her bosom—the wan cheek, from which the purest roses of health and hope had withdrawn themselves—all these proved that the arrow of love had implanted himself deeply in her heart, and all had exhibited themselves in a few days after the Count Crudino had so suddenly and so mysteriously disappeared. She felt that she could sacrifice all the wealth and all the joys that the world can afford, to see him, to speak to him once more.

CHAPTER IV.

In her native land Lady Caroline had not been without admirers, and even amongst the young Neapolitans she had found more than one devoted suitor for her hand. The noble appearance of Vivaldi, his fire sparkling eyes, his manifest adoration of her charms, had produced no slight impression upon her heart. Her conduct towards him had for some time justified him in thinking that he might at least, hope; but now, all was changed. She felt as if her suit had been like others, but minister-ing to her vanity. Now her heart was too sincerely engaged. She believed that she could alone find happiness upon this earth, by withdrawing from the world and its tumult; and in some lonely valley of the Alps or Appenines, betake herself as a very her-mit, and pass away her life alone—quite alone with her beloved Crudino.

The only amusement, or rather the only distraction from every gnawing care, which Lady Caroline partook of, was that afforded by the opera, where was Signora Diamanti, who then enchanted the people of Naples by her voice. Lady Caroline felt an indescribable pleasure in listening to the tones of her heavenly voice. At home, she never could be wearied in gazing upon the exquisitely painted portrait of the singer, which occupied a conspicuous place in her boudoir. Her eyes would rest for hours upon the beautiful, but still somewhat masculine features of the picture. It called back to her old feelings for which she could not account.

A circumstance, however, soon occurred, which quickly compelled the lovely solitary to turn her thoughts to other things beside her own griefs. A Court masquerade was announced which it was proclaimed would surpass every thing of the sort that had yet been seen in Italy. Lady Caroline learned that her presence was indispensible, for she had received the royal command to attend it.

Even though she wished the grand ball at the Palace was at the very bottom of the bay of Naples, still she found her own wishes must be disregarded and her own inclinations set at nought, and that the command of the sovereign must be attended to; and her sofa, her bureau, and her portrait of Diamanti forsaken. It was, then, with a heavy, anxious heart, that she took her seat in her carriage, to be driven to the King's Palace.

The ball was one of the most magnificent that had ever been given in Naples. It had never been surpassed even in the gorgeous days, when the glorious Murat sat upon the throne. There was one alone in all that brilliant assemblage, who did not seem to feel any pleasure. It was Lady Caroline, who listlessly waited until the concert should begin; because then she expected again to hear the Diamanti. The ball commenced, and Lady Caroline stared upon the moving multitude before her, as one looks in a dream upon the confused figures which an uneasy fancy conjures up. Suddenly a gentle voice whispered in her ear, and every accent seemed to thrill through her heart. Half fainting, and quite unable to speak, she turned around, and saw standing before her the Count Crudino, in an Hungarian uniform.

"You then are here," said the Count. "Follow me, for one moment."

Lady Caroline stood up, and followed him instinctively. They reached a garden attached to the palace, and there the conductor of the lady stopping short, and gently pressing her hand, said—

"Can you pardon me?"

"Pardon you," were the only words which the lips of the maiden could utter; but her glowing cheeks showed how great was her joy at again beholding him.

"There is now but little time for excuse, or explanation," answered the mysterious guide,—"Lady, you are in a great danger. The Chevalier Gradinsky has—as I have learned—as I know—determined to gain possession of your hand and fortune. Upon your return from the ball, it is intended to carry you off, and I was to be one."

Here the voice was choked by his sighs, and his tears.!

You! You Count—you were to be one to aid in deceiving me! Good heavens!—oh! tell me—tell me the truth, if you would not see me expire this moment at your feet."

"Listen to me lady. Listen calmly if you can.—I have deceived you—but alas! I was myself the first deceived, and betrayed. Question me no further, but leave the place instantly, and with the break of day, fly from this accursed land."

"Who are you?" enquired the distracted maiden, By your honour, tell me who are you."

"I am—a woman!" was the scarcely audible answer that reached her ears." "I am the wretched wife of Gradinsky. I was compelled by him, and for reasons that I could neither divine, nor would he explain to me, to seek your society, to employ my puny talents to attract your attention towards me, and thus to make him master of all your views. Bethink you lady, that this has caused me much of misery. I would have avoided this degradation—I would have spared you all this pain, if I could—if I dared. His threats, however, were dreadful and I trembled before his revenge. Fare you well then, Lady Caroline. Farewell, and pardon me."

"May a thousand devils pardon you, traitress," exclaimed a raging voice from behind a thicket, and instantly a masked domino rushed forward and plunged a dagger in the unhappy woman's body.

Whether the blow had been fatal, Lady Caroline could not ascertain, for in the next instant she found herself in the hands of several masked individuals, whose wild manner, and rough Calabrian voices at once pronounced them as banditti. She did not, however, lose her presence of mind in this awful conjuncture, but having demanded by whose command this insult was offered to her, and receiving no answer, she at once shrieked for help. She was dragged through the garden, and to a private door before which she saw a carriage placed.

A bandit was about to lift her into the carriage when a well directed pistol shot freed from his grasp The robber stumbled, drew forth a pistol from his girdle, and attempted to raise it, but his strength failed, and he fell lifeless to the earth. The banditti, convinced that their plan of abduction had been discovered, fired a few shots to cover their retreat, and then fled in all directions. As soon as they had disappeared, Lady Caroline discovered that she was indebted for her safety to the Count Vivaldi. A note which had been previously delivered to him in the ball room apprized him of the contemplated attempt on the lady; and what equally horrified him, that it was to be done at the instigation of his friend, the Chevalier Gradinsky. Then the latter had disappeared.

A few weeks after this eventful night, Naples was filled with the intelligence, that the charming Caroline had abandoned her solitary mode of life, and seemed determined to enjoy all the pleasures which Naples could afford in company with the gallant Count Vivaldi. It was even reported that she promised to bestow upon him her wealth and her hand. In this case, report told the truth; for soon afterwards her marriage equalled in splendour the kingly ball at the palace. There was however, no Diranton to enchant the company with her singing. The songstress had flown from Naples and none could tell whither. As to the happy pair, they left Naples immediately after their marriage.

* * * * * * *

It was about two years subsequent to their marriage, that the Count and Countess Vivaldi, accompanied by a lovely a boy as ever smiled happiness in the face of its mother, were on their return from a journey in Germany, when their carriage broke down in a fortress town of the Neapolitan Kingdom. As the repairs would require some time, the Count proceeded to take a walk on the ramparts. The features of one of the convicts who was labouring there, seemed to be known to him. He stopped to look at the wretched being, but the man instead of casting his eyes to the earth, burst into a loud laugh.

"I believe, Count," said he, you had little notion of finding an old friend here. I am the Chevalier Gradinsky, at your service.

"What! is it possible!" he exclaimed, struck almost dumb with astonishment and horror.

"Nothing is more possible, and certainly nothing can be more true,' answered the man. 'But if you want to know more, you must first order me a cigar and a glass of good rich wine; for here, to tell you the truth, the luxuries of a man of quality are but indifferently attended to.'

The Count instantly desired the things he asked for to be brought to him, and Grandinsky thus continued:—

'When I was in Naples, I certainly did my utmost to get Lady Caroline into my power, and if my plan had succeeded, you positively never should again have beheld her living. At that time I had been for some years carrying on the profession of a street robber with wonderful success. You see I have no secrets to one whom I regard as an old friend. It was for the sake of the lady, that I established my head quarters at Naples. My people laboured there with very great profit. The plundering of the audience at the opera, was a combination of skill and good luck. The arrest of the young dinelists was another piece of the same kind. It was intended pecuniary, I might say exclusively, to get possession of your heavily laden purse, and diamond-enamelled watch; but as the young officers threw themselves in our way, of course, whatever they had to give, was not to be rejected.—Fortune, you know, is the brave man's deity.'

'But what has at last brought you here?'

'That which destroys all men—love—that detestable folly. My dear Count, I entertained a passionate admiration for Lady Caroline. I fell in love with her fortune and herself, and I was idiot enough to trust another woman with my secret. I was betrayed. I fell myself into the snare I had laid for another. I was wounded by a pistol bullet—was seized by the police, and without any further trouble transported hither.'

He turned away his head for a moment, then burst into a wild shriek of laughter, and as soon as it ceased, he added;

'My wife alone has not abandoned me. She in my degradation, as in my good fortune, is as true as ever to me. But the bell rings; I must bid you farewell.'

He walked forward but then turned suddenly round, and exclaimed—

'*Apropos*—did I not act the part of a Chevalier of the Russian Guard to perfection. Ha! ha! ha! *Au revoir.*'" Victoria B. M.

[*From the New York Express*]

SECESSION OF GERMAN CATHOLICS IN NEW YORK FROM THE ROMISH CHURCH.

The Broadway Tabernacle was densely crowded on Sunday afternoon, to witness the formation of a "free German Catholic Church," composed of seceders from the Church of Rome, in the manner of the secessions now going on throughout Germany.

After singing and prayer a committee, consisting of two persons, ascended the platform, and presented their Pastor (an eloquent man, formerly a Roman Catholic Priest) with an ordinary sized pulpit copy of the Bible. The minister then stated that the Committee, in the name of their church, had presented him with a Holy Bible, and wished him to preach from it Christ and him crucified, and I solemnly promise, said the minister, to do so. The minister first addressed the audience in English, and stated that he had been one of the Hierarchy of Rome, and knew the improper and false course it had pursued. He also stated that slanders and threats had been made in this city, in relation to himself, that he had been advised not to go out at all by night, nor in day time, unless accompanied by a friend, but he had not dreaded the threats—'frightened,' said the minister, 'frightened!' When living under the glorious stars and stripes of America, and with the Bible for my support!' He made an eloquent address in English, and also one in German, which appeared to excite deep interest in the minds of vast numbers of Germans, of both sexes, who were assembled. The articles of faith were then read to the members of the new church, who stood up, the pews contiguous to the pulpit having been assigned them by the Broadway Congregation. In speaking of the German reformation in the Catholic Church now going on under the teaching of Father Ronge in Germany, the minister stated that the first seceding church was planted about two years ago at a small village in Germany and numbered 18 persons, now the churches number in congregation over 80,000. We are more than four times eighteen, said the minister, and will spread as they have. He told an anecdote of a woman belonging to his church, whose husband first joined it. The woman on going to confession to her Catholic Priest, told what her husband had done. She was directed, by all means to keep him from joining the secession, and not to go near the society herself. She at first did so, but on being reasoned with, abandoned the advice of the priest, and is now sitting, said the minister, beside her husband in this house.

This created applause, but Rev. Mr. Thompson, the pastor, rose and reminded the audience that this was the Sabbath, and that the congregation had yielded the house for religious services. The German minister also urged upon the audience not to show any exhibition of applause, and thanked the congregation for the gratuitous use of the house which had been afforded to him and his little flock. He then told one or two incidents of a similar nature with that which had elicited the applause. The minister also spoke of the Evangelical alliance, and its power in opposition to popery, which he said must and will fall.

The exercises were deeply interesting accompanied by music in the German language, and also from the splendid organ and regular choir of the church.

After the German minister had concluded the Rev. Mr. Thompson explained the nature of the articles of faith of the new church, which were in the German language. They abjure the rule of the Pope, the worship of images, fastings, celebacy of ministers, &c. Mr. Thompson then made some happy remarks. A collection was taken up for the benefit of the new church, and the services ended by singing and prayer.

In connection with the above, we publish the following declaration of faith agreed upon at the meeting:

After a preamble, setting forth the incompatibility of the doctrines and practice of the Church of Rome with the precepts and spirit of the Gospel, they say:

DECLARATION.

I.

We reject the following:

1. The doctrine of the Pope is the visible head of the Church standing in the place of Jesus Christ, and we repel in advance all concessions which may possibly be made by the Hierarchy to subject the Free Church again to her yoke.

2. We reject the doctrine that by ordination there is conferred upon the priests and special elevated dignity above the laity, and that, by virtue of the same, authority is given them over faith and doctrine, over the consciences and the opinions of men.

3. We reject the constrained celibacy of the clergy, as an ordinance not founded upon the Holy Scriptures, but rather a contrivance devised by the Pope for their domineering purposes.

4. We reject auricular confessions.

5. We renounce the invocation of Saints, the worship of relics and image.

6. We reject indulgences, fasts, pilgrimages, and all such hitherto appointed church regulations, which can only tend to an empty self-righteousness.

7. We reject the doctrine of purgatory.

But we freely profess the following well established tenets of the Gospel.

II.

CONFESSIONS OF FAITH.

1. As the general substance of our belief we adopt the following creed.

We believe in God the Father, who through His Almighty Word created the world, and rules it in wisdom, righteousness and love. We believe in Jesus Christ our Saviour. We believe in the Holy Spirit, a holy universal Christian church, the forgiveness of sins, and life everlasting. Amen

2. We assign to the church individually the duty of bringing the import of our faith to a living christian developement adapted to the times.

3. We allow entire freedom of conscience, the free investigation, and interpretation of the Holy Scriptures, with no recognized external authority; we abominate especially all coercion, all hypocrisy and all lying, and therefore find in the diversity of views and readings of our doctrinal basis no ground for division and denunciation. We hold our creed subject to a deeper scrutiny of Holy Scripture founded on the developement and influence of the Holy Spirit.

4. We acknowledge, on the authority of Holy Scripture, only two sacraments instituted by Christ, Baptism and the Supper; but as church institutions in the spirit of the Gospel: Confirmation [reception into the congregation by a confession of faith on arriving at years of discretion; the laying on of hands with prayer] die Busse. Repentance [prayer for the forgiveness of sins; der Priesterowiche [ordination; laying on of hands with prayer]; Marriage and preparation for death [with prayer.

5. Baptism shall be administered to children with the expectation that it will be followed by a ratification of the Confession of Faith [Confirmation] on their arriving at years of discretion.

6. The Lord's Supper shall be partaken of by the congregation, as it was instituted by Christ, in both kinds.

6. We recognize marriage as a holy, binding rite and retain for it the church's blessing; yet we acknowledge no other conditions and limitations than such as are fixed by the laws of the state.

8. We believe and declare that it is the first duty of the Christian to manifest his faith by works of Christian love.

III.

In fixing the outward form of worship and the church order in the congregation we follow substantially the decrees of the Council of Leipsic.

1. Public worship consists principally of instruction and edification.

2. The Liturgy of that part of public worship which should serve for edification will according to the usage of the Apostles and primitive Christians, be made conformable to existing circumstances.—The participation of the members of the congregation [in these Liturgical exercises] and the alternation between them and the ministers, will be regarded as an essential matter.

3. Public worship shall be conducted in the German language.

4. Public worship shall be conducted in the following order:

a] Invocation; in the name of God, the Father, the Son, and the Holy Ghost. b] Introductory Hymn. [c. The Confiteor. d] Kyrie. e] The Gloria in Excelsis. f] The Collect for the day.—g] The Epistle. h] The Gospel. i] The Sermon together with extemporaneous prayer, and singing, before and after. k] The Creed. l] The hymn, Holy, Holy, Holy, (Sanctus) m] Instead of the Canons, selected passages from the Passion, with the words of institution of the holy Supper, read by the minister. [n During the Communion, the Agnus Dei. o] The Lord's Prayer. p] A closing Hymn. q] Benediction.

5. After the solemn public worship in the afternoon, there shall be a catechetical exercise or instructive lectures. The latter may be by a layman, who shall have been approved for this purpose by the officers of the congregation.

6. No festivals shall be observed but such as are appointed by the civil authority.

7. All church rites, such as baptisms, marriages, funerals, &c, shall be solemnized by the minister without fee, for all classes in the congregation alike.

IV.

ORGANIZATION AND CONSTITUTION OF THE CONGREGATION.

1. The Congregation regard it as a first principle of Christianity, not merely by public worship, instruction and edification to produce a lively faith within the organized body, but also an active Christian love to further the spiritual, moral and essential welfare of their fellow men without distinction, by all the means in their power.

2. The Congregational order affiliates itself with the institutions of the Apostles and the primitive Christians, yet it may be changed when circumstances require it.

3. Admission into the congregation shall be consequent upon a voluntary expression of one's disposition to unite, and a public assent to the foregoing confession of faith.

4. Whoever would unite with the congregation from a non-Christian form of religion, must first receive the requisite religious instruction, before he can be baptized upon the profession of his faith.

5. The congregation will exercise its ancient right of choosing freely its own ministers and officers.

5. Each minister shall be installed over the congregation, and inducted into office by a solemn act.

6 The congregation shall be regulated by its ministers and elected officers.

Whatever remains for the particular consolidation and perfecting of the congregational order, and the necessary details of its discipline, will be matter of subsequent inquiry, and will be published separately.

To the faith laid down above (No. II) we heartily pledge ourselves, through a firm conviction of the Holy Gospel, and promise before God and men an unwavering adherence to and an active practice of the same; and we also solemnly promise to see to it that this faith be held and acknowledged by all who are under our control, or who are or may be placed under our oversight.

For which may God and his Holy Gospel help us—Amen.

THE ELECTRIC MAGNETIC TELEGRAPH.

We attended Mr. Johnston's Lecture last week and were extremely mortified to find that so little interest was felt in the subject. When the lecturer commenced, six persons only were present; and there were not more than twelve during the evening. To us, the apathy of the citizens of Montreal is unaccountable. A telegraph is now in course of construction from Toronto to New York, which it is expected, will be ready for use in January next. The merchants of Toronto will then have the opportunity of receiving intelligence from England respecting the state of the markets, &c., at least 48 hours earlier than those of Montreal. On the other hand, by the outlay of a very moderate capital, (and in the States it is found to be a profitable investment,) Montreal might be put into direct communication with Halifax, in which case news from England would be communicated within half an hour from the arrival of the steamer. For instance the Caledonia reached Halifax on the 18th instant, but the English Mail did not arrive at Montreal till the 23rd. And the telegraph been established, we should have received the news five days sooner. The advantages that would accrue from such an arrangement are so obvious, that no comment is necessary.

It would afford us great pleasure to explain to our readers the operation of the telegraph, but this cannot be done without the aid of diagrams. Let it suffice to state, that when the operator at one end of the line, say at Halifax, presses the key with his finger, the galvanic circuit is completed, and within a minute and a half the effect is perceived at Montreal, the other end. A metal lever, armed with a point, makes an impression on a slip of paper. If the operator's finger be immediately taken off, the impression is on a dot: but the paper being wound ubout a cylinder, which is set on motion by clock work, if the finger be kept on the key the point continues to indent the paper, and makes a dash thus,—. By the combination of dots and dashes an alphabet is formed; and the first letter of the Message, communited by the operator at Halifax, would be impressed on the paper at Montreal, as before stated in the course of a minute and a half. A skilful operator will transmit a message as fast as an ordinary writer can commit it to paper.

The following is the Alphabet invented by Professor Morse, and used in the States:—

A	B	C	D	E	F	G	H
I	J	K	L	M	N	O	P	Q
R	S	T	U	V	W	X	Y
Z	&	1	2	3	1	5
6	7	8	9	0

The Caledonia arrived at Halifax (we will suppose) at 10 A. M. Had the telegraph been established, a merchant at Montreal might have received a communication at half past ten. It might have been to the following effect:—

Halifax Oct. 1
obey I S Tena.
m. The Steameri
sin Flouris 3
shilling sp
er barrel dea
ter.

We sincerely hope that the public spirit of Montreal will be roused, and that two Telegraph Lines will be formed at an early period—one for the States, and one for Halifax.—[Montreal Register.

THE DEATH PENALTY.

[*From the London Record, Nov 23*]

The punishment of death is one of such awful character that we may well sympathise with the scruples of those who are opposed to its infliction. But in the remarks already made, we have endeavoured to show that most of the objections by which the power to inflict death has been assailed, originated in a mistaken and grovelling opinion of the true source of civil government. Let it once be established that Government is a power delegated by God for the restraint of wickedness and the encouragement of virtue; then it only remains to inquire whether the punishment of death is not one of those sanctions which, in certain cases, are necessary to fulfil the ends of government.

The whole course and current of Scripture demonstrates this truth, and whether we open the Old Testament or the New, we find that rulers are to govern "in the fear of God;" that they are accountable to God for their conduct, and that they are to "bear the sword" for the punishment of evil-doers. There can hardly be a greater error than in supposing that the Old Testament is an obsolete authority, and that we must not appeal to its dictates for our guidance in the affairs of life. The Bible is the book of God. It is one and indivisible, and if we take either of its great divisions apart from the other, it is but a fragment. Each illustrates the other, and both disclose sufficient of the will of God to teach both rulers and subjects their respective and correlative duties.

That the *ceremonial and typical* law is abolished because it has been fulfilled is indeed true, but all the great *principles* of government contained in the law of Moses, although originally designed for a theocracy, are equally applicable to other Governments so long as this world remains what it is. But apart from the Mosaic law, there are certain great declarations of the will of God, contained in the Old Testament, to which every soul of man is bound to submit. Amongst these we refer especially to that declaration made to our great progenitor after the flood. It is by virtue of that blessing, and the covenant then made, that we have any right to the use of animal food, and persons not well instructed in the Divine word, have, from neglecting the terms of this covenant, considered it unlawful to put to death the cattle for food. There is a great error, but it is not greater, and perhaps more innocent, than that which denies any force to the terms of another part of the same covenant, and alleges that the punishment of death is unlawful. "Whoso sheddeth man's blood," said Jehovah, "by man shall his blood be shed; for in the image of God made he man." This is said in immediate connexion with the grant of the beasts of the field and the fowls of the air for food. The lives of the inferior animals might be taken even for food, but so highly did the Almighty regard the value of human life, that nothing short of the penalty of death was to be visited on the man who should lift his hand against his brother to slay him. The reason is added, "for in the image of God made he man." Thus we are at once taught the value of life, which Infidelity, savage, Infidels, and Mahommedans have always held so cheap; while at the same time we are told by the great Creator, that death is a punishment which he not only sanctions in the case of murder, but which he actually enjoins.

But this plain declaration does not stand alone, nor is it corroborated merely by the records of the Old Testament. When we open the pages of the New Testament, we there find that the God of the ancient patriarchs and the God of the Christians is "the same yesterday, to-day and for ever." The Apostle, writing to the Christians of Rome, declares that "the powers that be are ordained of God;" that the magistrate is "the minister of God;" that "he beareth not the sword in vain;" that he is "a terror to evil doers, and a praise to them that do well." Can such declarations be read without seeing that they involve the power of life and death? For what purpose is a sword under the emblem of magisterial authority? Does not this at once decide the question?

The apostle also, in his own case, admits the lawfulness of the punishment of death, when he said, before the Roman governor, that if he were an evil doer he "*refused not to die.*" In short, the whole tenour of Scripture, from the beginning to the end, either asserts or implies that the power of inflicting death is reserved to the civil ruler as "the minister of God," while, in certain cases, such as murder, it is enjoined not as a permission, but a solemn divine and command, which cannot be disobeyed with impunity.

☞ Blanks, Handbills, and Job Printing of all kinds, executed at the Chronicle Office at lowest prices.

THE CHRONICLE.

SAINT JOHN, JANUARY 8, 1847.

Nearly a fortnight will elapse before another English mail is received here; the steamer would not leave until the 5th, and westerly gales may probably give her a long passage.

The weather, although continuedly moderate in temperature for the season, has been characterized by changeableness and severe gales. Last night it rained at times in torrents; the wind changing during the night and blowing half a gale from the westward, chafing the vessels lying at the wharves to a greater or less degree.—A friend informs us that the thermometer exhibits 112 degrees for December last, in favor of that month in the preceding year. A more favourable winter, this far, could not be wished for.

The steamer Unicorn towed in the schooner *Jenny Jones*, tender to the surveying steamer *Columbia*, which was dismasted in the bay.

We have much pleasure in publishing the following Address to Captain W. G. Brown, of the late steamer *North America*, with his reply thereto. The substantial testimonial thus made by many of our citizens to that gentleman, is a just criterion of the estimation in which he is held by the public, and we trust he may long enjoy it. The proceedings are alike creditable to those who originated and those who carried them out:

TO CAPT. WILLIAM G. BROWN.

DEAR SIR.—We, on behalf of your many and sincere friends, beg leave to present you with a Purse containing the sum of Sixty Pounds, with a list of Subscribers; in part to enable you to repair the loss sustained by you on board the Steamer *North America*, during her late calamitous shipwreck, and out of respect for your conduct on that, as well as on other occasions.

Wishing you health and happiness, we beg leave to subscribe ourselves,

Your very obd't Servants,
JOSEPH SCAMMELL,
HENRY CHUBB,
JOHN BAYDEN.

St. John, N. B., 6th Jan. 1847.

[REPLY.]

GENTLEMEN,—It is with feelings of the deepest respect that I accept your very flattering Address, accompanied with the munificent Present you now tender me. It is to me a source of great satisfaction that my conduct as Master of the steamer "North America," during the disastrous Gale which occasioned the loss of that vessel, has met the approbation of my fellow Citizens; and this honourable proof of their regard for services performed while in the discharge of my duty, will ever be cherished; and in whatever situation I may hereafter be placed, the recollection of your favour shall never be forgotten. It has been my lot, in conjunction with many of my fellow citizens and subjects, to be exposed to imminent dangers, and it is with satisfaction that I can now look back on such occurrences, as having, to the best of my ability, performed my duty in the situation in which it has pleased God to place me. 'Accept, Gentlemen, my heartfelt thanks for this token of your respect and esteem, and I beg you will convey to all the Subscribers my sincere regards.

With feelings of the highest respect, I remain
Your obd't Servant,
W. G. BROWN.

St. John, N. B., Jan. 6, 1847.

FIRE AT FREDERICTON.—A fire broke out at Fredericton on Tuesday night, in a house occupied by Mrs. Ferguson, which was entirely destroyed, together with a Tannery attached, owned and occupied by Mr. Gaisle, and a barn adjoining, occupied by Mr. Garcelon, containing about £600 worth of property, the whole of which was consumed.

THE FIRST AMERICAN STEAM PACKET TO RUN BETWEEN NEW YORK AND EUROPE, building at the former place, is in a great state of forwardness. She is planked up, with her decks on, and will be launched about the middle of January.—She is to be called the Washington, and is the first of a line of four steamers, to be built by individual enterprize, under the contract and patronage of the American Government. They are to run between New York and Bremen, touching at Cowes and Southampton, which is within seven hours' ride of London. These are to carry the Mails, and receive from the United States four hundred thousand dollars per annum, or one hundred thousand dollars for each vessel.

The Washington is to sail from New York in March. A second steamer, of smaller size and inferior strength, has been contracted for by the same parties, to be completed in August. The dimensions of the Washington are as follows:

Length of keel,	220 feet
" " upper deck,	240 "
" " main deck,	235 "
" " lower deck,	224 "
Breadth of beam,	39 "
Depth of hold,	31 "

Her engine and machinery are constructing at the Novelty Works, by Messrs. Stillman, Allen & Co. They have now upwards of 500 men employed, mostly on this vessel. They are determined that all her works shall be of the strongest description, and neither skill nor expense will be spared to make them perfect, in every respect.

The boilers are 16 feet fronts, 12 feet shell, and 36 feet long: they are braced in every square foot, and made in the most substantial manner, as well as of the best materials.

The main saloon is to be 90 feet in length, and finished with white polish and gold. This beautiful vessel, when she leaves the port, will have cost two hundred and fifty thousand dollars.

CARLETON MUSICAL SOIREE.—On Tuesday night, the young men comprising the Carleton Band, gave a Concert at the Masons' Hall, in Carleton, which was highly gratifying to all who had the pleasure and delight of hearing them. The correct time, promptitude, and good taste, they exhibited in their several performances would have done credit to more extensive and experienced musicians, and this manner in which they acquitted themselves, gave a foretaste of what may be expected when they have more practice, as it is only a year since they formed the Band.

The abundance of good things furnished by the ladies, and the display of beauty on the occasion, made up the social happiness of the evening, which was highly enjoyed by all, and the only cause of regret was, that numbers who applied for tickets could not get them, in consequence of the want of room.—*Advocate*,

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MECHANICS' INSTITUTE.—On Monday evening, Mr. M'Lardy delivered his second lecture on the "Instinct and Mental Manifestations of Animals," to a large and respectable audience, who appeared to be much interested in the subject.

This evening, (Friday,) Professor Jack will deliver his first lecture on "the Mechanical Properties of Fluids, and especially of Atmospheric Air."

The annual collection in the Rev Mr. Irvine's Church, on last Lord's day, amounted to £14 0 4. Collected in the Baptist Chapel, on New Year's night, £8.

LOSS OF THE BOWLEN SMITH.—The barque Bowler Smith, Captain Olive, from Liverpool for this port, with a cargo of coals, out 40 days, ran ashore on the North-west side of Grand Manan, about 2 o'clock on the morning of the 26th December, during a thick snow storm, and became a total wreck. Crew and materials saved. The crew suffered severely from cold and fatigue, after reaching the shore, as they had to walk 5 miles along the beach before they found a place of refuge. The Bowler Smith was owned by Messrs. George Thomas and Stephen Gerow, of this city, and Isaac Olive, Esq., of Carleton, and was insured for £2,400.—*New Brunswicker.*

TOTAL LOSS OF AN AMERICAN BRIG OF WAR.

FROM MEXICO.—*Loss of the U. S. Brig "Somers," and great loss of Life.*—The Somers was connected with the blockading fleet at Vera Cruz. In a gale on the 8th of December, while in chase of a vessel, she got on Pajoros Reef, and after careening over, sunk.

But for the British ships of war Endymion and Alarm, and the brig Daringe, and two French and one Spanish vessels, which were lying at Sacrificios, about two miles to leeward of the wreck, the loss of life would have been much greater.

As soon as the accident was discovered, the boats of all these vessels were simultaneously called away. The crew of the Enemyion to the number of two hundred came aft and volunteered. There was the most noble emulation as to which vessel should use the greatest expedition and persevere in the most strenuous exertions.—The violence of the gale was such at that time that none of the boats could pull against it, and it was with the deepest regret that Capt. Lambert, of the Endymion, and others in authority felt it to be their duty to make signals recalling their boats. An hour or two afterwards, when there was a slight abatement of the gale, they again put forth at the peril of their lives, and succeeded in saving fourteen persons and bringing from Green Island those who had landed there. The 1st Lieutenant of the Endymion, Mr. Tatleton, rescued the 1st Lieutenant of the Somers from Pajoros reef, which he succeeded by a miracle in reaching safely, but where his situation was most critical.

The Mexicans saw the accident from the time, and cheered and exulted for a long time.

The number lost 37—saved, 39.

☞ We deem it unnecessary to publish the communication of "Rusticus" to the Editor of the *Hangman's News*, as it is not likely that any one, except the latter person, could have mis-construed Rusticus' first observations, or by any possibility have transformed the 24th of December into a period subsequent to the 25th.—In his paper of Monday the same worthy charges us with inconsistency in advocating the death penalty after having published articles on the opposite side of the question. None of our readers ever dreamt of such a construction to the extracts made by us, and as for our own opinions they are expressly given in our paper of 4th December:—"It is right it should be so."—The News Editor seems to be rather unfortunate of late, and appears to have got hold of every thing by its wrong end: he has Redburn hanged on the 24th of December, whereas no one beside himself ever doubted his being alive on the morning of the 29th; he next gets hold of a letter from some gentleman in the city to the Bishop, and puts their words forth as the memorial of every man in the Parish; afterwards being unable to distinguish between Public Punishments and Capital Punishments, he charges us with "inconsistency." Never was men more mistaken. After having hitherto abused judges, juries, sheriff, and the whole community for permitting homicides to escape punishment, he stands ALONE to *sympathise* with murderers and condemned felons: and with unaccountable effrontery claims the press as *divided* on the subject of Capital Punishment.—Our readers will please excuse us for having descended to this notice:—we should not have done so, if nothing but the mis-statements may get abroad, and unless contradicted may have a tendency to mislead.

Wistar's Balsam of Wild Cherry,
the greatest remedy for
CONSUMPTION,
And the best Medicine known to Man for
Asthma, of every stage, Liver Complaints, Bronchitis, Influenza, Coughs, Cold, Bleeding of the Lungs, Shortness of Breath, pains and weakness in the side, breast, &c., and all other diseases of the
PULMONARY ORGANS.
A very important disease over which this "Balsam" exerts a powerful influence, is that of a
DISEASED LIVER.
In this complaint it has undoubtedly proved more efficacious than any remedy hitherto employed, and in numerous instances when patients had endured long and severe suffering from the disease, without receiving the least benefit from various remedies, and when MERCURY has been resorted to in vain, the use of this Balsam has restored the Liver to a healthy action, and in many instances effected
PERMANENT CURES,
after every known remedy had failed to produce this desired effect.
Besides its astonishing efficacy in the diseases above mentioned, we also find it a very efficacious remedy in ASTHMA, a complaint in which it has been extensively used with decided success, even in cases of years standing.
It not only emanates from a regular Physician, but has also been well tested in all the complaints for which it is recommended. It is not my intention, therefore, either to cloak it in mystery, or in any way deceive the public by overrating its virtues; on the contrary, I shall merely endeavour to give a brief statement of its usefulness, and leave myself that its surprising efficacy will enable me to furnish such proofs of its virtues as will satisfy the most incredulous, that Consumption may and "CAN BE CURED," if this medicine be resorted to in time.
For sale by Peters & Tilley, King's Street, St. John, N. B. October 9. 2y

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MARRIED,

At Carleton, on Monday the 28th instant, by the Rev. F. Cooper, Mr. Joseph J. Moore, to Mary, fourth daughter of Mr. Thomas Gilbert.

At Lunenburg, N. S. on the 28th December, by the Rev. J. C. Cochran, Capt. H. W. Corkum, of St. John, N. B. to Mary, second daughter of F. Corkum, Esq. of the former place.

At Chatham, N. B. on the 24th inst. by the Rev. G. F. Street, Mr. James Lindsay, of Newcastle, to Sarah Ann, eldest daughter of John McGregor, Esq. of the former place.—By the same, on the 19th ult. Mr. Richard Rogers, to Miss Margaret Robinson.—And also, Mr. Gilbert Flower, to Miss Rhoda Somers, all of the Parish of Canning.

At Woodstock, on the 28th ult. by the Rev. S. D. Lee Street, R. R. Ketchum, Esq. to Sarah E., daughter of Joseph Harvey, Esq.—At the same place, by the same, on the 26th, T. E. Perley, Esq. to Maria, youngest daughter of the late Mr. Grover.

DIED,

On the 21st ult. Mr. William Lahey, a native of Ballycotton, County of Cork, (Ireland,) aged 45 years.