SAINT JOHN, NEW-BRUNSWICK, FRIDAY, AUGUST 9, 1850.

THE Weekly Chronicle.

"Nec Regi, Nec Populo, sed utroque."

Volume 12. Number 30.

THE SAINT JOHN CHRONICLE,

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[The time of high water here given is for P. M.]

August		R.	Sun. s	Moon R	W.
3	Saturday,	5 59	7 11	9 8	6 52
4	Sunday	5 07	9 9	38 1	31
5	Monday,	5 27	7 10	8 2	11
6	Tuesday,	5 37	6 10	38 2	56
7	Wednesday,	5 47	4 11	10 3	44
8	Thursday,	5 47	3 11	44 4	52
9	Friday,	5 67	1 —	— 6	10

First Quarter, 15th, 1h. 22 min. aft.

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St. John, Nov. 11, 1846. *Secretary.*

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April 26. THOS. HANFORD.

HOLLOWAY'S PILLS.

Copy of a Letter from HIS GRACE THE DUKE OF PORTLAND *to* Mrs. ANN MITLASH, *(one of his Tenants) whom His Grace was pleased to send as a Patient to the Proprietor of this Extraordinary Medicine.*

MADAM,

If Mr. HOLLOWAY will undertake to cure you perfectly, when the Cure is complete I will undertake to pay him £2 10s. You may show him this Letter.

(Signed) SCOTT PORTLAND.

Welbeck Abbey, May 31, 1842.

Copy of a Letter from the Most honorable the MARQUIS OF WESTMINSTER, K. G.

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Eaton Hall, Cheshire, Feb. 12, 1842.

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Blotches on the Skin,	Liver Complaints,
Bowel Complaints,	Lumbago,
Colics,	Piles,
Constipation of Bowels,	Rheumatism,
Consumption,	Retention of the Urine,
Debility,	Sore Throats,
Dropsy,	Scrofula, or King's Evil,
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N. B. Directions, for the guidance of Patients in every Disorder are affixed to each Box

The infinite distance that there is between *Body* and *Spirit*, does but imperfectly represent to us the distance between *Spirit* and *Charity*, which being altogether supernatural, may be said to be infinitely more infinite.

All the splendour of outward greatness casts no lustre towards the eyes of those who are engaged in intellectual pursuits. Intellectual greatness is wholly indiscernible to the rich, to kings, and conquerors, and to all the great ones of the earth.

The greatness of that wisdom which cometh from above, is alike imperceptible to the worldly, and to men of intellect. These are three orders of quite different kinds.

Great geniuses have their kingdom and splendor, their victory and glory; and want not carnal greatness, because it has no relation to the grandeur which they pursue. This grandeur does not, indeed, strike the eyes, but it is enough that it casts a distinguishable radiancy on the soul.

The saints likewise have their empire, their lustre, their greatness, and their triumphs; and want not the pomp of honor, or the pride of genius; for these things are quite out of their sphere and order, and such as neither increase nor diminish the grandeur to which they aspire. The men of intellect and of the world may not be sensible of their greatness; but they are manifested to God and angels; and their God is sufficient for them.

Archimedes would have gained the same esteem without his relation to the royal blood of Sicily.—It is true he won no battles; but he has left to all the world the benefits of his admirable inventions. Oh! how great, how illustrious does he appear to the eyes of the mind!

Jesus Christ, without worldly riches, without the exterior productions of science, was infinitely great in his sublime order of holiness. He neither published inventions, nor possessed kingdoms; but He was humble, patient, pure before God, terrible to evil spirits, and without spot of sin. Oh! with what illustrious pomp, with what transcendent magnificence, did he come attended, to such as beheld with the eyes of the heart, and with those faculties which are the judges and discerners of true wisdom!

It had been needless for Archimedes, though of princely descent, to have acted the prince in his book of geometry.

It has been needless for our Lord Jesus Christ to have assumed the state of an earthly king, for the illustration of his kingdom of holiness. But how great, how excellent, did he appear in the splendour peculiar to himself!

It is most unreasonable to be scandalized at the mean condition of our Lord, as if it were inconsistent with the greatness which he came to display. Let us consider this greatness in his life, in his sufferings, in his solicitude, in his death in the choice of his attendants, in their act of forsaking him, in the privacy of his resurrection, and in all the varied parts of his history; we shall find it so truly raised, and noble, as to leave no ground for our being offended at a meanness which was quite of another order.

But there are some who can admire only the greatness of the world; as if there were no proper greatness in intellect; and others who are charmed only with intellectual greatness, as if there were not still a more noble, a more sublime greatness in wisdom.

The whole system of bodies, the firmament, the stars, the earth, and the kingdoms of it, are not fit to be opposed in value to the lowest mind or spirit; because spirit is endued with the knowledge and apprehension of all this; whereas body is utterly ignorant and insensible. Again the whole united systems of bodies and spirits, are not compatable to the least motion of charity; because this is still of an order infinitely more exalted and divine.

From all body together, we are not able to extract one thought. This is impossible, and quite of another order. Again, all body and spirit together are unable to produce one spark of charity. This is likewise impossible, and of an order above nature.

Jesus Christ lived in so much obscurity, (as to what the world terms obscure,) that the pagan historians who were wont to record only persons of eminence, and things of importance, have scarce afforded him a slender notice.

Who amongst men was ever arrayed with so much splendour as our Lord? the whole Jewish nation prophesied of him before his coming; the Gentile world adored him at his coming: both Jew and Gentiles regarded him as their common centre, their expectation, and desire; and yet who had ever so little enjoyment of so abundant glory? Of thirty three years, thirty he spent in privacy, and at a distance from the world. During the three which remained, he was censured for an impostor he was rejected by the priests and rulers of his nation, despised by his kinsmen and friends; and in conclusion, he suffered a shameful death, betrayed by one of his attendants, abjured by another, and deserted by all.

What share then can be supposed to have borne in all this splendour? never person was in greater glory; never person was in deeper disgrace. His whole splendour, therefore, was designed for our sakes, and to render him discernible to us; but not the least ray was reflected back upon himself.

Our Lord discourseth of the sublimest subjects in language so plain and natural, as if it had not been deeply considered, but withal so pure and exact, as to show that it proceeded from the greatest depth of thought. The joining of this accuracy with this simplicity is admirable.

Who made the Evangelists acquainted with the perfections and qualities of a soul truly heroic, that they should be able to paint it after so inimitable a manner in the person of Jesus Christ? What is the reason that they describe him weak and desponding in his agony? Did they want skill or colours to represent a patient and constant death? no certainly; for St. Luke has drawn that of St. Stephen with more bravery than that of our Lord. It was, therefore, wise and just to make him capable of fear, while the necessity of death remained at a distance, but fearless when it arrived. And here, again, is the remarkable difference; when he appears dejected, the affliction is such as proceeds from himself; but when afflicted by men, he is all courage and resolution.

Befor the birth of Jesus Christ, the gospel speaks little of the virgin-state of his holy mother; that there might be no part of the sacred history but what should directly bear a reference to her son.

The Old and New Testament equally regard Jesus Christ; the former as its hope and expectation; the latter as its author and example; both as their common centre and aim.

The prophets had the gift of foretelling; but never were foretold themselves; the saints, which followed, were foretold; but had not the power of foretelling; our Lord, as He was the great subject of prophecies, so He was himself the chief of prophets.

Jesus Christ for all mankind; Moses for a nation.

The Jews were blessed in Abraham; 'I will bless them that bless thee;' but all the nations of the earth are blessed in Abraham's seed; 'a light to lighten the Gentiles,' &c. 'He has not done so to any nation,' says David, speaking of the law; 'He has done so to all nations' may we say, speaking of the Gospel.

Thus is it the sole prerogative of Jesus Christ to be an universal benefit and blessing. The Sacraments and services of the Church have an effect only on actual believers; the sacrifice of our Lord on the Cross, extends its meritorious influence to the world.

Let us then stretch out our arms to embrace our merciful Deliverer; who, having been promised four thousand years before, came at length to suffer and to die for us, at the time and with the circumstances of the promise; and, waiting by His gracious assistance, till we shall die in peace, through the hope of being eternally united to Him, let us in the meanwhile live with comfort; whether amongst the evil things which He shall please to bring on us, for our soul's health, and which, by His own example, He has taught us to sustain.—*Pascal's Thoughts on Religion.*

A PLAY AUDIENCE IN CHARLES THE SECOND'S TIME.—We now pass Drury House, proceed up the lane, by my Lord Craven's garden, and turn into Russell Street, amongst a throng of cavaliers in flowing locks, and ladies with curls *a la Vollière*. Some of them are in masks, but others have not put theirs on. We shall see them masquing as the house grows full. It is early in the afternoon. There press a crowd of gallants, who have already got enough of wine. Here, as fast as the lumbering coaches of that period can do it, dashes up to the door my lord Duke of Buckingham, bringing with him Blackhurst and Sedley. There comes a greater, though at that time a humbler man, to wit, John Dryden, in a coat of plain drugget, which by and by his fame converted into black velvet. He is somewhat short and stout, with a roundish dimpled face and sparkling eye; and, if scandal says true, by his side is "Madam" Reeves, a beautiful actress; for the ladies of the stage were so entitled at that time. Horses and coaches throng the place, with here and there a sedan; and by the pulling off of hats, we find that the King and his brother James have arrived. The former nods to his people as if he anticipated their mutual enjoyment of the play; the latter affects a graciousness to match, but does not do it very well. As soon as the king passes in, there is a squeeze and a scuffle, and some blood is drawn and more oaths uttered, from which we hasten to escape. Another scuffle is silenced upon the kings entrance, which also makes the gods quiet; otherwise at no period were they so loud. The house is not very large nor very well appointed. We hear criticisms on the last new piece, on the latest panegyric, libel, or new mode. Our friend Pepys listens and looks everywhere, tells all who is who, or asks it; and his neighbours think him a most agreeable fat little gentle. The curtain rises; enter Mrs. Marshall, a pretty woman, and speaks a prologue which makes all the ladies hurry on their masks, and convulses the house with laughter. Mr. Pepys 'do own' that cannot help laughing too, and calls the actress 'a merry jade;' 'but lord!' he says, 'to see the difference of the times, and but two years gone.' And then he utters something between a sigh and a chuckle at the recollection of his Presbyterian breeding, compared with the jollity of his expectations.—*The Town, by Leigh Hunt.*

MODERN P. ANCIENT LOCOMOTION.—Until the middle of the eighteeth century most of the merchandise which was conveyed from place to place in Scotland was transported on pack-horses; but when it was necessary to carry merchandise between distant places, a cart was used. The time required by the common carriers to complete their journey seems, when compared with our present standard of speed, quite incredible. Thus, it is recorded that the carrier between Selkirk and Edinburgh, a distance of thirty-eight miles, required a fortnight for his journey, going and returning. In 1678, a contract was made to establish a coach for passengers between Edinburgh and Glasgow, a distance of forty-four miles. This coach was to be drawn by six horses, and the journey between the two places, to and fro' was engaged to be completed in six days. Even so recently as the year 1750, the stagecoach from Edinburgh to Glasgow took thirty-six hours to make the journey. In this present year, 1649, the same journey is made, by a route three miles longer, in one hour and a half! In the year 1763 there was but one stage-coach between Edinburgh and London. This started once a month from each of these cities. It took a fortnight to perform the journey. At the same epoch the journey between London and York required four days. In 1763, the number of passengers conveyed by the coaches between London and Edinburgh could not have exceeded about twenty-five *monthly*, and by all means of conveyance whatever did not exceed fifty. The intercourse between London and Edinburgh in 1835 was one hundred and sixty times greater than in 1763. At present the intercourse is increased in a much higher ratio, by the improved facility and greater cheapness of railway transport. Arthur Young, who travelled in Lancashire about the year 1770, has left us in his tour the following account of the state of the roads at that time:—"I know," he says, "in the whole range of language, terms sufficiently expressive to describe this infernal road. Let me most seriously caution all travellers who may accidentally propose to travel this terrible country to avoid it as they would the devil, for a thousand to one they break their necks or their limbs by overthrows or breakings down. They will here meet with ruts, which I actually measured four feet deep, and floating with mud, only from a wet summer. What, therefore, must it be after a winter? The only mending it receives is tumbling in some loose stones, which serve no other purpose than jolting a carriage in the most intolerable manner. These are not merely opinions but facts; for I actually passed three carts broken down in those eighteen miles of execrable memory.' He says of a road near Warrington, "This is a paved road, most infamously bad. Any person would imagine the people of the country had made it with a view to immediate destruction! for the breadth is only sufficient for one carriage; consequently it is cut at once into ruts; and you may easily conceive what a break-down, dislocating road, ruts cut through a pavement must be." He says of a road near Newcastle, "A more dreadful road cannot be imagined. I was obliged to hire two men at one place to support my chaise from overturning. Let me persuade all travellers to avoid this terrible country, which must either dislocate their bones with broken pavements, or bury them in muddy sand."—[Lardner's Railway Economy.]

ROMANTIC HISTORY.—In the reign of Edward III., Robert Machim, an accomplished gentleman, of the second decree of nobility, loved, and was beloved by the beautiful Anna d'Arfet, the daughter of a noble of the first class. By virtue of a royal warrent, Machim was incarcerated for his presumption; and on his release endured the bitter mortification of learning that Anna had been forcibly married to a noble, who had carried her to his castle, near Bristol. A friend of Machim's had the address to introduce himself to the family, and become the groom of the broken-hearted Anna, who was thus persuaded and enabled to escape on board a vessel with her lover with the view of ending her days with him in France. In their hurry and alarm they embarked without the pilot: and the season of the year being most unfavourable, were soon at the mercy of a dreadful storm. The desired port was missing during the night, and the vessel driven out to sea. After twelve days of suffering they discovered faint traces of land in the horizon, and succeeded in making the spot still called Machico, at Maderra. The exhausted Anna was conveyed on shore; and Machim had spent three days in exploring in the neighbourhood with his friends, when the vessel, which they had left in charge of the mariners, broke from her moorings, and was wrecked on the coast of Morrocco, where the crew were made slaves. Anna became dumb with sorrow, and expired three days after. Machim survived her but five days, enjoining his companions to bury him in the same grave, under a venerable cedar, where they had, a few days before, erected a cross in acknowledgment of their happy deliverance.—An inscription, composed by Machim, was carved on the cross, with the request, that the next Christian who might chance to visit the spot would erect a church there. Having performed this last sad duty, the survivors fitted out the boat, which they had drawn ashore on their landing; and, putting to sea in the hope of reaching some part of Europe were also driven on the coast of Morocco, and rejoined their companions, but in slavery. Zargo, during an expedition of discovery to the coast of Africa, took a Spanish vessel with redeemed captives; amongst whom was an experienced pilot, who entered the service of Zargo, and gave him an account of the adventures of Machim, as communicated to him by the English captives, and of the landmarks and situations of the newly discovered islands.—[Maderia, by Dr. Mason and J. Driver.]

THE MOTHER AND THE CHILD.—Some mothers make it a practice to go themselves to fetch the candle when the children are in bed; and then, if wanted, they stay a few minutes, and hear any confessions or difficulties, and receive any disclosures of which the little mind may wish to disburden itself before the hour of sleep. Whether then, or at another time, it is well worth pondering what a few minutes of serious consultation may do in enlightening and rousing or calming the conscience—in rectifying and cherishing the moral life. It may be owing to such moments as these that humiliation is raised into humility, apathy into moral enterprise, pride into awe, and scornful blame into Christian pity. Happy is the mother who can use such moments as she ought.—*Miss Martineau.*

NEGLECTING THE ANTECEDENT.—Some very whimsical instances of this occur continually, especially in the answers of witnesses when given literally as they speak. In a late assault case the prosecutor swore that "the prisoner struck him with a broom on his head till he broke the top of it!" In narrating an incident some time since, it was stated that a poor old woman was run over by a cart *aged sixty*. So in a case of supposed poisoning! "He had something in a blue paper in his hand, and I saw him put his head over the pot and put it in!" Another, swallowing a base coin, "He snatched the half-crown from the boy which he swallowed; which seems to mean the boy, not the money; but still the sentence is correct. An old fellow, who for many years sold combustible matches in London, had the following cry: Buy a penny-worth of matches of a poor old man made of foreign wood!"—*New York Christmas Bell.*

A NEW AUTOBIOGRAPHY.—A late number of Dickens' Household Words, contains an article on the Greenwhich Observatory, in which the writer in speaking of a contrivance by which the wind is made to record on sheets of paper, its direction and force, for all hours of the day, observes that when these sheets are bound up into books, as they always are, they might with truth be lettered: "The History of the Wind, written by Itself; an Æolin Autobiography"—*Springfield Republican.*

An acute Frenchman has remarked, that the modest deportment of really wise men, when contrasted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly; but as soon as it is filled with grain, bends modestly down, and withdraws from observation.

The mind can scarcely work on given materials without making some discovery. In this sense did Socrates adopt the line of Hesiod—"Employ thyself in any thing rather than stand idle."

LABOUR IN SOUTH AUSTRALIA.—The following is an extract from a letter addressed to a lady in this town by a person who had recently emigrated to Australia, and now resides at Walkerville, near Adelaide:—"The publication of articles in England on the great demand for labour in Australia is a delusion, it being almost as hard to get employment here as it is in England. There have been as many as three hundred persons out of employ walking the streets of Adelaide, and yet I saw a Liverpool paper, dated June last, that the demand for labour exceeded the supply. Could anything be more false? I myself have not had half work, and I think am likely to be so for some time, as there are so many emigrants continually pouring in. Persons like myself who have no friends or advisers, and, worse than all, no regular trade, are at a loss here. Although some trades are very bad, others are pretty good. Stonemasons, bricklayers, shoemakers, are amongst the best here; on the other hand, carpenters, whitesmiths, coach-makers, brush-makers, &c., are amongst the worst. Single men's wages in the bush are from 6s. to 12s. per week, with rations; single women's from £12 to £16 per year; labourer's wages are from 3s. 6d. to 4s. per day."—*Leeds Mercury.*

CHURCHYARDS: EPITAPHS.—Up to the time of the Norman Conquest churchyards appear to have been considered almost as sacred as churches; but soon after that period, though regarded as places of sanctuary, they were often used for profane purposes. I recollect reading of fairs and rustic sports being held in them as early as John's reign, but unfortunately I have not been an observer of your motto, and know not now where to refer for such instances. I shall, therefore, feel obliged to any of your readers who will specify a few instances of the profanation of churchyards at different periods, or refer me to works where such may be found. Churchyards appear to have been used in special cases for sepulture from the year 750, but not commonly so used till the fourteenth century. Are there any instances of sepulchral monuments, between the above dates, now existing in churchyards? Stone crosses, evidently of Saxon or very early Roman structure, are found in churchyards, but I am not aware of any sepulchral monuments detached from the church of the same date. I shall be glad of any notices of early monuments or remarkable epitaphs in churchyards.—When did churchyards cease to be places of sanctuary? What is the exact meaning of the word "yard?" and was not "God's acres" applied to Christian cemeteries before sepulture was admitted in churches or churchyards?—[Notes & Queries.

AMATEUR HANGING.—On Sunday week two fishermen belonging to Stourport performed a very remarkable feat. They were drinking at the Cross public-house, when one Levi Rowley, a man about thirty years of age, intimated to the other, Josiah Burton, who was much his junior, that he was tired of the troubles of the world and would hang himself. Burton at once offered to become his executioner, and accordingly they procured a piece of rope, and adjourned to a neighbouring spot, where a tree well calculated for a gallows was standing. Rowley got upon a block of wood, and Burton had soon the rope fixed to the bough and the neck, then, kicking the wood away, he started his friend upon his journey to another world. He then returned to the public-house, and told his other companions what he had so cleverly performed; but nobody believed he was telling the truth, so nobody moved. Burton presently went out again alone, and found the features of his friend had undergone considerable change, so he thought he had better cut him down, and ascertain if he still was to mortal things. The cutting down was, however, a work of difficulty, as his knife was dull, but at last he succeeded, and laid his compatnion upon the turf; but believing that the insensibility which the hanging man exhibited to be all a sham, he again staggered into the house, and left him to his fate. The other people in the house thinking that something serious might really have occurred, went out and found Rowley apparently dead. They immediately got him in doors, and after using the proper means for recovering him, they at last had the satisfaction to see their efforts successful. It is said that he has had enough of hanging, and is now quite resigned to life.

THE FORCE OF HABIT.—The Duke of Cambridge was the chairman lately at some country meeting—it was either a Burial, or Teetotal Society, we are not certain which,—when a resolution was put in his hand. His Royal Highness immediately rose, and, with his usual good humour, said, "Gentlemen, the next health I have to propose—" It was only after innumerable coughs, and nudges of the elbow, that the Duke discovered his mistake.

YORKSHIRE JURORS.—"I remember," says Lord Eldon, "Mr. Justice Gould trying a cause at York; and when he had proceeded for about two hours, he observed, 'Here are only eleven jurymen in the box; where is the twelfth?' 'Please you my Lord,' said one of the eleven, 'he is gone away about some business, he *has left his verdict with us.*'"

VERY AFFECTING.—A sentimental youth having seen a young damsel shedding tears over something in her lap, took the first opportunity to be introduced to her, and made no doubt that she was a congenial spirit. "What work was it that affected you so much the other morning? I saw you shed a great many tears. Was it Bulwer's last?"—"I don't know what Bulwer's last is," returned she, "but I was doing a job that almost killed me. I was peeling onions."

ABSURD THEORY.—That war is incompatible with religion because the church possesses so many *canons*.

FRAGRANT ODOUR FOR SICK ROOMS.—A few drops of oil of sandal wood, which, though not in general use, may be easily obtained, when dropped on a hot shovel, will diffuse a most agreeable balsamic perfume throughout the atmosphere of sick rooms and other confined apartments.