said the dying man; "I have that peace; I am going to that Saviour; God is with me; I want no more," and instantly expired.—[Old Jonathan, or, the Parish Helper.

MISSIONARY BOARD.

The Free Baptist Board of Missions will hold their regular Quarterly Meeting at the Meeting House, in Little River, Hampstead, Q. C., on Tuesday evening, the 5th day of January next, at 7 o'clock, P. M.

The public are invited to attend.

A private Meeting of the Board will be held on the same day at the same place, at 11 o'clock, A. M.

S. McLean, *Secretary.*

PUBLIC BUSINESS MEETING.

The Regular Quarterly Meeting of the Board of Managers appointed by the last Free Baptist General Conference, will take place in the Meeting House, Little River, Hampstead, Q. C., on Tuesday, the 5th day of January next, at 2 o'clock, P. M.

It is particularly requested that the public will be present at this meeting, as important statements will be made, and reasons assigned for the change in the management of the *Intelligencer*; further deliberations relative to the Paper will also occupy the meeting.

An exclusive meeting of the Board will be held at the same place, commencing at 9 o'clock, A. M.—All the members of the Board are particularly requested to be present.

William Peters, *Secretary.*

Opening of a New Meeting House.—Sale of Pews.

The New Free Baptist Meeting House recently completed in the Parish of Gagetown, near Mr. Wm Ebbets, will be dedicated for the Worship of God, by appropriate services, on Sabbath, the 3rd of January next. First service to commence at 11 o'clock, A. M. Elders Gunter, Perry, and other ministering brethren are requested to attend. The seats will be free.

On Monday, the 4th instant, the Pews will be sold, and the public are invited to be present.

James Copeskewaite, *Secretary.*

The Intelligencer.

SAINT JOHN, N. B., DEC. 18, 1857.

Romanism in Civil Governments.

Romanism in its essential character is, at all times and in all places, the same. The difference that seems to exist between the Romanism of the sixteenth century and that of the nineteenth or between that of Tuscany or Spain, and that of St. John, is not real, but only apparent. The difference does not arise from any change in the thing itself, but from the necessity growing out of the circumstances in which it is placed in the two periods, or the two countries. *Intolerance* is the grand feature of its character, and it is this which renders it the bane of freedom, and the enemy of man. Mark! we do not speak of *Romanist*, in those we believe there is a great difference; but we speak of the *system*. The operation of the system upon some dispositions, and upon the people of some countries, seems to be much more deleterious and fatal than on others. Of some it makes mere passive slaves; in others it developes the worst elements of fallen humanity—in all, at all times, and in every place, it wars against the social, civil, and religious interests of the people. Such is the system of Romanism, fostered, nourished, and petted though it be, by many outside of its own pale. Understand us! we write against no man, nor class of men, as such, but against that system which transforms men, and which only lacks the power to wipe out in all lands the last vestige of human freedom.

We have penned the foregoing remarks as an introduction to the subjoined extract from an article in the last number of the Free-will Baptist Quarterly, on "The American Experiment of Republicanism." The writer in enumerating and remarking on the different dangers which threaten American Republicanism, utters the following forcible language in relation to Romanism. Let all read, and ponder!

"There remains to be stated, in order to a true judgment of the great danger to our Republicanism from the immense influx of foreigners, another fact, most vital in its bearings on this subject. A large portion of all foreigners coming among us are *Romanists*. This fact alone, aside from all the other facts alluded to, but especially taken in connection with them, must create no little solicitude in the minds of intelligent, observant, Christian lovers of Republicanism, as to the final issue of the stupendous experiment of Democratic government now in progress on this continent. To some minds, possibly, this solicitude, from such a cause, may seem very unfounded a gratuitous borrowing of trouble. We can hardly believe, however, that thus this matter will appear to an earnest Protestant who has any considerable acquaintance with the character and history of Romanism. Romanism is not indigenous to American soil. It is a poisonous exotic. It is an Emigrant upas, and is wholly uncongenial to American institutions, and is here not because in love with them, or to support them, but for the purpose of poisoning them to their destruction. Romanism is, in its fundamental, fixed character, under all its garbs and chameleon colors, the grand and implacable enemy of mankind. It is the enemy of all good government, and preeminently antagonistic and inimical to Republicanism, and chief of all, to American Republicanism. American Democracy and Protestantism are the head and front of all offending, in the estimation of Roman Catholism.

Romanism is both a religious and civil corporation; as much and as rigidly the latter as the former, as its history amply demonstrates. Rome claims, and has for many centuries claimed, to rule supreme both in religious and civil matters all over the earth, *jure divino*, and her practice has unvaryingly corresponded with this claim.—Rome has thus reigned in civil affairs among the nations of the earth wherever and whenever she has been able to do so, the rulers or people being willing or unwilling. Nor is this statement to be deemed incredible, for it is conceded on all sides that Rome claims to be infallible and supreme in all matters of religious doctrine and faith. But men's religious interests are by far his most important interests. And if he is to be subjected to the supreme control of any human power in his most vital and mightiest affairs, it is a strange thing that the same power should claim the supreme direction of his lesser interests—matters of civil government? It would be indeed passing strange if this were not so. Something new would then transpire under the sun.—But no such anomoly presents itself. Rome demands that all monarchs, emperors, kings, rulers and peoples shall be her vassals. And she has insisted upon making this claim regarded wherever she has had the power. Her interests are to be paramount to all other interests. She deposes kings, and absolves all her adherents from their obligations to the heretical—which means non-Catholic—governments under which they may live. Their oaths of allegiance and fidelity to any non-Catholic government, be it empire, kingdom, or republic are ropes of sand—*null and void*. In the language of Pope Innocent the Third: "Whoever are bound to those who have manifestly fallen into heresy by any compact, confirmed by any degree of strength whatever, let them know that they are absolved from all duty of fidelity, homage, and all kinds of obedience to them." Or in the language of Pope Pius the Seventh, whose reign covered the first quarter of the present century: "The subjects of an heretical prince are enfranchised from every duty towards him, and dispensed from all fealty and homage." Gregory the Seventh, the greatest hero and saint on the Romish calendar, and the peculiar patron saint of this country, holds the following language in his bull excommunicating Henry the Fourth: "I absolve all Christians from the obligations of the oath which they have taken or shall take to him, and I forbid any one to obey him as king. This same Gregory was after this canonized, and the praise of this very act of "freeing the Emperor Henry's subjects from their oaths of fidelity," inserted in the breviary of the worship of the Romish church; and this is now a part of the Romish worship in our own country, as well as in other countries. It is a canon law of the Romish organization, binding upon every Roman Catholic in the world, that "oaths taken contrary to ecclesiastical utility are not to be regarded as oaths, but perjuries," and Rome herself is to be the sole judge of what is contrary to ecclesiastical utility. Gregory denounces in unmeasured terms, "the insanity of those who with impious mouth prate that the authority of the sacred and apostolic See *cannot* absolve any one from his oath of fidelity." Pope Innocent the Tenth declares that "the Roman Pontiff can invalidate civil contracts, promises, or oaths made by Catholics to heretics, and that *simply because they are heretics*;" and, "that to deny this position is heresy and an attack upon the pontifical authority in questions relating to the faith, deserving the severest punishment." "No faith is to be kept with heretics" is a fixed maxim with Romanism. If any compact with a heretics ever regarded by a true Romanist, it is a matter of mere present *expediency*.

The Romanist owes, according to his oath, supreme allegiance to the Roman Pontiff. All other obligations of whatever nature, civil, social or moral, are subservient to this, and must be sacrificed to it when there is any conflict between the two, as is continually the case. Look at the oath which every Romish bishop takes. This oath presents the real position of every Catholic in relation to the See of Rome. The elect bishop swears thus:

"I will be faithful and obedient to St. Peter the apostles, and to the holy Roman Church, and to our lord, the lord N., Pope N., and to his successors canonically coming in. I will neither advise, consent, or do anything that may lose life or member, or that their persons may be seized or hands any wise laid upon them, or any injuries offered to them under any pretense whatsoever. I will help them to defend and keep the Roman Papacy and the royalties of St. Peter saving my order against all men. The rights, honors, privileges, and authority of the holy Roman church of our lord the pope, and his foresaid successors, I will endeavor to preserve, defend, increase, and advance. Heretics, schismatics, and rebels to our said lord or his foresaid successors I will to my utmost power persecute and wage war with."

Here is revealed the true character of Romanism. This oath, both in spirit and in letter, has been a thousand times carried out in the persecution of heretics where Rome has had the power. As an illustration, witness the destruction of that noble people, the Waldenses. Moreover it should be universally understood that "pious," or rather *impious* "fraud" is a fixed part of Romanism. Whenever lying becomes needful for "ecclesiastical utility," Romanism not only authorizes it, but regards it as a "*holy and meritorious*" work. Lying and all manner of double dealing are organized and consolidated into a system in the Romish church. Whoever does not know this has not yet entered the vestibule of Catholicism.

Nor should it be forgotten that *religious liberty* is the utter abhorrance of this gant despotism. Religious freedom and Romanism are in irreconcilable antagonism. The present reigning Pontiff says he "hath taken this principle for basis, that the Catholic religion, with all its rights, ought to be exclusively dominant in such sort that every other worship shall be *banished* and *interdicted*." This has always been the position, and in accordance with it the practice of the Romish church. This is the established, openly avowed, and widely proclaimed position of the Catholic church in this country. The Rambler, a Romish paper, published in England, holds the following language:

"No man has a right to choose his own religion.—None but an atheist can uphold the principles of religious liberty. Shall I, therefore, fall in with abominable delusion? Shall I foster that damnable doctrine that Socinianism, and Calvanism, and Anglicanism, and Judaism are not every one of them mortal sins like *murder and adultery*? Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed, if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life blood? No. *Catholicism is the most intolerant of creeds.*"

This language was extensively republished and endorsed by the Catholic journals of this country.

Says Bishop O'Connor of Pittsburg. "Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."

Says the Bishop of St. Louis. "Catholicity will one day rule in America; *and then religious liberty is at an end.*"

Says Bishop Kenrick, "Heresy and unbelief are crimes; that is the whole of the matter.—And in Christian countries, as in Italy and Spain for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land they will be punished as other crimes." This surely is sufficiently explicit. We are not surprised that Pope Innocent the Third should regard it as a slander upon the Romish church to charge that she had "become tolerant." Gregory the Sixteenth declared in 1832, and in substance the same thing in 1844, that liberty of conscience is is a most pestilential error;" that "unbridled liberty of opinion is that *pest of all others most to be dreaded in the State.*" He also denounced that "worst and never to be sufficiently *execrated and detested liberty of the press.*"

This is what Romanism ever has born, what Romanism is to-day, and what Romanism ever will be. It would be well for those who imagine that Roman Catholicism has lost most of its repulsive features in these latter days, to weigh well the frank and unquestionable truthful words of a leader of the Catholic church in this country. He says:

"What the church has done, what she expressly or tacitly approved in the past,—that is exactly what she will do, expressly or tacitly approve in the future, if the same circumstances occur. This may be a difficulty, an embarrassment; but it will not do to shrink from it."

From the facts thus adduced, it is manifest that no genuine and consistent Romanist can become a loyal and reliable citizen of any government whatever, save the Roman See; and least of all of a Republican government whose very soul and vitality is its protection of liberty of conscience, liberty of speech, and liberty of the press. There is a deadly antagonism between Republicanism and Catholicism. They are at war to the knife. The Catholic if true to his religion, must be a traitor to any non-Catholic government under which he may live, and, especially, to the American Republic, if he be a citizen of this nation. Or if he is true to his country, he is a perjurer, and a traitor to his religion.

Romanism is an *imperium in imperio*,—a government in a government—and is a high handed conspiracy against the rights and liberties of mankind.

☞ Parties whose terms of subscription expire before or at the first of January next, will do us a great favour by renewing as soon as possible.

☞ Mr. Charles Kibbie, Bridgwater, Maine, whose name has been unintentionally omitted on our list, is agent for this paper.

Carleton Bible Society.

The Anniversary Meeting of the Carleton Bible Society was held on Monday evening in the commodious basement of the Wesleyan Chapel. At an early hour a large and respectable audience assembled. R. Salter, Esq., President of the Society, occupied the chair. The meeting was opened by singing,—several ladies and gentlemen forming a choir,—which was also accompanied by a Melodian, presided at by Mrs. A. Salter. Prayer was offered by the Rev. E. McLeod, when the President stated the object of the meeting, and expressed much regret at the absence of the Secretary, Dr. Waddell, who was unavoidably prevented from attending. He regreted, also, the absence of the Rev. Mr. Baird, who had signified his intention to be present—but was not. The receipts of this society last year was about £37. It has only been in existence about one year, hence this was its first anniversary.

Addresses were then delivered by the Rev. E. N. Harris, Rev. Mr. Smith, Rev. Dr. Clay, and Rev. E. McLeod, interspersed with music by the choir and melodian. We cannot attempt to report the addresses, but if we should judge of the feelings of the friends in Carleton in case of an attempt at the exclusion of the Bible Bible from our public schools, by the expression manifested in this meeting on Monday evening, we should think that so suicidal an attempt upon the protestantism and religion of our country would meet with their most hearty discountenance and indignation. The interest of the meeting was kept up till a late hour; several valuable suggestions were made by different friends relative to the future management and operations of the Society; four ladies were appointed as collectors, who were to enter upon their duty at once; and a collection was taken up in the meeting amounting to £3 16s. 5d. The influence of the meeting was most agreeable, and we have heard of but one expression relative to it,—which is, that of satisfaction. We trust this young branch of the great giant Oak, whose roots are numbered by hundreds, and its branches by thousands, will continue to grow, and under the fostering care of its worthy President and other officers, yield abundant fruit. The meeting closed by singing the Doxology, and prayer by brother Harris.

Baptist Statistics.—We have been kindly furnished by the Rev. S. Robinson with a copy of the "Minutes of the Twelfth Session of the Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island. Held at Yarmouth August 1857." By the Report on the state of the Denomination we learn that there are in N. S. and P. E. Island, three Associations embracing 133 churches, and numbering 11,828 members; 874 of which were added last year. In N. B. there are two Associations embracing 115 churches, numbering 7,148 members; of whom 537 were added last year. Six candidates were ordained to the ministry during the year. There is in the Denomination great destitution of Pastors, there being in N. S. only 62 ministers for 133 churches. A call is made for more earnest prayer in behalf of the cause. The Minutes contain much information relative to the Educational, Missionary, and other operation of the Baptist Denomination in those Provinces.

Replies to Letters.

One of our Agents writes to us as follows:—"Some of your subscribers are complaining about their papers being stopped on the very day the payment for their papers expire; when it was their intention to pay in advance, and continue taking the paper."

Reply.—Advance payment means payment *before* the paper is sent. Our mailing books, with every man's name, and the number to which he is paid annexed is handed to the mailer who directs the papers. When the last number to which they are paid is sent, the name is erased unless the subscription is received.

A subscriber writes, informing us to whom he paid his subscription, and complains that his paper is not received. He continues as follows:—"Little did I think when my money was paid, that my paper would be stopped. Some of my neighbors are served the same way. I would like for you to send one more paper before the time is out, and then you can stop them as soon as you please."

Reply.

On examining the books we find that this subscriber's paper is not stopped, but is always sent in the same package it used to go in; and why it is not received by him, we cannot tell. But we wish to ask this subscriber if he seriously believes that his money would be received in this office, and then the paper be withholden from him purposely! We do not believe he entertains the most distant thought of this kind, although his letter expresses it. In relation to his neighbors we presume the facts would make it appear somewhat different from his statement as well as in his own case. This subscriber's paper will continue to be sent until his term expires, and if we can ascertain why he does not receive it and can remedy the evil, we will. We refer to this as a sample of the charges which are preferred against us, and the annoyances to which those having charge of this office are subject. We beg to say to all that we are desirous of circulating the "Intelligencer," are very thankful for subscribers, and will endeavour to forward it regularly to any who will forward us One Dollar!

Revival Intelligence.

Elder W. E. Pennington writes to us from Fredericton under date 15th inst., as follows:—"I labored at the mouth of Oromocto two weeks, and the Lord was with us and blessed the people with His presence. We had large congregations. Several were converted. I baptised six, and organised a church of twenty-six members, twenty of whom had been previously baptised, and the cause of Christ looks encouraginly there. I also laboured about ten days in Lincoln, and left them in a favourable condition. I spent last Sabbath in Fredericton, without any discouragment."

Elder C. Duggett writes from Mount Denson (near Windsor), N. S., that some revival exists in that place; several had professed religion, six had been baptised, and others were to be the following Sabbath.

Elder S. Hartt writes to us that a revival had commenced in Jacksontown, but gives us no further particulars.

Baptism will be administered in this city next Sabbath at the close of the eleven o'clock services in Waterloo Street.

☞ The Rev. Mr. Schofield gave an instructive and interesting Lecture on "the Bible, the best of books," before the Young Men's Christian Association, in the Mechanics' Institute, on Friday evening last. The Rev. Mr. Botterell is to lecture this evening, subject—"John Wickliffe."

☞ Mr. J. W. Lawrence lectured for the Institute on Monday evening,—subject, "Notes on New Brunswick." Next Monday evening the Rev. W. Armstrong will lecture on "South America."

Price Reduced.—Mr. G. W. Day is now desposing of the pamphlet containing the trial of Mispeck Murders at two shillings and six pence a dozen, or four pence single. They can be obtained at the "Religious Intelligencer Office," at these prices.

Dr. Clay, we under-tand, will deliver a Lecture in the Temperance Hall, in Carleton, on Monday evening next, the proceeds of which will be given to the Carleton Bible Society.

Education.—A letter on Education has been received, and will appear next week.

Poetry.—Verses on the Mispeck Tragedy are not admissable.

Various Paragraphs.

Mr. J. B. Gough recently lectured two evenings in Edinburgh on the subject of Temperance before an audience each time of 2,000 persons, admitted by ticket at one shilling each. Several editors of Edinburgh newspapers, a large number of ministers, and a few of the nobility, among whom was the Duchess of Sutherland, were present. Professor Miller presided the first night, and Dr. Guthrie the next. The great orator was fully equally to himself, and received great applause.

A new life of the great Commentator, Dr. Adam Clark, is being written by Dr. Etheridge, a distinguished oriental scholar, and will be ready for the press about the new year.

Messrs Harper & Brothers of New York, have issued an American edition of Dr. Livingstone's Missionary Travels and Researches in South Africa.

A large and influential Methodist Conference in the United States has recently determined to ordain no candidate who will not pledge themselves not to use tobacco. A new University has been endowed also in one of the Western States, with the proviso in its bye-laws, that no Professor shall be entitled to any of the avails of the endowment, who is addicted to the use of tobacco.

Messrs Sheldon, Blakeman & Co., the New York publishers of Spurgeon's Sermon's have already sold more than one hundred and thirty thousand volums of those discourses; and the demand contains to be as great as ever. The depression in trade, and the scarcity of money, has not lessened the call for them in the least.

The Christian population of Calcutta is about 12,500. Of this number 6,500 are Europeans, 5000 are Eurasians, or Anglo-Indians, (the progeny of white fathers and native mothers,) and 850 are Americans. This population is scattered through a large native population, numbering some 400,000, of which 275,000 are Hindoos, 115,000 are Mahommedans, and the remainder are Asiatics.

SUMMARY OF NEWS.

☞ The steamer "Emperor," which left St. John on Thursday morning for Portland, broke her shaft before reaching Eastport, and was towed into Musquash.

We understand that the steamer "Creole," which was being towed here from Granville yesterday by the steamer "Conqueror," sank when about half way across the Bay of Fundy. The vessel will thus be a total loss. —*Leader.*

Fire.—A fire broke out in the dwelling house of Mr. Robert C. Frost, near the residence of the Hon R. L. Hazen, on Sunday morning last; one half of the building was destroyed. The engines were quickly on the ground or there would have been a cluster of wooden buildings destroyed.

The County Jail at Woodstock was destroyed by fire on Sunday last.—*Ib.*

An election will be held in Wellington Ward, on Tuesday next, the 22d instant, for a representative at the Council Board in the room of Mr. Thomas Marter, resigned.

Canada Elections.—The Canadian Legislature has been dissolved; a new general election will accordingly take place throughout Canada. The Irish of Montreal have had a public meeting, and nominated Thomas D'Arcy McGee, as their candidate. Threats were held out to those Irishmen who would not support him. The *Montreal Witness* gives his character as follows: "T. D'Arcy McGee, candidate for Montreal in the Irish interest, is a political adventurer, who failed in his efforts to organise a distinct Irish or Celtic party in the States, of which he of course has to have been the head and leader—a distinction which Archbishop Hughes claimed for himself. The bickerings between McGee in the American Celt, and the Bishop in the Freeman's Journal, ran high, but at last the Bishop triumphed, and McGee offered in the humblest manner to become the tool of the priest power. Apparently, however, the Bishop could not trust him, or after passing through various phases, Mr. McGee comes to Canada, and commences a paper called the "New Era," which, if it lead to success, will be, indeed, a new era for him."

Execution of Slavin.

We take from the *Visitor* the following account of the execution of the murderer Slavin:—

On Friday morning an immense crowd assembled in front of the gaol to witness the last scene in the fearful Mispeck tragedy. At an early hour persons might be seen coming from various parts of the city. By ten o'clock, it was supposed, not less than eight thousand people occupied the street and grounds adjacent to the gallows. The miserable wretch, after having taken leave of his keepers and attendants inside the gaol, was led out with the halter round his neck, accompanied by the Sheriff, his ministering clergymen, and several other officers of the crown. The cap having been adjusted, and the rope attached to the cross beam above, the criminal, assisted by the attending officers, advanced tremblingly to his position upon the drop, seeming to be engaged all the while in prayer. The Sheriff stepping aside slipped the cords by which the drop was suspended, and Slavin, after one convulsive effort, was in the presence of his judge.

We give the following document (taken from the *Freeman*,) which was drawn up in his cell the night before his execution, and to which he cordially gave his signature:—

I, Patrick Slavin, feeling the hour of my execution close at hand, wish it, as a last request, that the public be informed, after my death, that I am now penitent, and acknowledge the heinousness of my crime and the justice of my punishment. I desire to return thanks to the Sheriff, Mr. Johnston, for any kindness he has shown to me, so great a criminal, so far as was consistent with his duty; I also thank Mr. Willis, Mr. Thomas, and the others who were in charge over me, for any kindness and sympathy they have shown me. I feel grateful both to my clergymen, for their persevering attention in bringing me to a proper knowledge of my guilt, and in making me sensible of my Religion, and of the Divine Mercy; and also to those ladies who consoled me by their advice and religious instruction. I die forgiving every one in this world, especially those whose duty is to carry out the ends of justice; and as I forgive, so I hope to be forgiven, trusting in the goodness and unbounded mercy of my Divine Redeemer; and may my wicked life and melancholy end be a timely warning to others who neglect their duty to God and Religion.

Signed in my cell in the Jail, December 10th, at 10 o'clock at night.

his
PATRICK × SLAVIN.
mark

In presence of Patrick J. Carry,
Witness, Thomas Budge.

Further Disclosures!

Another Murdered Man Found!!

We hoped that with the execution of Slavin, the fearful Mispeck Tragedy would end, and cease to be the theme of general conversation. In this, however, we have been disappointed. On Sunday last the dead body of a man was discovered near Little River, not far from Messrs. Reed's Mills. When found, the head was completely severed from the body, and other indications were also apparent that the man had been murdered. The remains were brought to St. John, and on Monday morning a Coroner's jury was summoned, who continued their investigation until Wednesday evening, during which it was ascertained that the murdered man's name was Henry Stewart, a friend of Breen, and a partner with him in the booty obtained at McKenzie's; but whom Breen (or somebody else,) murdered on the next night after the McKenzie murder. We transfer from the *Leader* such evidence given before the Coroner as affords additional light on this most dreadful Tragedy.

Jeremiah Harrison. I think I know the deceased. I am satisfied in my own mind it is Henry Stewart. I know him from his dress. He has been in my employ nearly a year. I last saw him on Saturday the 17th or 24th of October. He was then in my employ, but had not been at work for three or four days. I heard he was sick and supposed he had been drinking. He drank more or less all the time, but was very seldom drunk. He seldom lost any time. When I saw him last he seemed flighty, had a wild appearance and did not seem himself at all. I made enquiry which satisfied me he had been drinking. Have seen people with "the horrors;" deceased's eye looked as such persons do. He was last seen drinking in McManus's at York Point. I think he had no money with him. McManus told me he thought he saw him on Monday, but he must be mistaken. He was paid usually five dollars a week in money. I have no suspicion that he came to his death by violence. I have been making enquiries since he was missed. I cannot account for his being out at Little River, and am not aware that he had any relations or friends there.

Margaret Lindsay, who keeps a Boarding House in Paradise Row, recognized the deceased by his clothes as being Stewart. Got his meals at her house for some time previous to his disappearance. The last she saw of him was on a Saturday, at 3 o'clock, about 7 weeks ago. He was a married man—wife and daughter in the country. He had been unwell some days, before the Saturday. He had talked wild; and said one morning he was glad he had got rid of a ball that was down his throat. Had not seen him since the McKenzie murder. Witness never saw Stewart in company with Breen, or heard him speak of him.

John Quinton (Keeper of the Penitentiary) stated that he was present at the Penitentiary when young Slavin made a confession to the Captain of the Police, to the following effect—that on the night of the McKenzie murder when on their way home from McKenzie's, met a man on the road, where they turned off to Slavin's house, from main road. This man had seemingly met by appointment of Breen, who gave a cough. Breen and this man had conversation, and told Breen he had not disappointed him, according to promise. Breen gave the man a tin box he was carrying, which was tied in a cloth—described the box to be heavy, and was taken out of McKenzie's iron safe. The man took the box and after some words carried it in direction towards town, while Breen and the Slavins went towards Slavin's house. Slavin questioned Breen about this man. Breen said he was all right; was well acquainted with him. Gave a description of the man as being dark complexioned, stout and not very tall. Breen said that he had killed the man with a knife, in reply to some questions old Slavin had put to him on his return from town on Sunday. Said the box had been left at one Ramsay's, by this man, to be sent to Fredericton to Breen's friends. He repeated this several times.

David Ramsay. I live at the foot of Jeffery's Hill, beside Thompson's Pottery. I knew Stewart. The last time I saw him was two or three months ago. Hugh Breen stopped with me eight or ten nights at the end of April or the beginning of May. I swear I never saw Stewart in company with Breen. Breen was in my house on the evening of the murder. No one was in my house that night beside Breen. Do not know Breen's relations. Breen said he had a sister living in a back road near Fredericton. He did not bring a box, nor did I send one to Fredericton. Breen said he was going to his sister's at Fredericton. Never heard Breen talking of Stewart; do not know if he knew him. I was once in Fredericton. Mr. Archibald Little is a distant relation of mine living there. I have no other relation there. Do not keep a tin box, and have not had one in my house, except a little tin box to hold nails. I work on the railroad. Never heard of Stewart out there. Did not know he was missing. [By a Juror. Breen did not ask me whether Stewart had been there looking for him. He did not tell me to keep anything left for him.]

George Scoullar, Chief of Police. On Monday afternoon in consequence of information received from Mr. Harrison, and some enquiries I had made, I went to the Penitentiary, for the purpose of seeing young Slavin. He was brought into Mr. Quinton's office. I asked him if he remembered meeting a fourth person after the McKenzie murder. He said they did meet a fourth person on the road; at or near the place where they turned off to go through the woods to Slavin's house. Breen gave three coughs, &c., and a whistle, a man came out from the side of the road immediately and joined Breen, and they walked together, a little ahead of him and his father, towards town. They talked together, and Breen said, 'you have kept your promise.' They walked on a little further, and finally Breen handed the man a square bundle tied in a cloth; the man took it and walked towards town, and Breen bade him good night, saying he would see him again in the morning. The boy said he did not know the person, but he was very stout and not very tall; dark complexion, dressed in dark clothes, and wore a flat hat. He said he talked like a Scotchman. He said he was not sure if the hat was a Kossuth hat.

The boy said he thought if he heard the man's name he he would know it. A policeman (Dobson) repeated several names, and finally put the name of Henry Stewart, and the boy said at once 'that's it.' The boy said the bundle contained a tin box which opened on the top with two half lids, each half having a brass handle, and that it was taken out of the iron safe that stood near the bed in McKenzie's, it was tied in a cloth either by Breen or his father; Breen kept it in his possession until they met the man. He said Breen after returning to Slavin's house on the Monday after the murder, told his father and him that he (Breen) had met the man on the Sunday morning some distance out of town, that all was right, for he (Breen) had cut his throat with a knife. He (the boy) said he believed the box was about town yet; he could not recollect the name where the box was left, but he would know the name if mentioned; several names were mentioned, and on Ramsay's being repeated he said that was it. The boy said Breen told his father the box was left at Ramsay's to be sent to Fredericton. The boy said Breen had often told his father he was well acquainted with Stewart, that they drank together, and when in drink used to quarrel and fight with each other. The boy said he did not know what was in the box, but it was heavy, he could not lift it with one hand. He said he was certain he was telling the fact; that it was true. Yesterday I visited the grounds where the body was found. I saw the marks where the body had lain. I saw where the head had been lying, and picked up some black hair, and apparently part of the whiskers. After a thorough examination of the portions of the body, and of the surrounding circumstances, I came to the conclusion the body had been brought there and murder had not been committed on the spot. There was no appearance of any struggle, no blood or other appearances. Judging from the position of the hair near the marks on the ground and by the shoulders, the head might have been attached to the shoulders when it came there. I examined the neck of deceased minutely and judging from its appearance connected with the marks I found on the ground, I believe the head had been cut off and placed in the position it had been found in, and had not been dragged off by animals. On the body I found a plaid neck-tie which I have seen the man wear when alive. I saw no sign of blood on the handkerchief. I found none of the bones of the neck (they are missing). Old Slavin told me pretty much the same as the boy told me, about meeting a person on the road, except that he never mentioned anything about the box, or that Breen had said he had murdered the man. Old Slavin did not tell me the man's name was Stewart. I paid little attention to it at the time, because I thought old Slavin was inventing a story in his own behalf.

Rebecca Ramsay—[Captain Scoullar put to Mrs. Ramsay giving her testimony stated that both Mr. and Mrs. Ramsay had given the police the utmost assistance in searching their premises, and appeared to have no desire to reserve anything.] Saw Stewart last in the winter. Knew Breen; the first time I knew him was in April.—He was there at our house. He was in the house the night after the murder, he went away in the morning before I was up. No one was with him. He had no bundle.—Never sent away a box, package or money to Fredericton or anywhere. Do not know Breen's relations. Have heard him say he had a sister in Fredericton. [By a Juror—No stranger came to our house on Sunday.]

The enquiry was then adjourned for a fortnight, and afterwards the Jury proceeded to the Penitentiary to take the evidence of Patrick Slavin.

Patrick Slavin.—Have heard of the murder. Henry Stewart once or twice, heard of it on Monday last. I heard Breen mention it about the middle of the night McKenzie was murdered. On that night I saw a man Breen called Stewart, about five miles this side