St. John Chronicle.

AND COLONIAL CONSERVATIVE.

Volume XVII. Saint John, New-Brunswick, Friday, March 18, 1853. Number 23.

THE SAINT JOHN CHRONICLE,

Is published every Friday afternoon, by William Durant, at his Office in the Brick Building of L. 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 $40 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, Zerrubel Ring, S. L. Tilley, S. K. Foster, } *Directors.*
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.

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.

SOAP & CANDLE MANUFACTORY.
GEORGE WOODS,
West side Water Street, between the Ferry Landing and Fish Market,
ST. JOHN, N. B.
August 29.

New-Brunswick
STEAM, SASH, DOOR, AND BLIND [FACTORY.]

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

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.,
May 10 tf *Manager.*

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 and the highest price given for Old Silver.

For Sale or Exchange
For Property in Town.

THE Subscriber's FARM at Musquash, Parish of Lancaster, 14 miles from the City. It contains 600 acres, 300 of which is cleared, and about 80 acres diked Marsh. There is a good half acre garden adjoining the House. There are on it a good two story House, containing 7 rooms and a kitchen: Cellarage for 2,000 bushels of Roots, and all necessary outhouses. There are two Barns adjoining the House, and one on the Marsh. There is a [illegible]
This Farm will be divided into two parts, if it should suit purchasers.
JOHN GILLIES,
St. John, December 19, 1851. *Peter's Street*

ROYAL MAIL STAGE,
BETWEEN
St. John and St. Andrews.
DAILY.

THE subscriber having become contractor for the conveyance of Her Majesty's Mails between St. JOHN and ST. ANDREWS, begs leave to inform the travelling public, that he has provided himself with first rate teams and carriages, for the comfort of Passengers, and that careful and attentive drivers will always be found on the route.

Orders left at the subscriber's residence, Great George street, or at the St. John Hotel, will receive due attention.
November 5, 1852. W. H. WILLIAMS.

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 fare 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 required 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 Carman, 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.,
Monkton (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 [illegible] liable 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 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 £500 will be settled without referring to the head Office at Liverpool.
EDWARD ALLISON.
Dated at St. John, N. B., 4th August, 1851. }

MEN'S HEAVY OVERALL
Wool Stockings.

THE Subscriber has just received per ships *Olive* and *Cathcart*—3 Cases of the very best quality of *Men's* dark grey Woollen OVERALL STOCKINGS, that have ever been imported. For sale by dozen or retail.
Dec. 10. S. K. FOSTER.

GEO. HUTCHINSON, JR.,

HAS just received per ship "*Olive*" from Liverpool:—An assortment of English WATCHES, JEWELLERY, &c., superior articles, which will be sold low for prompt payment.

SHIP'S CHRONOMETERS for Sale, Cleansed, Repaired, and carefully Rated.

☞ All kinds of Time Pieces and NAUTICAL INSTRUMENTS for Sale and Repaired, at the Old Stand of Wm. Hutchinson, *Coffee House Corner.*
St John, N. B., July 23 1852.

WINDOW GLASS.—In Store—30,000 feet WINDOW GLASS, following sizes—7x9, 8x10, 9x11, 9x12 10x14, 11x15, 11x17, 12x16, 12x18, 14x16, and 21x25.
Dec. 1. S. L. TILLEY.

Turner's Sarsaparilla.

6 CASES, just received per *Melinda* from New York. The Sarsaparilla which is superior to all others, is put up in two Quart Bottles, and sold at the reduce rate of *One Dollar* per Bottle.
GEORGE F. EVERETT & CO., *Agents.*
No. 4 King-street (adjoining Barlow's Corner.)

H. COTHILL,—From London.
(FURRIER.)
UNION STREET, NEAR CHARLOTTE.
All kinds of Furs, made, cleaned, and altered to the latest Fashions.
Also Capes made to order.
St. John, October 1.

No. 1 WHITE LEAD & COLOURED PAINTS.—Received from London via Liverpool, per *Cathcart* 118 cwt. Brandram's No. 1 WHITE LEAD in 14, 28, 56, and 112 lbs, packages 19 cwt. Coloured PAINTS, and 1-2 ton of Putty.
Dec. 24. S. L. TILLEY.

CHILDREN'S CHAIRS.

ONE Hundred, consisting of Dining Table, cane and wood seat; Rocking, Cane, and Wood Seat, low back, with and without hole
ALSO:
ROSIN OIL in barrels, a good article for Machinery, especially when mixed with Sperm Oil, it is found to strengthen the latter very much.
JOHN KINNEAR.
St. John, Dec. 10.—[usual papers.]

Third Division of Profits
MINERVA
LIFE INSURANCE COMPANY
OF LONDON.
ESTABLISHED IN 1836.

AT the Third Quinquennial Meeting of this Company, held in London, 24th June, 1852, a Surplus of £42,400 Sterling, (being four-fifths of £53,000 Sterling) was declared distributable amongst the Policy holders entitled to participate. This sum allows of a reducton of Premium for the next five years, of £9,633 16s. 3d. Sterling, per annum, or an equivalent reversionary Bonus payable at Death, of £68,939 10s. 7d.

The reduction of Premium averages 35,22 per cent. on the Premiums payable during the next five years.

The reversionary Bonus averages 60 per cent. on the Premiums received during the last five years, or 9 per cent. on the sums Assured.

Upon the Policies which had been full five years in existence, the reversionary Bonus averages 2 1-2 per cent. Premium on the sum assured, a result which has been seldom equalled, and will bear comparison with that of any Office.

The following Table illustrates the Bonuses declared:

	Average Reduction of Premium.	Average Reversionary Bonus
1st Division—1842	16.833 per cent.	21 per cent
2d. " 1847	31.333 "	53½ "
3d. " 1852	35.22 "	60 "

On the 31st December last, the Existing Assurances were	£1,099,843	10	2
The Capital Funds of the Company were	230,262	15	6
The Annual Income was	47,721	2	6
The Divisible Surplus was	53,000	0	0

The Directors consider, and trust the Policy holders will agree with them, that the position of the Company is highly satisfactory, and hope that, taking into account the continually increasing competition they have to encounter, the progress of the Company has equalled their expectations, as the benefits actually realized equal, and in most cases surpass, those afforded by the largest established Offices.

Prospectuses, Forms of Proposal, and every information may be obtained from
RANNEY, STURDEE & CO.,
July 29 *Agents for New-Brunswick.*

MANUFACTURER OF MONUMENTS, TABLETS AND
Architectural Ornaments,
IN MARBLE, FRESTONE AND GRANITE.
may 1 Duke Street, St. John, N.B

HAT & CAP STORE.
King-street, a few Doors below St. John Hotel.
EVERY VARIETY QUALITY AND PRICE.

A. MAGEE would respectfully inform the Public that he has received from Great Britain and the United States a superior assortment of Fur, Plush, Siletiee and Cloth CAPS of the latest Fall and Winter Fashions, which he will be able to sell at much less than the usual prices.

Also on hand and constantly Making up, HATS & CAPS of his own manufacture, which he feels confident are equal to anything produced in this province, and superior to imported articles, which are disposed at much higher prices.

☞ Gentlemen leaving their orders will be attended to with punctuality, neatness and despatch.

☞ Cash, and the Highest, Prices paid for FURS. Nov. 19.

RAILROAD HOUSE,
SOUTH SIDE KING STREET—ST. JOHN

THE Subscriber, in accordance with the fashion of the day, deems it necessary to acquaint his friends and the Travelling Public, that he has Fitted Furnished, and Repaired his House, in a manner that defies rivalry, for the accommodation of PERMANENT AND TRANSIENT BOARDERS.

His Fare consists of the choices delicacies of the season. Clean Beds, good attendance, and (Better yet) moderate charges, are the prominent features of his establishment.

Truly gateful to his former patrons, he solicits a continuance of public favour.

IN CONNECTION WITH THE ESTABLISHMENT IS A
LIVERY STABLE.
With Fashionable "Turn-Outs," And excellent accommodations for the Horses of Travellers and Country customers.
May 21. JAMES E. McDONALD.

PORTER! PORTER!

The Subscriber has received—
25 BBLS. Dublin PORTER, 3 doz. each, "Guinness's best"—for Sale by
ROBERT ARMSTRONG,
Dec. 31, 1852. No. 7, Dock Street.

NEW MATERIAL FOR WINTER VESTS.—We have just introduced a new material for Vests, never made up for that purpose. They look well—colours are generally blue, drab, or black. They keep the chest as warm as if they were fur-lined. ☞ Call and see them.
J. GARRETT & CO.
Dec. 24. King and Cross-streets.

CAMEL'S HAIR TOP COATS.—The above Coats are generally BLACK, with linings of Black Lustre Cloth, better than Silk, quilted, wadded, &c. They are considered by far the best looking, for a low-priced garment, of any material hitherto introduced for Winter wear. They are not expensive—they only cost from 50s. to 60s.
J. GARRETT & CO.
Dec. 24. King and Cross-streets.

SPARKLING CHAMPAGNE.—Now landing from France ex *Isabella* via New York, —20 Baskets Finest Sparkling CHAMPAGNE—For sale by
Nov. 5. RANNEY, STURDEE & CO

PURE ZINC PAINT.—Per Actaeon from London—1 cask Pure White Zinc PAINT.—This article is highly recommended for indoor use, and will be sold at the same price as the best description of White Lead. S. L. TILLEY.

KIRWAN'S LETTERS TO CHIEF JUSTICE TANEY.

LETTER XXIV.

Bad influence of Popery on the Nations.—Results from its Principles.—No exceptions.—Naples.—Rome.—Sardinia.—Female Degradation.—Ireland.—Protestant and Papal States compared.—Spain.—Colonies of Papal States.—Is Popery the best Religion for our Country?—Protestantism has made the United States what they are.—What will they become if surrendered to the Jesuit and the Priest?

My dear Sir,—Up to this point I have sought to place before you what I consider to be the true character of the Romish Church, of its priests, its ceremonies, its impostures, and spirit. And my object in all this is avowed—to demonstrate to you, and to the entire American people, so far as I can arrest their attention, that nothing but evil—unmingled evil—can be expected from the spread of Popery in this land. Whatever may be its guises, or promises, or honeyed words, it has but one object in view, and that is its own elevation, and whatever expense. And wherever it has reached its desired elevation, it has shed the deadly shadow of the upas tree upon all highest and dearest interests of humanity. And as comfirmatory of the statements already made, and of the just inferences from those statements, I wish, in the present letter, to ask your attention to the influence of Popery on Papal nations. Unless I greatly mistake, you will find here an argument of overwhelming power for its rejection.

Its baleful national influence we might infer from its principles, and from their bearing upon individuals. It banishes the Bible from society. The Church does all the thinking; the people have only to believe. It brands "private reasoning" as heresy, and unless abandoned, as a daming sin. God is the source of truth; but he has committed it to his Church, and the Church has committed it to the priest, and the people must go to the priest for it, and unless they do, they are damned! Thus it brings every person to the knee of the priest, to receive, as the truth of Heaven, whatever sense or nonsense he may utter in the name of the Church, without any right to question it, and without any means to authenticate it! It subjects the people to the priest, the priest to the bishop, the bishop to the Pope, and it makes no matter what may be the character of the Pope—whether he be a tyrant, like Hildebrand—a bloody wretch, like Julius—an infidel, like Leo—or the very pink of lechers and incarnate devils, with Borgia—he is the vicar of Jesus Christ, and the infalliable head of the Church! The course, from which it has never turned aside, save to recruit its strength, is to involve the people in darkness; to create and to increase a superstitious reverence for the ghostly power of the Church; to render the masses subservient to the priest; and to bring all the powers of the individual and of the state into obedience to the power which she claims to exercise by divine right. And as Popery rises to the heights of its aspirations, the people sink into darkness and degradation. If there is an exception to this rule, where is it to be found?

Is it to be found in Naples? Would that I could place before your mind the moral picture of Naples, as it now lies before my own. There Popery has all things to its mind. The king, the queen, the government, the people, the press, the army, the navy, all the appliances of education, are under its control. [illegible] day with more ostentatious pride than do the priests of Rome their regimentals along the sunny highways of Naples. Their very tread shows their consciousness of the firmness of the ground on which they stand, and their air testifies to their feeling of security. You see them every where in numbers beyond number, fat, sleek and well dressed, and testifying by their hearty laugh, their lordly port, their satisfied look, that they are at home. And if for priest there is an earthly paradise it is Naples. Rome is nothing to it in this respect. But when you turn to the people, alas! what a sight! Poverty, wretchedness, rags, lazzaroni, beggars, soldiers, mountebanks, and donkeys, meet you every where. The masses of the people are ignorant, superstitious, and immoral beyond your conception. And as you pass from the cities and large towns through the country, the most astounding evidences meet you every where, that you are among a semi-barbarous, superstitious, illiterate, and most degraded people. And the despotism of Russia, or of Turkey, is American liberty in comparison with the horrid despotism of Naples! If Popery, as a system, is a blessing, as the "Very Rev. P. R. Kenrick, V. G.," would have us believe, judging from Naples, it reserves its blessings for the priests, and showers its curses on the people. Popery, like the sun in midheaven, has all Naples to itself; and intolerable despotism, abject poverty, stupid ignorance, gross superstition, and priestly arrogance, are the gifts and blessings which he confers on the people. Apply the rule where you may, and you will find that Popery and poverty, priests and beggars, always go together.

Is the exception to be found in Rome, or the States of the Church? Will you turn to my seventeenth and eighteenth letters, and read them again, with a view to answer this question? We read here at home of "old Romans," "brave," "noble," "generous Romans;" our conceptions of them are large, generous, and manly. Their generals are Cæsars; their patriots are all Cincinnati; their soldiers are all like those of the seventh legion; and their women are all Cornelias or Julias. But on entering Rome, or in riding through the States of the Church, these dreams all vanish, not leaving a wreck behind. And you can scarcely imagine that the ignorant, servile, poverty-smitten, deceiving, lying, superstitious people that you every where meet, can be the descendants of the men who planted the eagles of victory at the extremes of the world. Indeed, I felt like turning my valet out of my room when on paying him his wages, he bowed his knee servilely before me, and impressed his kisses on my hand. Can this fawning dog, said I, be a descendant of the old Romans? Next to the Neapolitans, the subjects of the Pope are the most degraded people in Europe; and why the Neapolitans should have the pre-eminence in degradation, I know not, save on the principle that the filth and feculence of a mountain are usually washed to its base, whence they send up their patrid exhalations. If the Popish system is a blessing, what prevents it from bearing the richest fruits in Italy? And what are its fruits there are at this hour? Swarms of priests, monks, nuns, and beggars; poverty, ignorance, superstition; the press shackled; no liberty, civil or religious; no security of property; no Bible; no Sabbath; splendid churches converted into opera-houses, with no congregations; and lying wonders without number or end.

Is the exception to be found in Sardinia? You feel, on entering Sardinia, that you are beyond the shadow of the sceptre of Pio Nono, from the improved condition of the people, and the evidences of growth which every where present themselves; but yet you feel that you are in a Papal country, where Popery is the religion of the people, and where, save amid the valleys of Piedmont, Popery has had for ages an open field. And yet the degradation of the masses is most striking. They are tunneling the Appenines for a rail-way from Turin to Genoa, and in June last, I saw an army of women performing the work of horses, carrying on their backs, in baskets, the stones and clay from these tunnels, and depositing them in the valleys, over which they are raising embankments. I saw women carrying limestones from the quarries to the kilns in which they were burning. This is a sample of the civilization which Popery has conferred on Sardinia. While there is an improvement upon Rome and Naples in this country, yet the fruits of Romanism are mainly the same. Unless the present current of affairs is checked by Rome and Austria, who are exerting all their power to do it, a better day is dawning upon the dominions of the house of Savoy. The exiles from Florence and Lower Italy, the prosecuted for conscience sake, find refuge there. Because the liberty of thinking and of worship are secured there, Turin is rising like an American city. But the blessings it possesses beyond Rome or Naples it owes to the fact that its Popery is less intense.

Is the exception to be found in Ireland—poor, degraded, yet beautiful and noble Ireland? There you find a warm hearted, generous, imaginative, impulsive and noble people, and, as the world knows, capable of the highest improvement, and what is their state? Go to their holy wells and holy places—to their fairs, their villages, their cabins, and what is their state? Visit them wherever in other lands they congregate, as in the Cowgate at Edinburgh, and what is their state? See them, as in their native dress they are landed on our shores, and follow them to their places of carousal, and what is their state? The Papal population of Ireland are greater Papists than the Pope himself, and are more under priestly influence than the people of Rome—far more—and what good has Popery done them or their island? The curse of Ireland has been, and now is, its Popery. Its lands are fertile—its climate is genial—its people are industrious; but the influence of the priest, like the breath of the sirocco, has blighted the land—has debased its people—has made them a by-word in all the lands of their dispersion.

The battle between Popery and Protestantism, as to their doctrinal basis, has been often fought; and, when fairly, fought, has been always lost by the priest. Nor can it be otherwise. If the Bible is true, Popery is a false system—and, unless the senses of man are made to deceive, it is a system of lying wonders. If there is any moral position on which the mind of this age is satisfied, it is this, that Popery is the mystery of iniquity. And now, for three hundred years, these two systems have existed side by side; and, as if on trial before heaven and earth, they have each been exerting their influence for the purpose of manifesting their legitimate effects. And what, Sir, are the results? What is the effect of each on human liberty. Compare Naples, Rome, and Austria with England, Prussia, and these United States, and see! What, upon commerce? Compare Spain, Portugal, and Austria, with Britain, and see? What, upon intelligence? Blot out the Papal nations, and what is lost to the intelligent world? A few stars only would be missed from the sky. Blot out the Protestant nations; and the effect would be like the sun setting at noon-day. Even the "Very Rev. P. R. Kenrick, V. G.," author of the Holy House of Loretto," would feel that the darkness was increasing around him. What are their effects upon thrift and industry? Compare Ireland with Scotland, or Connaught with Ulster, or Cork with Belfast, and see! What, upon morals? Compare Italy with Scotland, France with England, and see! The facts in the case are very plain, and beyond mistake by an honest inquirer. Protestantism educates the mind, frees the spirit, extends the circle of thought and action, expands the affections, stimulates to independence, puts the Bible into the hands of all men, and teaches them to fear God, and to fear none else. Hence its effects, every where visible, on the people and nations the embrace it. On the other hand, Popery seals to man the Book which the Lamb died to unseal, shackles the spirit, forbids reasoning on religious truths, shuts up the affections to its own adherents, and seeks only the extension of its power and the prosperity was the period known as the "Dark Ages;" and it seeks now to put all things on the back track for those ages. It has no Sabbath—no Bible—no preaching—nothing, nothing to elevate—nothing but a silly round of ceremonies as unmeaning as they are absurd. Hence, as Wylie says in his recent excellent work on the Papacy, "Wherever we meet Popery, there we meet moral degradation, mental imbecility, indolence, improvidence, rags, and beggary. No ameliorations of government—no genius or peculiarities of race—no fertility of soil—no advantages of climate, seem able to withstand the baleful influence of this destructive superstition. It is the same amid the exhaustless resources of the New World as amid the civilization and arts of the old—it is the same amid the grandeurs of Switzerland and the historic glories of Italy, as among the bogs of Cannaught and the wilds of the Hebrides." And the testimony of Macaulay, in his eloquent History of England, is to the same effect: "Throughout Christendom," he says, "whatever advance has been made in knowledge, in freedom, in wealth, in the arts of life, has been made in spite of the Church of Rome, and has every where been in the inverse proportion to her power. The loveliest provinces in Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for their sterility and barbarism, have been turned, by skill and industry, into gardens, and can boast of a long list of heroes, statesmen, philosophers, and poets." Again, he says, "Whoever passes, in Germany, from a Roman Catholic to a Protestant principality—in Switzerland, from a Roman Catholic to a Protestant canton—in Ireland, from a Roman Catholic to a Protestant county, finds that he passes from a lower to a higher grade of civilization."

A few months ago I was enabled to verify this picture of the eloquent and philosophic historian. I passed from Genoa to Turin, and from Turin to Geneva through Chambery. About three or four miles from Geneva, you pass through a gate, leaving Sardinia behind you. In five minutes you are persuaded, by the style of building, the appearance of thrift, the evidences of taste, of wealth, of intelligence, by the altered appearance of the people, the tillage, the mode of dress, that you are in a Protestant country. After spending a few days in Geneva, I passed through Bonville and Sallanche to Chamouni. A few miles from Geneva, you pass through another gate, and enter the kingdom of Sardinia; and the exchange of decent houses for huts—of neatly-dressed people for rags—of a self-sustaining people for beggars—and the appearance of crosses, priests, and pictures of the Virgin, soon convince you that you are within the dominions of Popery. And so it is every where.

But if you wish to see at a view the gigantic national wreck which Popery can make, look at Spain. Washed by two seas, with splendid harbors—penetrated by noble rivers—with fertile plains extending from the Pyrenees to the Straits of Gibraltar—with a climate proverbially genial, and a soil proverbially productive—with the key of the Mediterranean by her girdle, and thus with power to command the trade of all Western Asia and Southern Europe, she holds a position on Europe's map which should make her its great power. And she was so once. Under the Moorish kings, Spain was the garden of Europe. And why are her harbors without ships—why her mines unwrought—why her national poverty—why her featherweight influence among the nations—why her little exports—her decaying cities—her internal feuds—why has she fallen from a position once so high to one now so low? The history of the infernal Inquisition, of the bloody bigotry of her bishops and priests, and of the expulsion of her kings and queens, will answer these questions. Popery has ruined Spain, and sown all its fields with salt.

And the national ruin that Popery achieves at home, she propagates abroad. Where have Spain or Portugal planted a colony that has not manifested in its developements the evils of Popery? Not in Mexico—not in Brazil—not in Chili or Peru—not in India, nor on the islands of the Pacific. If you wish to see, and within the reach of your own eye, the different effect of the two systems upon national prosperity, compare Papal Mexico, with its genial climate, its rich lands, its mines of gold, with New England, with its sterile soil, its cold climate, and barren hills. Sir, the striking difference, and under circumstances so favourable to Mexico, can only be charged to the difference in religion which has obtained among the people. And this parallelism holds equally true, whether applied to nations, states, cantons, counties, cities, commerce, intelligence, morals, habits, or individuals.

Now, Sir, in view of all this, whose substantial truth you, at least, will not question, permit me to urge upon you the inquiry, Is Popery the best form of religion for our country? If it is the best form for one, it is the best for every citizen; and would it be for the future glory and happiness of this country for us all to give in our allegiance to Pius IX.—to give up our Bibles—to give up preaching for the Mass—and Christ for Mary—and the only Mediator for an army of saints and nuns—and all our religious books for Butler's Lives of the Saints—and the history of Jesus for the devout perusal of the "Holy House of Loretto," by the "Very Rev. P. R. Kenrick, V. G."—and for all of us to come to the conclusion that the claims of our long-coated priests are all right, and, to submit to them? I am sure that you, even you, to whom was dedicated a work containing a vindication of the infernal Inquisition, would go against all this with a vengeance. You love your country, and, its institutions, and its future glory too ardently to place it under the care of the Jesuit and the priest, and thus to make it a mere tributary to the rickety despotism of Rome, which is only kept in existence by French bayonets.

But what would work evil to the mass can not be good for the individual; and the question returns, Is Popery the best form of religion for the individual? There is but one answer to the question; it admits of but one. It is by debasing individuals it debases the masses, and lays its axe at the root of all national greatness. There is not a living person that is not the worse for being a Papist; nor can a man or woman embrace it without mental or moral injury.

Protestantism, Sir, has made our land what it is. It originally colonized these states—it laid the mental and moral training of our people at the foundation of our institutions—it put up our school houses and colleges—it nerved the hearts of our sires to resist the encroachments of power—it fought and won the battles of our independence—it has made us an enterprising, law-abiding, and industrious people—it has founded our governments—framed our laws—given integrity to our judges—and has made this the home of the exile from all lands. It has built our cities, whitened the ocean with our canvas, and has sent our ships to every bay, yes, to every creek of the ocean. It has extended loyalty, and thrift, and enterprise, and wealth, and security, and happiness from shore to shore; from the Atlantic to the Pacific, where the west is lost in the rising east. Nor can you or I indulge any vivid hopes for our country, save in its Christianized, that is to say, spiritually-Protestantized futurity. Let the Pope and the priest reign here as they do in Naples, Austria, and Rome, and then New York will be as Naples, and Baltimore as Rome, and our great and growing country like unto the empire of the house of Hapsburg, the Sleepy Hollow of the world; and our active, industrious and thriving people, as lazy as poor, as stupid, and as vicious, as are our neighbors of Mexico, or as wicked and avaricious priests can make them. When the priest gains the ascendency here, the last rays of the sun of our glory are dying away on the summit of our Rocky Mountains.

What, then, you will ask, is to be done with the Papists and priests that are rained down upon us from the old nations of Europe? This question I will answer in my next.

[For the Chronicle.]

ACROSTICAL ENIGMA.

My 1, 2, 5, 11, 6, 8, 7,
My 2, 6, 12, 8, 2, 5,
My 3, 2, 5, 12, 5, 11, 10, 2,
My 4, 10, 9, 8,
My 5, 8, 11, 9, 13,
My 6, 4, 5, 14, 13,
My 7, 12, 14, 5, 4, 8,
My 8, 4, 3, 9, 5,
} are women's names.
My 9, 6, 8, 2, 5, is a man's name.
My 10, 2, 7, 5, 12, 13, is a source of suffering.
My 11, 5, 2, 12, 8, 5, 4, is a passage for water.
My 12, 8, 9, 10, 10, 2, 11, 6, is a man's name.
My 13, 14, 11, 3, 8, is generally in a valley.
My 14, 3, 9, 12, 2, might have formed a part of my whole.
My whole, though inanimate, was the witness of a covenant between a certain man and his Son-in-Law.

Petersville, Q. C. A. M.

FOR THE CHRONICLE.

The following is an answer to the "*Acrostical Enigma*" in the *Chronicle* of March 11th.

Indian Town, March 12th, 1853. } Yours, J. E. T.

C omrade, we should carefully choose.
H elm, is part of an escutcheon.
E ar-ache, is a painful disease.
D ahl, is a European River.
O rdeal, implies severe trial.
R am, is an instrument used in war.
L ead, is white, black, and red.
A mel, is used by enamellers.
O chre, is a kind of earth.
M ood, is understood by grammarians.
E lah, is the name of a valley.
R hoda, is a woman's name.

The name is "Chedorlaomer."

The Virtuous Wife.—Rabbi Meir, a famous Rabbi and teacher, sat one Sabbath day instructing the people.—Whilst he was thus engaged in expounding the law, his only two sons died suddenly, they were both of fine stature and well versed in the Scripture. The mother had them both into the best room of the house, and spread a white linen cloth over them. In the evening Rabbi Meir returned home. Where are my sons? asked he, that I may give them my blessing. They have gone to the assembly to hear your instructions replied the good wife quite composedly.—Indeed! said the Rabbi I have looked about for them in the assembly, but saw them nowhere. After supper Rabbi Meir asked again where are my sons? They must soon return, replied she; in the mean time, will you pemit me to ask a question?—Speak my beloved replied he. Thereupon she said: a few days ago some one gave me some jewels for safe keeping, and now the owner demands them back, shall I return them? Why should my wife ask such a question, and hesitate to give back, what has simply been entrusted to her care?—Not so! replied she, but I did not wish to return them, without informing you first of it. She then led him into the room, and removed the linen. Alas! my sons, my sons! cried he, and burst into tears. But she seized his hand and said calmly, Rabbi! hast thou not taught me just now, that one should not hesitate to restore to the owner, that which has only been entrusted to our care. See! the Lord has given it, the Lord has taken it, the name of the Lord be praised! repeated Rabbi Meir.—Well is it written! He that finds a virtuous wife, has found a treasure more costly than pearls. She openeth her mouth in wisdom, and upon her tongue is the law of kindness

An Umbrella Story.—It was Punch, we believe, who told the story, some years ago, of a man who loaned an umbrella to a friend, on a wet nasty day, it was not returned, and on another wet, disagreeable day, he called for it, but found his friend at the door, going out with it in his hand.

"I come for my umbrella," said the lender.

"Can't help that," exclaimed the borrower; "don't you see that I am going out with it?"

"Well, yes—" replied the lender, astounded at such outrageous impudence; "yes; but—but—but what am I to do?"

"Do," replied the other, as he threw up the top, and walked off; "do as I did: *borrow one!*"