SAINT JOHN, NEW-BRUNSWICK, THE FRIDAY, MARCH 14, 1851.

Weekly Chronicle.

Volume 13. "Nec Regis, Nec Populi, sed utrosque." Number 27.

THE SAINT JOHN CHRONICLE,

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March		s. Sun.	s Moon	s	w.
15 Saturday,	-	6 15 6	4 5	19 10	18
16 Sunday	-	6 13 6	5 5	57 11	1
17 Monday,	-	6 11 6	7 rises.	11 11	
18 Tuesday,	-	6 10 6	8 7	42 morn	
19 Wednesday,	-	6 8 6	9 8	56 0	19
20 Thursday,	-	6 6 6	10 10	7 0	58
21 Friday.	-	6 4 6	12 11	36 1	37

Full Moon, 17th, 8h. 40m. morn.

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No. 37, BEDFORD SQUARE, LONDON.

Doctor of Medicine, Matricular Member of the University of Edinburgh, Licentiate of Apothecaries' Hall, London, Honorary Member of the London Hospital, Medical Society, &c.

CONTENTS OF THE TREATISE:

CHAPTER I.—On the Philosophy of Marriage, with its Endearments and Obligations, and on Infelicitous and Unproductive Unions.

CHAPTER II.—On the Anatomy and Physiology the Generative Organs, their functions, structures, and secret ons, proving that great Mental and Physical Power are dependant on their healthy action.

CHAPTER III.—On solitary Habits; their various effects on the Animal Economy: the concealed cause of Debility of the functions of the Stomach Lungs, and Brain, and general Weakness of the Mental Faculties.

CHAPTER IV.—On the Secret Disorders of Youth and Maturity, and the Treatment of Nervous and Local Weakness, Mental Debility, and Premature Decay.

CHAPTER V. and VI.—On the Disorders arising from indiscriminate Excess, Gonorrhœa, Gleet, Strictures, and other diseases of the Urethra.

REVIEW OF THE WORK.

Marriage requires the fulfilment of several conditions, in order that it may be really the cause of mutual happiness. Could the veil, which covers the origin of domestic wretchedness be raised and its true source in every instance disclosed, in how many could it be traced to physical disqualifications and their attendant disappointments. Excesses are always injurious; the gift, which when used in moderation is fraught with advantage, becomes, when abused, the prolific source of mischief, and of greater or less injury to the constitution and vital powers. The particular excesses, on the nature and consequences of which this Treatise professes to divulge, are productive of greater misery to the human frame, than any other to which it is subject.

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August 24, 1849.

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Miscellany.

ANTIQUITY OF FREEMASONRY.—In a work just published, entitled "A pilgrimage to the land of my fathers," by the Rev. Moses Mongoulioth, we find a letter addressed to the Bishop of Norwich, in which the pilgrim author indulges in a disquisition on the ancient order of freemasons; and as Mr Margolioth is himself a member of the confraternity, he deserves to be listened to. The author appears to be a zealous freemason, but his zeal, in this as in all his views, is tempered with moderation. He does not run up the pedigree of the craft to Adam, to Noah, or to Joshua; nor does he even trace it to Solomon. He is satisfied to espouse the institution, to laud and magnify it, because he considers its origin to be contemporaneous with Christianity. Nor does he seem a determined believer in the universality of the institution. Mr. Margolioth came across a curious Jewish amulet, whilst at Tunis, and this incident induced him to give Dr. Stanley "a bit of his mind" on the subject. It is his opinion that freemasonry is closely allied to, if not the offspring of Christianity; and hence he argues "the secrecy." "There is nothing in freemasonry," he holds, "which might not be profitably learned by every human being. But in the infancy of Christianity, which he considers to be the infancy of freemasonry, when its professors were searched out with great vigilance and assiduity, it was necessary to keep their meeting houses as profound secrets, which were only known to the initiated by some apparently insignificant, but very expressive signs. In like manner were brother Christians known to each other." Mr. Margolioth then enters at some length into a successful demonstration between the emblems used in ancient ecclesiastical architecture, and those used by the order of freemasons. He discusses the use of the intersected triangles, the five-pointed star, the hand, the fish, the key, the pavement, &c. Respecting the fish he thus writes:—"This unprecedenting symbol was in general use amongst the early Christians, and almost the only sign by which Christian tombs were known. In former days the grand master used to wear a silver fish on his person; but it is to be regretted that, amongst the many innovations which have been of late introduced into the society, to conciliate the prejudice of some, who cannot be consistently members of it, this beautiful emblem disappeared. It still exists in many Christian churches, and amongst masons in theory." In the appendix Mr. Margolioth quotes Tertullian and Clement, of Alexandria, in elucidation of this important subject.

LADIES CARVING AT DINNER.—Why doesn't some leader of the fashionable world put an end to this barbarous custom? What a sight, to see a delicate little creature, or worse, perhaps, a "fine woman," in all the glory of her beauty and bedizzment, rise with a huge knife in her hand, as if she was going to act the part of Judith, and begin hewing away at a great piece of Beef. For the husband does not always think it necessary to take the more laborious dish on himself. Sometimes the lady grows as hot and flustered as the housewife in the *Winter's Tale*, "her face o'fire with labour. Gentlemen should feel bound to offer their services, and become her substitutes in that unseemly warfare. Why don't they take the business on themselves at once! or, rather, why don't they give it to the servants, who have nothing better to do, and who have eaten their own meal in comfort? A side-table is the proper place for carving. Indeed, it is used for that purpose in some great houses. Why not in all? It is favourable for additional means of keeping the dishes hot; nobody at the dinner table is inconvenienced; and the lady of the house is not made a spectacle of, and a subject of rediculous condolements. None would regret the reformation but epicures, who keep on the watch for titbits, to the disadvantage of bones: diners; and whom it would be a pleasure to see reduced from shocking oglers at the hostess into dependants on the plebian carver.—(Leigh Hunt.)

NEW USE OF CHLOROFORM.—The Academy of Science has just received two communications of much interest upon the subject of chloroform. One of these is from M. Ed. Robin, and the other from A. Augendre, a French gentleman, resident in Constantinople. Each professes to have discovered about the same time, and without any communication with one another, another remarkable property of this agent. It appears to be an *antiseptic* of marvellous virtue, preventing animal decomposition after death, or promptly checking it if already commenced. Muscular flesh, and all the animal tissues, when subjected to its action become fixed for a long period of time in the precise form and condition in which they may happen to be at the momens of application, and natural colors even to the most delicate shades, are preserved without the slightest change. The memoirs have been both handed over to a commission of the Academy for examination.

MOB QUELLED BY PRAYER.—A correspondent of the Pittsburgh Gazette relates the following interesting circumstance, as received from the late sheriff of that county, Mr. Forsyth.

Some time in the course of the past year, he, Mr. Forsyth, was called upon to exercise his authority for the suppression of a large disorderly meeting somewhere in the suburbs of the city. At the time of his arrival on the ground there was every manifestation of an immediate and violent outbreak, and while he was deliberating about his duty in the premises, he was approached by the Rev. Mr. Kirkland, who acted so conspicuous a part in the late trial in our court, with a request that he would let him try the efficacy of prayer on the excited passions of the throng.

The sheriff replied that he doubted much the success of such an expedient, but that he was willing to let him make the experiment. Mr. Kirkland immediately assumed a station, a little elevated above the multitude, and poured forth, apparently from the fulness of a Christian spirit, a prayer most appropriate to the occasion. Immediately after he commenced, those around him became calm, some of them very reverently took off their hats, and when, at the conclusion he raised his hand and in the most solemn manner pronounced the benediction with which congregations are usually dismissed, the mob dispersed as quietly as a congregation retiring from Church, leaving the sheriff no further necessity for the exercise of his authority.

A young gentleman in the university of Cambridge asked a collegian the loan of his Wirgil. The inelegant pronunciation of the word Virgil was burlesqued by the young coll-gian in the following story, which his invention readily supplied him:—

"Lately," said he, "I set out on a voyage to Wersailles, with one Capt. Wind, in a British vessel, called the Wiper. But we soon met with a violent wind which drove us into a port in Wirginia, where one Captain waughan, a werry wicious man, invited us on board his wessel, and gave us weal and wenison, with some winegar, which made me wery sick; so I did womit like wengeance; and (reaching out the book) you may have my Wirgil and welcome.'

HOLD ON!.—The late Judge Pease, of the Supreme Court of Ohio, was a noted wag. A young lawyer was once making his first effort before him, and having thrown himself on the wings of his imagination into the cloudland, was preparing for a still higher ascent, when the Judge struck his ruler on the desk, and exclaimed to the astonished orator, "Hold on, hold on, my dear Sir! Don't go any higher; you are already out of the jurisdiction of this Court."

"*Enthusiasts* are men of *one idea*. *Heroes* are men of *one design*. They who *prosper in the world* are usually men of one *maxim*." An old gentleman chanced to say to Mr. Shore, (afterwards Lord Teignmouth) "Make yourself *useful*, and you will succeed." He did so, and succeeded. This is an illustration of the last remark. Unremitting perseverance in the pursuits of only *one* ruling object, to which all the powers of the mind and body are constantly directed, will usually succeed, unless those powers are very inferior in their kind.

From Late English Papers.

LORD STANLEY'S SPEECH ON THE PAPAL AGGRESSION.

My lords, I now come to another topic of a most serious nature, which I am anxious to handle in the manner recommended by the advice and example of the noble mover of the Address. It is impossible not to feel that by recent measures—I do not say by a recent measure, but by recent measures—of the head of the Roman Catholic Church there has been an aggression most dangerous and unconstitutional (cheers.) I will not say insidious, but I will say an insolent aggression upon the supremacy of the Crown of England, rendered more insolent and more offensive by the the manner in which it has been carried into effect [hear, hear.] It is impossible to condemn the proceedings which have taken place in stronger terms than those by which they have been characterised by the noble lord who holds the responsible situation of principal adviser of the Crown. The noble lord, in a letter which has attained great celebrity, which has produced no small effect on the public mind, says:—"There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England—a vision to sole and undivided sway which is inconsistent with the Queen's supremacy, with the rights of our bishops and clergy, and with the spiritual independence of the nation, as asserted even in Roman Catholic times." When the noble lord penned the sentence—when he sent it forth as the deliberate opinion of the head of the Government—when he announced to the people of this country that the Queen's supremacy had been insulted, that the religious independence of the country was threatened, that the rights of the bishops and clergy of the Established Church were invaded, he could not have written, still less have published, that sentence without being aware of the nature of the flame which was about to be kindled [hear, hear.] He must have realised to himself the extent and amount of that genuine, spontaneous, firm, Protestant feeling, which has burst forth from one end of the country to the other; and although occasionally in language the intemperance of which I cannot justify, yet not for the most part in terms of hostility against the persons or even the religion of our Roman Catholic fellow countrymen, but against an assumption of authority and power on the part of a foreign prelate—potentate, under existing circumstances, I can hardly call him (a laugh)—which has been denounced in the strongest terms by the Prime Minister of the Crown [hear, hear.] But when the noble lord made that appeal to the feelings of the people of Great Britain and Ireland—when called forth that expression of Protestant feeling from all parts of the kingdom—when he obtained for himself a popularity which the profession of sincere Protestant and religious feeling, with the maintenance of the honour and authority of the Crown will always obtain in this country, I think the noble lord could hardly have taken that step without having deliberately calculated the cost and considered the magnitude of the struggle in which he was about to engage (cheers.)

The question is this—shall the Roman Catholic prelates, shall the head of the Roman Catholic Church be permitted to exercise in this country, uncontrolled and unchecked, a mischievous and dangerous interference, not with names and titles, not with shadows and ideas, but with substantial realities, in the government of the country [hear, hear?] This is the question you have to ask—that is the struggle on which you are about to enter. If the letter of the noble lord means anything, it means this—I will vindicate the supremacy of the Crown—I will vindicate the undivided sway of her Majesty and the Parliament over the domestic concerns of this country, and I will not permit any foreign power or authority to interfere with the administration of this country and the authority of the Queen and the Parliament. [cheers.] I can understand the feeling which since 1829 has led successive Governments and successive Parliaments to shut their eyes to matters which they flattered themselves were insignificant. I may regret now that the evil has not been checked at the outset; for I find that every concession of toleration, and manifestation of reluctance to enforce the law when any violation of it has taken place, has been looked upon as indications of weakness (hear, hear); and growing impunity, growing by continual success, these encroachments have become greater and more formidable, more determined, and more resolute, until at last they have reached a pitch at which the Prime Minister of the Crown declares in the most solemn manner that to tolerate them is inconsistent with the supremacy of the Crown and the religious and political interests of the country. (cheers.) Don't let us underrate the magnitude of the struggle on which, if you mean anything you are about to enter [hear, hear.] If you mean nothing—if you mean to introduce some measure, to put some new enactment on the statute book, which is to be evaded or not enforced—if you disallow the title of Bishop of Nottingham, but enable the Bishop of Nottingham and other bishops to complete their synodical organisation, and through that means to exercise boundless control over the consciences of their Roman Catholic fellow-subjects—I tell you you have done nothing towards meeting the emergency—I tell you that you will make you Roman Catholic subjects the victims of a tyranny which their Roman Catholic ancestors in Roman Catholic times, and under a Roman Catholic sovereign, would never have submitted to (cheers.) I say that which you do with regard to England you must do with regard to Ireland [loud cheers]:—it is equally a violation of the supremacy of the Crown in Ireland (cheers.)—You cannot separate the Church which, once for all, was indissolubly united at the period of the Union [cheers.] Don't shut you eyes to the gravity of the occasion. If you mean to palter with this question, after having roused the feelings, the expectations, the religious—I will not call them prejudices—but the strong religious feelings of the Protestants of England, of Scotland, and of Ireland, you finish by a most "lame and impotent conclusion." Affecting to touch the shadow, but not dealing with the substance of the injuries of which you complain, you will rekindle that religious animosity, the kindling of which under circumstances, I should deeply deplore, instead of coming to a satisfactory determination of the question by the intervention of Parliament (cheers.) I have already said that, for one, I will not consent to deprive any Roman Catholic fellow-countrymen of one jot or title of those civil right which were conferred upon them by the act 1829. I know not what may be the measure which we shall be invited to consider on the part of her Majesty's Government. Whatever it may be, we cannot but expect to find the realization of those expectations which the Prime Minister has excited.—We will hope to find in it a law by which the free exercise of Roman Catholic worship, by which the full performance, the full possession, of civil rights on the part of the Roman Catholics may be reconciled with the clear and substantial vindication of the supremacy of the Crown, and not in words but in actions, a practical repudiation of foreign interference by prelate or by cardinal, which shall render it impossible for the Roman Catholic hierarchy to impede—a measure desired and claimed as highly beneficial by a large portion of the Roman Catholics themselves, and by one-half the Roman Catholic bishops in Ireland. I say, I trust, with the maintenance of the full civil rights of the Roman Catholics, the measure which you introduce will prevent the dangerous and mischievous and successful intermeddling of a foreign prelate, who, as we are told, has been deceived by false representations relate to the affairs of Ireland by interested partiest and that we shall maintain for the Crown and Parliament of England the entire administration of our own internal affairs, whether ecclesiastical or civil. [cheers.]

We shall look with great anxiety for the measure to be submitted to Parliament by her Majesty's Government. I warn them that if it falls short of our just expectations—I warn them that it, in appearance only, and not in substance, it provides a security against these wrongs and insults of which the Prime Minister complains in such forcible terms—then will rest upon the heads of the Government a heavy responsibility, for having trifled with the feelings—with the strongest and holiest feelings of the people of this country—for having fairly roused the hopes and expectations of Protestants, and I believe, if they would speak out, of a large portion of the more enlightened and liberal Roman Catholics. They will have reduced this country, or at least its Roman Catholic inhabitants, and to a great extent, the deliberation of Parliament itself, to a state of submission to which Roman Catholic Parliaments never submitted (hear, hear.) I do not hestitate to say that you ought now to consider fully and deliberately, dispassionately, temperately, but at the same time firmly, the whole of the difficult question of the relation in which the Roman Catholic subjects of this country stand to the crown, (hear, hear.) In the year 1829 certain securities were introduced, which it was supposed would be effectual securities to the Protestant Church. I think it the duty of the government deliberately to examine those securities, if they are offensive, as they may be, to Roman Catholics, and give no real security and no real protection to the interests of protestantism—if they are incapable of being enforced—if they encumber the statue book as a dead letter—sweep them off, and do not leave yourselves the odium of enacting them, without gaining the advantage to be derived from enforcing them (cheers.) But if there be cases in which the securities intended to be effectual have proved, from whatever cause, incapable of being applied—if the law does not touch the cases which it was intended to touch—if encroachments not then contemplated have been committed on our liberties by the see of Rome and the prelates either in England or Ireland—I say it is no violation of liberty, civil or religious, that you should make those securities what they were intended to be (loud cheers.) You must look at the whole matter in the case calmly and dispassionately. You must not content yourselves with trifling legislation, but to the extent to which the danger exists, to that extent you must boldly and unflinchingly apply a remedy (applause.) If that shall be the course pursued by the Government, on feeling of political difference, no feeling of party, shall preclude them from obtaining the assistance of that great body with which I have the honor to act (cheers.) We do not desire to deprive them of the great popularity which they will obtain by enforcing the rights of the Crown, and the independence of the Church of these realms, without injury to the civil rights of that church. But on the other hand, I warn them, if they do not deal boldly with the whole case, far better would it be that they should not attempt to legislate at all—far better still would it have been had they submitted even to this last and greatest encroachment which we have sustained from Rome [cheers.] Deal manfully and boldly with the question, or deal with it not at all. Don't assume to control a power by merely ignoring its exercise or imposing an irrecoverable penalty upon its invasion or violation. Deal with it boldly. You will have the assent and support of your political opponents and the country at large [cheers.] Flinch from it, seek to mitigate and palliate, but not to remedy, and you will incur the contempt of the country at large, and will prove your own incompetence to deal with evils the magnitude of which you do not hesitate to denounce [loud cheers.] I want with deep anxiety the measure which her Majesty's Government intend to submit to the consideration of Parliament, and I earnestly hope that the question may be dealt with in a manner suitable to the urgency of the case [loud cheers.]

DECLINE OF POPERY IN IRELAND.

At a meeting of the Irish Church Mission Society, held in London on the 17th December, the Rev. Messrs. Dallas and Greig, of Dublin, gave a sketch of their observations during a tour in Connemara. They found that in some parts of that in some parts of that entire villages had left the Roman Catholic Church and joined the Protestant Establishment.—Between two and three thousand persons now attend the visits of Scripture readers. This is a new state of things. Another equally remarkable fact was mentioned. The Protestant Bishop of Tuam had publicly confirmed four hundred converts. Mr. Greig also reported to the meeting that last Summer he had visited fifty-one localities in Ireland where Divine worship was performed in the presence of congregations, nineteen-twentieths of whom had been Roman Catholics: he also met thirteen ordained Clergymen of the Establishment, all of whom had been Roman Catholics, three of them priests. We subjoin the following extract from letter a in the London correspondence of the *Christian Advocate*:—

"While Popery is creating all this stir in England, she has another battle to fight in Ireland. There the progress of Scriptural truth in the Irish tongue, appears to grow in importance daily.—About a twelvemonth ago it was stated that the Bishop of Tuam had confirmed more than four hundred converts from Romanism, and now it is affirmed that not one has gone back to his former profession. It is moreover affirmed, that this same prelate is prepared to declare in his place, in the House of Lords, that he has, within the limits of his diocese, not less than ten thousand converts from Popery. This is a new and wonderful thing in the history of that afflicted country. In the city of Dublin, also, a manifest movement is in progress, by which many are becoming readers of the Bible, and many are declaring themselves Romanists no more. For many years the corporation of Dublin has been wholly in the hands of the O'Connell party, only now and then a Protestant having any place among them, or at least a Protestant of weight or principle. At last, however, the city grew weary of the degradation under which it lay from such a municipality as had been in power for years. The Chamber of Commerce, therefore, resolved on starting a number of respectable men, aiming at character, and overlooking party consideations. The result has been a complete reform. They carried their candidates everywhere, and now the vast majority of the members are men of mark and influence, and withal Protestants."

In this connection we give the following, which we find in an English paper:—

TAUNTON.—RECANTATION OF POPISH ERROR.—A most interesting and impressive ceremony took place at the Church of the Parish of Corfe, where a young lady, in the presence of the congregation assembled for the usual service of St. Stephen's day, renounced the errors of the Church of Rome, and was received into the communion of the Church of England, after which the Sacrament of the Lord's Supper was administered to the convert and the Clergy present, and others who remained to receive the communion with her.

THE OATH OF THE POPISH HIERARCHY.

The Popish oath of Popish Cardinals, bishops and priests, has been cooked to suit Protestant palates. The actual oath, as extracted from the *Pontificale Romanum* of the Romish church, and as hitherto taken by every Romish priests in England and Ireland, contains these words:—

"All heretics, schismatics, and rebels against our Lord the Pope, or his aforesaid successors, I will *persecute and attack* to the utmost of my power!"

This is a portion of the oath take by every Romish priest. It strikes at the life of the Queen and the lives of every Protestant in these kingdoms. But it has been found convenient to omit this part of the oath when swearing in Wiseman the *pseudo* Popish Bishop and Cardinal. A Papist, Dr. Doyle, in reply to an inquiry, has asserted that "this portion of the oath is cancelled."—We believe this to be an unmitigated Popish falsehood. We cancelled the sentence, and when was it so cancelled? Do not Papists of all grades adopt as one of the articles of their faith, that "Equivocation and Mental Reservation" may and must be used in all matters affecting the interest of their church? What security have we that a subterfuge has not been resorted to in the case of this oath? We believe on good authority that this is the fact:—the sentence in the oath commanding the Popish bishops and priests to destroy and attack all Protestants—the Popish nickname is "Heretics"—has been ordered to be taken by way of "Mental Reservation," and that the sentence, asserted to be cancelled is made the form and substance of a supplementary oath. On this matter, however, the English people must exercise their own sound common sense and judgment.—[Bell's Weekly Messenger.

The Pope has just presented to the Vatican a rich collection of pontifical coins, commencing from Gregory II. (A. D. 732), and ending with Gregory XVI.