a slaughter,
He settled their hash, then applied the lash
To the Magyar's gentle daughter.

Now when to England this news came,
Our hearts were filled with wrath, sirs,
And we wished of the man so lost, to shame,
That we had cooking his broth, sirs;
For tho' in war we are not nice,
Hard blows can take and render,
We hold the sex above all price,
And to woman are always tender.

But the marshal did not know us well,
And dared to visit London,
Quoth he, "I'll have a jolly spell
Now that the foe is undone;
I'll see all sights, my name parade,
Though short must be my stay, men,
I'll learn the tricks of every trade,
And see Barclay and Perkins' draymen."

To the brewery, then, he bent his way,
And in fine German text, sirs,
His name did scrawl—alack the day!—
To think what followed next, sirs!
Before he'd time to say his prayers,
Or even to mutter amen.
There was heard a duce of "a getting up stairs"
'Mong Barclay and Perkins' draymen.

They saw the hand which a woman scourged,
They heard the marshal speak, sirs,
And by their feelings strongly urged,
They vow'd his nose to tweak, sirs;
They pulled his beard, they swamped his clothes,
Naught would their rage allay, men,
They gave him kicks, and cuffs, and blows,
Did Barclay and Perkins' draymen.

Alarmed, the tyrant fled dismay'd,
The draymen whips did ply, sirs,
Says they, "The woman he has betray'd,
To dog him we will try sirs."
But, then, the beaks came to his aid,
And took him the back way, men,
And so he 'scaped the plans we'd laid,
Of Barclay and Perkins' draymen.

Now all you marshals who in war
Would do the thing that's cruel,
To come to England do not dare,
Unless you want your gruel,
For high, and low, and rich, and poor,
As well by night as day, men,
Will drive you from old Britain's shore,
As did the fair draymen.

MISCELLANY.

STRANGE IDEAS IN THE BUSH.—"Another American's quatter was always sending over to borrow a small tooth comb, which she called a *permanent destroyer*; and once the same person asked the loan of a towel, as her friend had come from the States to visit her, and the only one she had, had been made into a best "pinny" for the child. She likewise begged a sight in the looking-glass, as she wanted to try on a new cap, to see if it were fixed to her mind. This woman must have been a mirror of neatness, when compared with her neighbours. One night I was roused up from my bed for the loan of a pair of "steelyards." For what purpose, think you, gentle reader? To weigh a new-born infant! The process was performed by tying the poor squalling thing up in a small shawl, and suspending it to one of the hooks. The child was a fine boy, and weighed ten pounds, greatly to the delight of the Yankee father. One of the drollest instances of borrowing I have ever heard of was told me by a friend. A maid-servant asked her mistress to go out on a particular afternoon, as she was going to have a party of friends, and *wanted the loan of the drawing-room!*"—*Mrs. Moodie's Life in Canada.*

HOW THEY TREATED HIM.—In this city is an honest mulatto man we wot of named Jack. He lived very quietly and as happily as falls to the lot of most mortals, for about two score years, in the state of Onosmus. Jack is a preacher of moderate abilities among his coloured brethren. In the last year or two he was seized with the progressive spirit of the age, and bought himself at a nominal price. Not experiencing a rise at home corresponding to his new relations, Jack concluded last spring to take a trip to the "Norard." And to the north he went. He had never seen any of his friends there, but had heard a great deal of their love and sympathy for the black man and the freed man, and he looked for a reception very cordial—almost amounting to an ovation. Jack has returned quite chop-fallen. His account of his trip to "Norard" is doleful. Those from whom he expected greetings and hospitalities, and a great shaking of hands "didn't come a-nigh." He couldn't find the folks that had done all that beautiful talking. He did edge his way into one or two pulpits. "But then," says he, "they wouldn't allow me to take up a collection." As for oasis and cold shoulders and all that, Jack found it to increase pretty much in proportion with the accent in latitude. We give, in his own words, the whole history of his reception by his Northern friends. "They *charged* me like a white man, and *treated* me like a nigger, and that way o' doing aint fair."—*New Orleans Christian Advocate.*

MARRIAGE.—No man ever knows when, where, or whom he'll marry. It's all nonsense planning and speculating about it. You might as well look out for a soft spot to fall in a steeple-chase. You come smash down in the very middle of your speculations.—*Dublin University Magazine.*

THE MODEL WIDOWER.—Begins to think of No. 2 before the weed on his hat loses its first gloss. May be seen assisting young girls to find a seat in church, or ordering carts off dry crossings, for pretty girls that are waiting to pass over. Is convinced "he was never made to live alone." His "children must be looked after," or if he hasn't any, he would like to be looked after himself! Draws a deep sigh every time a dress rustles past with a female woman in it. Is very particular about the polish of his boots, and the fit of his glove; thinks he's very interesting in black. Don't walk out in public much with his children; when he does, takes the youngest! Revives his old taste for poetry and moonlight; pities single men with all his heart; wonders how they can contrive to exist! Reproves little John for saying "Pa," so loud, when he meets him in the streets. Sets his face against the practice of women going home "alone and unprotected" from evening meeting. Tells the widows his heart aches for 'em! Wonders which of all the damsels he sees, he shall make up his mind to marry. Is sorry he shall be obliged to disappoint them all but one! Has long since preferred orange blossoms to the cypress wreath. Starts up some fine day and refurnishes his house from garret to cellar; hangs his first wife's portrait in the attic (shrouded in an old blanket), and marries a playmate for his oldest daughter!

KIRWAN'S LETTERS TO CHIEF JUSTICE TANEY.

LETTER VI.

The Sistine Chapel.—Angelo's Painting.—The Artist's Reply.—Incense.—Its Pagan Origin.—Candles: their Use, End, and Origin.—Candlemass in Rome.—The Light of Candles can not supply the Light of Truth.

MY DEAR SIR,—As I promised you at the close of my last epistle, I return again to the examination of the Paganism of Romanism. I have already shown you that holy water, both as to its origin, and as to its multifarious and ridiculous uses, is of Pagan origin. Let me now ask your attention to other things, forming at all times and places essential components of the Romish service.

As I entered the Sistine Chapel at Rome, so famed in the annals of art, I was strangely overwhelmed with a feeling of disappointment. It is an oblong and lofty room, about thrice the length of its width, and divided by a low railing into three compartments. In the most distant of these compartments, as you enter, is the altar, and the Pope's chair; and around it are benches for the cardinals. The middle compartment is entirely vacant, with nothing but standing-places for the spectators; the outer one has some plain benches, and is appropriated to the ladies during the hours of worship. As there was no person there save the door-keeper and a painter who was transferring to his canvas the pictures on the walls, I walked leisurely round, and without any let or hinderance. Angelo's great fresco of the Judgment, sixty by thirty feet, and so long the wonder of art, was before me. I gazed upon it from various points to get a clear view of it, but in vain. I borrowed the magnifying-glass of the painter, and gazed through that, but yet in vain. "What," said I to the painter, "is the matter with these paintings? Is it the fault of the light that I cannot see them clearly? or have the colors faded?" "No," said he; "it is the effect of that *ridiculous incense* which they burn here at mass;" and he uttered the sentiment with a tone and manner which showed that he, at least, was incensed by the frivolous, but yet, to the paintings of Angelo, injurious ceremonial. And if the cause assigned was the true one, I felt, at the moment, as if every incense vase in Rome should be cast into the muddy Tiber; nor do I yet feel that, by committing such an act, any man would burden his soul with the sin of sacrilege. I witnessed mass afterward in the Sistine, and saw clouds of incense rise and spread themselves all around, and thick enough to set weak lungs a coughing. The last scene of this kind that I witnessed was in St. Gudule, the cathedral at Brussels. It was on a fine Sabbath morning in June, when the feast of some saint brought a large number of clergy and several bishops together. The latter were more richly decorated than any I had previously seen. When the time for offering incense arrived, a short but exceedingly fat man came to the bishops with his censer. So round was he, that it seemed as if he could roll as easily as walk; and his efforts to go from one bishop to another, and then his efforts to get round his enormous belly, so as to give the censer the ceremonial swing, made it as ludicrous and laughable as it is a senseless and superstitious ceremony.

In the matter of incense, Sir, you well know that papal priests are very prodigal. You have to smell it, and breath it, in all their chapels; and it seems to me that the priests would be adding something at least, to the comfort of the faithful if they would somehow contrive to make it a little more agreeable to the sense of smell, which it is very pleasant to have occasionally consulted. You enter a Romish church to witness the mass: at a certain point a boy, dressed in white, appears with a vessel—the priest puts something in it, and it immediately commences to smoke. The priest takes it and throws it up to the altar, and to the crucifix: the boy then takes it and throws it up before the priest, and other persons and things. And before the ceremony is ended, the smoke, or, as it is called, the incense, fills the house. This, we are taught, is "an emblem of prayer ascending to God from a heart inflamed with his love." But whence this custom? Not from Christ—not from his apostles—not a command or allusion to it in the New Testament. Not a thing sufficient to sanction it even in the typical economy of the Jews. And if an emblem of prayer, why not offer the prayer and drop the emblem? The whole thing, Sir, is transferred bodily from Paganism, as any person informed about Pagan ceremonies must know. Incense was always offered to the gods from Pagan altars, and as we may learn from the sculpture and pictures which have come down to our day, very much in the manner in which it is now offered in Romish churches—by a boy in white robes, with a censer in his hand. And had an old worshipper of Castor and Pollux risen from the catacombs and entered with me the church of St. Paul Major at Naples, he would have felt that although great revolutions had taken place in other things, his old temple and its worship were yet mainly the same. There, at least, were the holy water and the smoking incense, just as he had left them.

Another prominent peculiarity of the Romish service is the use of *candles*. These are seen burning on all their altars, in greater or less profusion, according to the *rank* of the occasion, or of the saint or sinner on whose feast day mass is offered. I have seen them burning on the chief altar of San Carlo in the Corso, in numbers beyond my computation, standing at about the centre of the gorgeous edifice; and I have seen them reduced to about half a dozen on the altar of the Sistine, when the Pope and his cardinals were bowing before it. I have seen them, Sir, in your cathedral at Baltimore, on Christmas-day, as thick and countless as trees in a nursery; and the tomb of Peter, under the great cupola of Saint Peter's Church, is perpetually lighted by one hundred and twelve lamps, disposed round a circular balustrade. These lamps never go out; lavishly recalling to the intelligent mind the lights kept perpetually burning on the Pagan altars at Rome, by the Vestal Virgins. You Sir, will not forget what you learned in your schoolboy days on that subject; but should you have done so, you can easily refresh your memory by referring to your "Roman Antiquities."

But what mean, and whence, these lighted candles? Hear what Bishop England, in his day a clever man, and an excellent judge of Irish whiskey—says in reply: "Lights are placed on the altar from the usage of the most ancient times. It is an *Eastern custom* to express joy; the even in the light of the sun, the torches and candles were lighted to manifest this feeling; and, as *our religion* is received from the *East*, most of our ancient customs *are of Eastern origin*." Here is the whole thing confessed by a Romish bishop, with whom, no doubt, Sir, you were acquainted, and who flourished his crook and his crosier in the city of Charleston. The Pagans of the East expressed their joy by lighted torches and candles; and, as Romanists received their religion from the East, they adopted this among other Eastern customs!

In our own happy America, where we have learned how to express our joy without lighting lamps or candles, we have scarcely any idea of the extent to which they are used in Papal countries. With us they are used whenever mass is said, so extreme unction is administered, or any service is performed at the altar or chapel. In Rome, and the countries of Italy, they are used not merely in these ways, but in all ways. I have seen them burning on an altar in the catacombs of Naples—before images of the Virgin at the corners of the streets, in whiskey-shops, and by the way side—in the gorgeous processions of carrying the Host to some dying person—at funeral processions. Neither the light of the moon and stars by night, nor of the glorious sun by day, is sufficient to express the joy of a Romanist; their light must be increased by that of a few lamps or candles in order to obtain their object and to give vent to their feelings!

To be sure, the silliness of the whole thing should save it from this sifting; but as the origin of the matter is confessed, and these candles form a part of a system addressed to the senses, let us not yet put them out. You know there is an old feast called (C-a-n-d-l-e-m-a-s-s, so called from the number of lighted candles used in the procession of the day, and from the custom of consecrating candles on that day for the rest of the year. Have you, Sir, ever seen that procession, or witnessed that blessing of candles? In Rome it is one of the most gorgeous festivals of the year. Sitting in his chair of state, the Pope is born on the shoulders of eight men into Saint Peter's attended by huge fans made of ostrich feathers, with the eyes of the peacock's tail, and by cardinals, bishops, prelates, and priests. When every thing is fixed for the senseless ceremony, candles are brought to him in immense numbers. They are incensed, sprinkled with holy water, and blessed. Then they are distributed. Each cardinal approaches, receives a candle, kisses the Pope's *hand*, and retires. Each bishop approaches, receives a candle, kisses the Pope's *knee*, and retires. Each inferior functionary on the occasion approaches, receives a candle, kisses the Pope's *foot*, and retires. On a sudden an immense number of candles are lighted in the blaze of which the Pope is carried round the church, and retires, granting an *indulgence of thirty years* to all the faithful present! This, Sir, is Candlemass at Rome! And if you, Sir, or I, or any body else, wish an indulgence to cover all the years of our sojourn here, we need only attend the feast of Candlemass at Saint Peter's thrice; for three times thirty years make ninety; and beyond ninety years we will not probably need indulgence, save from our heirs or our nurses.

As, beyond all possibility, this can not be Christian rite, whence is it? Bishop England says it is of Eastern origin: every body acquainted with mythology must confess that it is Pagan. In heathen temples lamps and candles were ever burning on the altars, and before the statues of their deities. Donations of lamps and candlesticks were often made to temples and deities. The use of candles in Pagan feasts and processions is first traced to to the Egyptians, who had their yearly festival of "THE LIGHTING OF CANDLES," some what similar to that in Rome, in which the Pope acts so conspicuous a part. And some of the Christian fathers thus ridiculed the heathen: "they light up candles to God as if he lived in the dark; but do they not deserve to be called madmen who offer lamps to the Author and Giver of light?" The whole thing, Sir, is ridiculous, and is transferred bodily and confessedly from Paganism. There is nothing in the Christian Scriptures to countenance it. And should some Pagan Roman come forth from the catacombs, as did Lazarus from the grave, at the bidding of Him who is the resurrection and the life, he would see in the lamps and candles which burn in all its temples an evidence that the religion of his fathers was yet there unchanged. O, Sir, it is the entrance of God's truth into the mind that gives light; without this light we may stand amid the concentrated blaze of all the lamps and candles that ever burned on Papal or Pagan altars, and yet be in Egyptian darkness. The oil of all the whales that swim, the tallow of the cattle upon a thousand hills, the wax of all the bees that have ever buzzed, if manufactured into candles, and blessed by the Pope, would not shed as much light upon the mind as would this one simple text, "He that believeth in the Son hath life"—or this other text, "Then spoke Jesus unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." O, why should miserable priests attempt the fraud of supplying the light of the truth which they suppress by the light of candles?

I am not yet through with the Paganism of Romanism. I shall return to it in my next.

With great respect, yours,

KIRWAN.

LETTER VII.

St. Patrick never in America.—Our Poverty in Holy Wells and Places.—The Holy Wells at Ballahadireen, Ballina, Downpatrick Head.—Their origin.—The Cell of St. Mary in Via Lata.—The Atrocity of opening fabulous Wells, and suppressing the Fountain of Truth.

MY DEAR SIR,—I am not yet through the Paganism of Romanism; and I will ask your attention in the present letter to some other evidences in proof of their great similarity. In the mean time, I wish you not to forget what I have said about the uses of holy water, incense, and candles.

As good old Saint Patrick, of blessed memory, never visited these American shores; and as, in the days of monkish miracles and legends, and of holy houses flying through the air, they lay beyond the light of the Dark Ages, we are very sadly deficient in holy wells, at which the wandering saints drank, or in which they washed their feet, and in holy places, where miracles were wrought when none were needed, to gratify their whims or their appetites, or to strike with fear their enemies. And may not this, Sir, be one of the reasons why Romanism flourishes so little here, and why so many educated in that faith, in other lands, on reaching these shores, lay it aside as a compound of old wives' fables? Whatever may be the cause of the effect, whether it be our poverty in holy wells and places, or our open and enabling institutions, it would really seem, especially as to our emigrants from Ireland, that they carry their Popery in the pockets of their corduroys; for as soon as they lay aside the one, they seem to get rid of the other. But if we are poor in holy wells and places, they abound in those lands where Romanism yet reigns and rules.

In some letters addressed, not long ago, to our magnificent friend of New York, I had occasion to advert to those holy wells. I described on that I had seen in my boyhood. Knowing how to shoot a gun round a corner to the entire satisfaction of many of the faithful, he sought to throw discredit upon the whole statement. He knew and knows that they exist in almost every county of Ireland; but he was ashamed to own them, and afraid to denounce them, lest he should break their charm over the vulgar mind. Now, Sir, as I have recently made a pilgrimage to some of those holy wells, permit me to describe a few of them to you, and of the least celebrated.

Near to a small town called Ballahadireen, in the county Mayo, is a holy well of some female saint, whose name I forget, and whose festival is on the 10th of August. On the 13th of last July I was all around it. It stands in a secluded spot, and is surrounded by a very rough wall of stones, upon some of which are cut Punish hieroglyphics in the most primitive style of the art. I found old rags between the stones in place of mortar;