

Journal

Volume 12.

THE SAINT JOHN CHRONICLE.

Published every Friday afternoon, by DEWEY & CO., at their office in the brick building of J. H. Dewey & Son, west side Prince Wm. street. Terms—10s. per annum, or 12s. 6d. if paid in advance.

Any person forwarding the names of his responsible subscribers will be entitled to a copy gratis. It is not necessary to send a copy of the paper to the printer, but the names of subscribers should be sent to the printer, who will be glad to receive them. All letters, communications, &c., must be post paid, or they will not be attended to: no paper discontinued until all arrears are paid; except at the option of the publisher.

Weekly Almanack.

Day	Sun. M. Moon H. W.
22 Saturday	4 17 37 11 12 3 29
23 Sunday	4 25 30 11 16 4 17
24 Monday	4 32 25 10 5 14
25 Tuesday	4 37 24 9 31 6 30
26 Wednesday	4 45 23 9 18 7 37
27 Thursday	4 52 22 8 56 8 56
28 Friday	4 59 22 8 34 9 57

Third Quarter, 231. G. M. morning.

National Loan Fund LIFE ASSURANCE SOCIETY of London.

EMPOWERED BY ACT OF PARLIAMENT. Capital, £500,000 sterling. Exclusive of Reserved Fund (Surplus Premiums) of £37,000 sterling.

Advantages offered by this Society. Premiums are paid in advance. Dividends are paid quarterly. The Society is authorized to receive deposits of money from any person, and to pay interest thereon.

Agents for New Brunswick. Mr. J. H. Dewey & Son, St. John. Mr. W. H. Woodward, St. John.

Wine, Pale Ale, Porter, and BROWN STOUT. New Landing Ex-Quadrant's Choice Old PORT WINE.

Farm for Sale. A FARM containing 200 acres of land, situated in the Parish of St. John, containing 100 acres of cleared land.

To Cash paying Customers. Cash, Post, & Penitents. MADE to Measure, of all Wood Scotch, French, &c.

ROYAL MAIL SERVICE.

St. John and St. Andrews. THE subscriber having become contractor for conveying His Majesty's Mails between St. John and St. Andrews, hereby gives notice that he will commence his service on Tuesday, the 22nd inst., at 6 o'clock, and will continue to do so every Monday, Wednesday, and Friday morning, going thro' the same day.

GEO. CHRISTY.

VULCAN FOUNDRY.

Main Street, Lower Cove, St. John, N. B. THE subscriber has the honor to inform the Public that he has erected a large and complete Establishment, and having also procured the most improved Machinery, Boilers, Iron Tools, Steam Engines, &c., he is prepared to execute all kinds of work in any department of the Iron Foundry and Black Smith business.

A CARD.

CALVIN POWERS, TAILOR, &c. beg to respectfully announce to his friends and the public generally, that he has commenced business in the shop in Prince William Street, lately occupied by Mr. J. M. Campbell, where all orders in his line entrusted to his care, will be punctually attended to.

Laths, Palings, Boards.

A LARGE quantity of SAWED LATHS, 2nd A. 1/2 in. Pickets, Marston and Refuge IRONS, BARNS, and SCANTLING, always on hand, at the Union Point Mills, &c.

BUTTER & OATMEAL.

20 PERKINS & TAYLOR'S choice GUM Arabic, and other articles, imported from the East Indies, &c.

Oil, Varnish, &c.

10 CASKS Raw and Boiled Lined OIL, 10 barrels Bright VARNISH, &c.

HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURE OF A CASE. CASEY'S METROPOLITAN, KING'S COLLEGE, and CHARING CROSS HOSPITALS.

Wine, Pale Ale, Porter, and BROWN STOUT.

Wine, Pale Ale, Porter, and BROWN STOUT. New Landing Ex-Quadrant's Choice Old PORT WINE.

Farm for Sale. A FARM containing 200 acres of land, situated in the Parish of St. John, containing 100 acres of cleared land.

To Cash paying Customers. Cash, Post, & Penitents. MADE to Measure, of all Wood Scotch, French, &c.

Wine, Pale Ale, Porter, and BROWN STOUT. New Landing Ex-Quadrant's Choice Old PORT WINE.

A CURIOUS ANCIENT CLOCK.

There is at present on view, at the residence of Mr. J. H. Dewey & Son, a very curious and interesting clock, which was made about the year 1500, for that date it bears a striking resemblance to the clock in the possession of the Duke of Devonshire, and is the property of the late King of Holland. It is intended to be not merely an indication of the time of day, but to show the day of the month, the position of the sun and moon, the zodiac, and it also plays a number of tunes. The clock is contained in the shape of a tower, and rests on a pyramidal base of the same material. The tower itself is divided into three stories, in each of which is a clock. The top story is a large dial plate, round which the hands move once a year, and indicate the day of the month, and point out the feast and holiday accordingly. In the centre of this is a small plate which represents the twelve signs of the zodiac, and which shows the position of the sun and moon at the time. In this division, as indeed in all the other parts of the clock, there is some very curious carved work in the form of figures. There are two dial plates, the one with the minute hands, and the other giving the twenty-four hours of the day. On each of these are represented two small figures, which are set in motion on the striking of the clock; one of them turning on a horizontal axis, and the other on a vertical one. The clock is a masterpiece of workmanship, and is a very curious and interesting specimen of the art of clock-making.

MARRIAGE.

An American journalist states that he has seen a very curious and interesting clock, which was made about the year 1500, for that date it bears a striking resemblance to the clock in the possession of the Duke of Devonshire, and is the property of the late King of Holland.

A TALE OF THE COAST OF AFRICA.

The great river Congo, after running a course of eight hundred miles through the tropical regions of western Africa, discharges into the Atlantic about 12 degrees of north latitude. At the mouth of the small island of St. Mary, now occupied by the British colony of Bathurst. The settlement originally of a mercantile character, has since become a station for re-embarked slaves, and is a very curious and interesting scene. The principal occupation of the natives is the re-embarkation of slaves, and the exchange of the manufactures of their own country for the goods of the great world. The natives are very industrious and enterprising, and are very fond of the European articles. They are very fond of the European articles, and are very fond of the European articles.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness. It is the law of repose, and a token of hope. It is a ray of light, and a light of hope. It is a ray of light, and a light of hope.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

THE SABBATH.

"God blessed the seventh day." This benediction not only denoted his delight in it, but his ordination of it to be a good. It was a boon to man—not to man of particular circumstances, and classes, and climates—but for generic, universal man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness.

