the rising generation. And as far as one man can go towards accomplishing that object I think he will be successful. He is just such a man as one can love and trust at first sight. There is a benignity in his countenance, which seems to say, I am willing and ready to do you all the good I can."

He lectures to large assemblies of children in this and the adjoining cities, and forms juvenile Total Abstinence Societies. He lectured in Tremont Temple to two thousand children; and, he says, he has spoken to seventeen thousand in the Park at Edinburgh.

We want more PETER SINCLAIRS.

C. F.

Canada Correspondence.

A rich robber and a foul robbery—Railway Sabbath breaking—Rev. James Porter.

MONTREAL, April 4, 1857.

MR EDITOR,—A trial in the Court of Queen's Bench in this city which continued several day's has been completed since my last, and deserves notice from the facts brought to light. An outline may be given, and the moral left to the reader. Dr. Theophile Dorion, the criminal actor in the case, now sentenced to two years imprisonment in the Penetentiary, seems to be the eldest brother of a very respectable family residing in Eustache, of rebellion celebrity. On the death of his father, his avaricious disposition manifested itself by his unfairness in the division of the property, so that a feeling far from cordial was produced in the family. Another brother, also in the medical profession, Severe Darion, was for a considerable time in his brother's employ, and in 1849 accepted a bond for £1,500 then due. Dr. Severe about the same time removed to Syracuse, N. Y. where he married an American lady, and devoted himself to his profession, with considerable pecuniary success. Becoming ill he sought his native air not long after his marriage, and getting no relief, his wife followed, and remained with her husband till his death April 24th 1851. On the night of his death, Mrs. Dorion, being very much fatigued, was induced by Dr. Theophile to go to bed, and received at his hand a pill or potion to induce sleep, which served its purpose so well that when she awoke, her trunk and a closet of which she kept the key, containing valuable papers and other property, were missing. "A stranger" to adopt the language of another, "among strange people, speaking a different language, professing a different religion, and belonging to another country; and at the time in a very delicate state of health, she made but little out-cry over the foul and heartless robbery of which she had been made the victim."—She returned to her former home, and shortly afterwards gave birth to a son. The plunderer was known, he appears to have taken no precaution against discovery but insisted that he had a right to his brother's property at his death, worth at least £30,000.

Dr. Theophile Dorion was not satisfied, and to increase his wealth must rob a widow, his brother's widow, while she slept unconscious of her widowhood. Mrs. Dorion subsequently married, and steps were taken by her second husband to recover the property rightfully belonging to the heir of Dr. Severe Dorion. Before resorting to effect a settlement, and so anxious were the aggrieved parties to be rid of the matter, that a few hundred pounds would have been accepted and a discharge given to the defrauder; but he treated their proposals with contempt, relying upon a jury of his co-religionists and fellow-countrymen to acquit a man of his standing from so foul a crime. The result has been given already, and with cropped hair and prison clothing, Dr. Theophile Dorion must learn and practice a new trade among his fellow convicts, for a marvellously short period, when his crime is considered, but long enough to teach him that the avaricious grasper after that which is not his, may not, with all his wealth, rob the widow and the fatherless, even in Lower Canada.

It is painful to be obliged to notice the heartlessness and recklessness of our Railway Corporations. The sad accident of the 12th March at the Desjardin's Canal has not opened the eyes of officials to the crime of Sabbath breaking. On the very Sabbath following, while the city near by was in mourning, and the inhabitants humbling themselves before God, men were at work replacing the broken bridge by another; and the next Sabbath was devoted to testing the new structure, fourteen heavy trains being run over it for that purpose. Complaints are loudly made against the heartless injustice of attempts to charge passengers for their passage in returning, even where they had paid for previous tickets, which, of course were lost in the crash of the cars. No accommodation was given to persons attending funerals in connexion with the accident. It is to be hoped that the company may be sufficiently taxed for damages, to compel greater safety to life and limb; the conscience of a corporation must be reached through its cash-box.

The following, copied from the "Canadian Independent," is of interest to many of your readers, as well as to your correspondent, who unites with them in desiring for the gentleman referred to a successful and happy settlement, knowing that London gains a thorough reformer, a real philanthropist, an excellent preacher, a manly Christian, and an intense hater of shams:—"The Rev. James Porter, formerly pastor of the Congregational church at Sheffield, and lately resident at St. John, New Brunswick, has received and accepted a unanimous call to the pastorate of the Congregational church at London, Canada West. Mr. Porter expects to enter upon his stated labors in London as early as possible in May."

I will only add, that, while congratulating Canada West on securing Mr. Porter's efficient services, I regret that New Brunswick failed to retain them.

A. B.

DEATH OF THE REV. GEORGE STRUTHERS.—The Rev. George Struthers, Free Church minister of Cornwallis died on Thursday the 19th ult. Mr. Struthers was in delicate health for the last two or three years, but continued to perform his ministerial duties with great diligence till within a few months of his death. He was struck with paralysis in the left side on Monday, and gradually sunk till about 10 o'clock on Thursday, when he expired. We hope to be able to furnish our readers shortly with a sketch of his life and labours.—*Halifax Witness.*

The Intelligencer.

SAINT JOHN, N. B., APRIL 10. 1857.

Christian Joy.

Many very sincere christians mourn the absence of christian joy. Perhaps they once possessed it, but it has departed, and they know not why. While we believe and teach that the absence of joy from our hearts should never prevent us from the service of God, nor hinder a single christian duty, yet we do believe that the strength and usefulness of the christian will depend greatly on "the joy of the Lord" which he possesses. He who is habitually destitute of spiritual joy, will have "weak hands" and "feeble knees." And we moreover believe that christian joy may be obtained in the decpest worldly adversity. It is not dependent for its existence on outward circumstances, it is the result of a certain state of mind, a state which will as certainly afford joy, as the fountain will yield water. Darkness and clouds may surround us, but there is sunshine in the soul. Disappointments may meet us, and persecutions assail us, but "the Lord liveth," and the heart of the believer "will rejoice and be glad." There needs to be more of this joy, and it must be more constant, if christians would be prepared to do battle for God, and be instrumental in the conversion of souls. It was the *joys of salvation*, for which the Psalmist prayed, in order that he might teach transgressors and convert sinners. "These things," saith Jesus, "have I spoken unto you, that my joy might remain in you, and that your joy might be full." It is Christ's joy that the believer wants—"joy in the Holy Ghost"—to make him swift for duty and strong for work. And it is the absence of this element from the soul that renders so many christians and churches so inefficient in promoting the Redeemer's kingdom. There are many causes why believers are not more joyful in the Lord, two or three of which we will briefly point out.

The greatest and most common cause is the secret maintaining of *some known sin*. Where any sin is cherished, there can be no true spiritual joy. The wisdom that is from above is *first pure, than peaceable*. It may not always destroy all grace out of the heart, but it will abate the degree of grace, and it obscures that which it destroys not. It also blinds the eye of the soul, so that he who habitually indulges in any known sin, will not be able to see or feel his own condition. This is why so many think their condition is better than it really is. Neither is it necessary that the sin should be an immorality to deprive us of joy. If we cherish pride, or covetousness, or love of the world, or the desires of the flesh, or any other unchristian practice, or temper, we may expect comfort in vain. If a man "sitteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to inquire "for comfort; instead of comforting him, God "will answer him that cometh according to the multitude of his idols." *Sin* is the great robber of the christian's joy.

Another cause of the want of christian joy is, that grace is not kept in constant and lively exercise. The indolent christian will never be a [illegible] in a cold and formal manner, and regarded as a duty rather than a privilege, our joys will either abate or become carnal. To run in the way of God's commandments, is the way to have our hearts enlarged, and the surest road to christian joy. The *slothful* servant, is a wicked servant.

A third hindrance to christian joy is, looking at signs of *what we are*, rather than at precepts which tell us *what we should do*. We sit down and sigh because we are not happy, instead of setting about to search out the cause of our gloom. Many christians waste their time in mourning over their present condition, instead of coming right to Christ and accepting him as offered to them. If we doubt that we have Christ, let us embrace him at once, and doubt no longer.

These are only some of the hindrances to spiritual joy; and the lack of it in christians is one of the greatest hindrances to the kingdom of Christ that the world now knows. It is because that christians do not find joy in religion, that so many of them flee to the world for pleasure. But let them *live* their religion, and it would afford them ample joy. Too often the heart of the believer is the dwelling place of doubt and fear, rather than of sensible delight in God. The evils arising from this state of experience is a two fold hindrance of the cause of Christ; first, by depriving the Church of her strength to labour; and secondly, by presenting religion in such an aspect that it has no charms to win the hearts of men.

We will, at a future time, show some of the causes which we have for spiritual joy.

Bereavement.

We are frequently reminded of the uncertainty of every thing human, by the sudden demise of those whose former health and appearance indicated many and useful years. Events often confirm the truth of the adage, "Man appoints, but God disappoints," and hence the importance of acknowledging the Lord in all our ways, that He may direct our paths. And while it is always sad to be bereaved, there are nevertheless some bereavements that find a deeper sympathy in our hearts than others. We make these remarks preparatory to announcing to our readers—especially those of our own denomination—the death of MRS. Catherine A. Day, second daughter of ELDER SAMUEL HARTT. This melancholy event took place at the residence of her husband, in Wickham, Queen's County, on Thursday the 2nd inst. Only one short year and a few days had elapsed since she was married—then she was the picture of health, and bid fair for a long life. In less than two weeks, after giving birth to a daughter, she expired in the presence of a disconsolate husband, and sorrowing parents. Her mother had been spending a few weeks with her, her father only arrived a day or two before her death; both however had the melancholy satisfaction of witnessing her last end, and hearing from her own lips expressions of confidence in her divine Saviour. Her last hours, though attended with great bodily suffering, were marked with much mental composure, and christian assurance, and in answer to questions, asked by her father in her expiring moments, she signified unwavering faith. This sweetens the cup of sorrow. She professed religion when about fifteen years of age. She was twenty-three when she died. She was the second wife of Mr. Day, who has thus, in the short space of three years, laid them both side by side in their last resting place. But it is the first time that death has entered the family of Elder Hartt, and ten sisters and brothers—nearly all of whom are grown up—survive to mourn the loss of one who was greatly beloved by them all, and endeared to them by much amiability. Many christians' hearts we know will deeply sympathize with the bereaved. The sad duty of attending her funeral devolved upon us, at her own dying request; and on Sabbath last the funeral sermon was preached in the presence of a very large audience, from Matthew, 24th chapter, 44th verse. We trust the occasion was one from which some lasting spiritual good will result. Dear reader, *be ye also ready.*

Elder S. Hartt's Labors.

The following from Elder S. Hartt, was written at his son-in-law's residence, in Wickham the day before his daughter's death. At that time her decease was but slightly apprehended. But the bearer of this letter also conveyed to us the sad intelligence of her death:

"DEAR BROTHER MCLEOD,—I write to inform you where I am and what I have been doing since my last letter to you. I arrived here late last evening, and found my daughter very ill, and my wife, whom I had not seen before in three months, is also here and in tolerable health. I left the Portage, where I last wrote you, after spending one Sabbath there; two brethren were baptized. Visited Rouse Settlement and baptized three; also Upper Sussex. In company with brother Wayman I visited Ward's Creek, and organized a church of fourteen members, (the fruit of brother Doucett's labour last winter;) also attended some meetings in other places. At the Mill Stream we established a Temperance Society, over fifty joined the first meeting. Held Temperance meetings in other places, in all of which *two hundred and fifteen* joined. In all our Temperance meetings the Lord was with us, and the cause is growing. I believe if ministers, deacons, and other brethren would give their whole influence to this cause, we should soon have another Prohibitory Law, and a sufficient number of thorough Temperance men to carry it out.—Every drunkard is a voice crying to us for Prohibition, and the idea of Christian professors allowing themselves to tipple and drink at this day of Temperance reform is monstrous indeed. It should be rendered as scarce as any other poisonous drug upon the shelves of apothecaries. May the Lord hasten that day." * * *

Brother Hartt intended to return from Wickham to Belleisle Creek, on Tuesday last, to labor a few days, and will not visit his home until the steamers are able to ply in the St. John River.

REVIVAL IN NOVA SCOTIA.—Elder Norton writes us from Habitant as follows:—"God is doing wonders in this place. It has been a long winter with this church, but it has pleased God to hear the cries of his people, and a blessed work of grace is now going forward. Hundreds are being reclaimed, and a goodly number of youths have been converted, mostly males. Brother W. Weston is labouring among the people, and much to the satisfaction of the Brethren. The good work is progressing daily."

Agents for the "Intelligencer."

Mr. Solomon Kendrick, of Barrington, Nova [illegible] kindly consented to act as agent for this paper in that place. Subscri[illegible] can pay their subscriptions to him.

Mr. James Kinsman, of Cornwallis, Nova Scotia, has consented to act as our agent in his locality. Subscriptions paid to him will be all right.

Our former Colporteur brother Thomas O'Donnell is not at present travelling in that capacity, but is still an Agent for the "Religious Intelligencer," and money paid to him for subscriptions, will be duly credited at our office.

THE PICTORIAL SUNDAY BOOK.—The last number of this splendid work is now before us. It contains a beautiful engraving of "Christ in the Tomb," with a great variety of illustrations, and the usual amount of historical matter. This work may be obtained complete of Mr. R. Hunter, Agent, Market Square.

THE WAR WITH RUSSIA.—Part 19 of this work is received, containing an engraved portrait of Marshal St. Arnaud, and also the attack on Bomarsund. The history is persued with usual interest. For sale by R. Hunter, Agent, Market Square.

THE METHODIST MAGAZINE for March is received, and is as usual filled with sound evangelical reading. A. W. M'Leod, D. D., Editor and Publisher, Baltimore.

THE GENESSEE FARMER for April has come to hand, and is an excellent number.

The burial case at Oak Point--once more.

MR. EDITOR,—I perceive by the *Church Witness* of last week that Mr. "W. B. McKeel, Church Warden," has published a communication in that paper in reply to an article in a late number of the RELIGIOUS INTELLIGENCER, signed "No friend to such tyranny." And as Mr. McKeel's communication is calculated to lead persons unacquainted with the facts of the case, to draw an erroneous inference, and as he has asserted that the statements made in the said article are "*a gross misrepresentation of the case*," I feel it due to the public, as well as myself, to state that I was the author of the communication, in the RELIGIOUS INTELLIGENCER, to which Mr. McKeel refers.

The said communication was a simple and brief statement of some of the facts connected with the case. The statements made by me were true. They were not "a gross misrepresentation of the case." And as Mr. McKeel has seen fit to make so unfounded a charge against me, it may be well to state, more fully, some prominent facts in reference to the Burying Ground at Oak Point, and the conduct of those in charge of it.

The ground was given to the Church Corporation, about fifty years ago, gratuitously, by a Mr. Flaglor, *for a burying ground*, as we, who have lived here for many years, have always understood. Those who are called "dissenters" have always contributed towards enclosing said ground, and keeping it enclosed, in common with members of the Episcopal Church. The "dissenters" have buried there from the time the ground was opened, as they had need, without molestation, until recently, always feeling that they had a *right* to do so. I do not know, whether or not the Church Corporation can legally exclude other protestant denomination from burying there.—Some are of the opinion that having for thirty or forty years buried there peaceably would, of itself, secure a right—how that may be I am not lawyer enough to decide. However, the Church Corporation can assert,—"so says the deed;" and as it is "nominated in the deed," so they will have it.

The Corporation of Oak Point Church objects, as appears by Mr. McKeel's letter, to all other protestant denominations burying there unless they "call upon the Church Minister" "to perform the burial service." Members of other denominations have desired to bury there, but they "did not wish" the service of the Church Minister.—And they desired to bury there—not because they could find no other place to bury—or sought to impose upon the Church Corporation—but because their deceased fathers, and mothers, and brothers and sisters, and children had, from time to time, for many years, been buried there. For these reasons the place had become sacred to us, and as members of our families have died we wished to lay them side by side, with those who had gone before. And we have desired, too, that "the minister of our choice" should stand by us in the hour of our affliction, and when we look into the open grave and bury from our sight those whom we have loved. "But, no! no!" says this Church Corporation of Oak Point, in substance, "your minister may break to you the bread of life, he may visit your sick, he may administer unto them the Sacrament of the Lord's Supper, he may comfort them in their dying hour, he may seek to relieve the sorrows of the mourning family he may go with the corpse to a Baptist, or Methodist, or Presbyterian Church, and there preach the funeral sermon, he may go to the gate of the burial ground, "but he shall go no further," he may read the service in the "public highway" if he pleases—we can not stop him there, but if you wish to have the burial service read at the grave" and your kindred "buried in peace," you must take "our Minister" to perform that service whether you want him or not."

I think it unnecessary and unchristianlike, and altogether out of place, for the said church corporation to seek to impose upon us, as a condition to our burying in the Oak Point burying ground, that we shall accept a minister that we do not want. If there ever comes a time, when, more than any other, we desire our own minister in preference to another, surely it is the season of deep affliction when we are bereaved of our kindred. And it seems to many of us here the savour of an unevangelical and unchristian spirit, for a body of professing christians to add sorrow to sorrow, by creating disturbance at the grave, or putting chains and padlocks (either as a corporation, or as individuals thereof) upon grave yard gates "to keep out dissenters."

Some three years ago the partner of my life and the mother of my children died, I sent for and obtained the minister of my choice. He preached a funeral sermon. He went with me and my children to the grave. When at the grave the Church minister thrust himself, unwelcomed, into our midst, with his white gown, upon him, and insisted on performing the service, creating a scene of confusion and disorder, distressing in the extreme.

On the occasion to which Mr. McKeel refers in his communication, when he had the conversation with Rev. Mr. Currie, the procession had come to the gate, Mr. Currie had entered within the enclosure (with what he understood to be the permission of the Rev. Mr. Wiggins), Mr. McKeel, the Church Warden, then interfered, detaining the procession for a time, and after some conversation withdrew, allowing the procession to pass on, and leaving the impression upon many minds that he regarded the minister and mourners as *trespassers*. And thus added another pang to the grief of an old man of gray hairs and feeble strength, who was mourning for his child, and she at the time of her decease the *only child* remaining at home to comfort her parents in their declining years.

As I have been charged with "gross misrepresentation" respecting Mr. Jackson's funeral, permit me to re-affirm that my statements were not "a gross misrepresentation of the case," and to detail some additional particulars not mentioned in my former communication. Mr. Jackson died on the [illegible] Wednesday evening. Mr. McKeel had a conversation with him—knew that the funeral was to be on Saturday. That (Friday) evening Mr. Thomas Whelpley, who acted as undertaker, called upon Mr. McKeel and asked permission for the Wesleyan Minister to bury Mr. Jackson in the said grave-yard. *Mr. McKeel positively refused to give permission.* The funeral took place on Saturday. It was snowing—the wind blowing strong from the North, and bitterly cold. The funeral procession had come about ten miles in the storm, from Mr. Jackson's residence, at Olinville, to the burial-ground that the deceased might be buried with his kindred. When they arrived there *the gate was chained and locked with a padlock*—what was never known before. The mourners and bystanders paused and knew not what to do. They stood in the storm and discussed the matter. The day was far spent. Night would soon over take them. It was too late to dig a grave elsewhere. And Mr. Jackson, jr., and wife, and the aged widow of the deceased, more than 70 years of age, must return home that night. So it was decided to pass the corpse over the fence, and bury the body in the grave that had been prepared, until a suitable place should be procured elsewhere. They did so. It may be denied that "*the Corporation* of said Church" chained the gate. But, by whomsover it was done, "the chaining and locking of the gate were but carrying out in reality and visibly the principle involved in the refusal of the St. Paul's Church Corporation at Oak Point, to allow a "dissenting" minister to read the burial service within the Oak Point grave-yard."

Would it not look better for official members of the Church, instead of coming to a grave to oppose the proceedings, and thus add to the sorrow of the bereaved, to come rather in the spirit of Christ, to sympathise with the sorrowing and comfor their distress? Be assured, Mr. Editor, all members of the Church of England do not approve of the bigotry and exclusiveness that obtain here. Some of us who have loved "the Church" have by such conduct been driven out of it. Others are going out and seeking church fellowship in other communions. Mr. Jackson's remains will soon be disinterred and reburied in a Wesleyan Cemetery recently opened in the vicinity. Such will also be the case, doubtless, with the remains of others. And in future when we bury our dead, what we would consider the melancholy satisfaction of burying our deceased kindred side by side, we shall have to forego, that we may bury where we can do so in peace, and without having others dictate to us what minister we shall have.

And now, Mr. Editor, allow me to appeal to a discerning public, and ask: Who has sought to "mislead?" Who has been guilty of "a gross misrepresentation of the case?" And if any man shall contradict what I have stated, I am prepared to prove my statements by the testimony of many credible witnesses of the scenes to which I have alluded.

I am, dear sir, yours, &c.,

ZEBULON JONES.

Greenwich, April 2, 1857.

A German who had a dispute with Mr. C. Niles, of Nappan, the beginning of last week, waylaid him and stabbed him repeatedly in the body. Niles being a strong man struck his assailant with a stick he had in his hand, breaking his jaw and also one arm, but sustained such severe injuries that it is feared his wounds will eventually prove fatal.—*Borderer.*

Mr. Wilson, a Surgeon, writes to the *Times* that camphor is an effectual antidote to strychnine, and narrates cases in which its efficacy has been proved.

DOMESTIC.

THE ELECTIONS.—We do not wish to say much on the election contest which is just commencing in our Province. We would fain be silent altogether, but we cannot be indifferent to the state of our country, and we are anxious that a judicious and sound administration should exist. The manner in which the present Executive came into power of course cut off our sympathy with them, and *their subsequent policy we do not approve of.* Their acts are now before the people for trial, and at the polls they will be condemned or approved. We have seen no reasons to alter our opinions since the last contest—WE STILL OCCUPY THE SAME GROUND—and we believe it is the duty of every man to endeavor to secure to his country a sound and *liberal* line of policy, founded on integrity and morality. We trust this will be the result of the present contest.

The Sheriff of St. John has given notice that the day of Nomination of Candidates for the Assembly for this County, will be on Saturday the 18th inst., and the Polling will take place on Thursday the 23rd inst. from eight o'clock A. M. till four o'clock P. M. The Declaration will take place on the 25th.

From the *News* we learn the Candidates for York County are Messrs. Fisher, Pickard, Hatheway and Friel, in the Liberal Interest, and in Charlotte, Messrs. McAdam, Gilmour, Brown and Chandler.

KINGS.—(*By Telegraph.*)—The Liberals have nominated Messrs. Ryan, McLeod, and Elias Flaglor. The Ministerialists Messrs. Scovil, Earle, and Dr. Vail.—*Leader.*

LIBERAL CANDIDATES.—The Liberals throughout the Province are moving with spirit and determination. As far as heard from the following Candidates are in the field on the Liberal ticket:—

York—Messrs. Fisher, Pickard, Hatheway, Friel.

Charlotte—Messrs. McAdam, Gilmour, Brown, Chandler. These gentlemen were nominated at a large meeting of Liberals held in St. Stephens on Wednesday last.

St. John (City and County)—Messrs. Harding, Tilley, Wright, Cudlip and J. McLauchlan. The two former for the City and the latter for the County.

THE FIRE IN ST. GEORGE'S STREET.

A destructive fire broke out in St. George's street on Tuesday morning, which at one time threatened to involve the City in one of those fearful calamities we sometimes read of. There was a great difficulty in getting water; and despite the most strenuous exertions of the firemen, (and everybody knows how they work,) the fire got too much hold before they could get fairly into operation, and this, with a strong wind, for some time baffled their utmost exertions. The fire originated in a house occupied by Mrs. Pitt; but it seems the firemen are very divided in their opinion as to the cause of it. The house and most of the contents were destroyed. The two houses belonging to J. D. Lewin, Esq., in the occupation of Mr. Magee and Mrs. Sneeden, were also destroyed. Mr. Lewin was insured for £700, but will, we fear, be a heavy loser by the calamity. The adjoining house, occupied by Mr. A. T. Haney, was almost entirely destroyed; it was, we learn, owned by Mr. Thomas Main, and was insured for between £700 and £800 in the Royal.

On Wednesday night there were again two fresh alarms of fire from the same buildings, but the flames were kept under by the exertions of the firemen of Nos. 2 and 5 remaining on the ground till 11 o'clock.—*Leader.*

SHERIFF OF CARLETON.—John F. W. Winslow, Esq., has been appointed Sheriff of Carleton [illegible] (Councillors) of seven Parishes in the County sent a recommendation to the Government in favor of the reappointment of Samuel Dickinson, Esq., that recommendation was endorsed by our two Members of the Assembly, and the Government, regardless of the wish of the people, appointed a gentleman who, for certain reasons set forth by a number of the intelligent people of Carleton, was *allowed* in '56 to retire from the office of Sheriff, which for many years he had held. Rumor has it that Asa Dow, Esq., has been removed from the office of Supervisor, which for many years he has so satisfactorily filled, to make room for a Mr. Rainsford.—*Carleton Sentinel.*

NEWFOUNDLAND FISHERIES.—A large and influential meeting was held in the Court House in this city, on Friday last in relation to the Fisheries at Newfoundland, the facts of which we stated last week. Resolutions, condemning the Convention with France, were adopted.

CIVIC ELECTIONS.—The following gentlemen were elected on Friday last for Alderman and Councillors in this city. King's Ward, Messrs. Fairweather and Read, Wellington, Peters and Marter, Dukes, McGrath and Wilson; Brooks Ketchem and Adams, in Guy's a tie between Messrs. Littlehale and Strange for Alperman, renders a new election for that Ward necessary. Mr. Colwell was elected Councillor.

PROVINCIAL APPOINTMENTS.—W. H. Scovil, F. W. Hatheway and Joseph Myshrall, Esqrs., to be Railway Commissioners, M. H. Scovil, Esq., to be Chairman.

Political Meeting at Hampton.

March 8th 1857.

Mr. Editor:—Sir at a large and influential meeting of the independent freeholders of King's Co., held at Hampton on the 8th inst. Mr. Justus Earle was unanimously called to the chair—after which the meeting being called to order it was unanimously agreed that, Mathew McLeod, George Ryan and E. S. Flaglor, Esquires, should be the Candidates to represent the "Liberals" of King's in the next General Assembly.

I was glad to see the unanimity of feeling that was manifested on this occasion, and all that is required now is "a long pull, a strong pull and a pull altogether."

The meeting broke up by giving three cheers for the three candidates, twice three for the "Queen," and three for the chairman. J. M.

THE "JOHN OWENS"—VOTE OF THANKS TO THE CAPTAIN.—We, the undersigned, Cabin Passengers in the Ship "*John Owens*," from Liverpool to St. John, cannot separate without testifying our gratitude and respect to Capt. JAMES BROWN, as a man, and mariner, for his great kindness to us, during a severe and stormy passage, and the constant care and watchfulness exercised by him over the ship. We think it a cause of thankfulness that we have made the passage so soon, considering the adverse winds and heavy gales the ship has had to encounter.

Rev. James Salmon,	Miss C. Burrington,
Henry J. Cooper.	John Dunlop, sen.,
James Johnston,	Thos. Cameron,
John Dunlop, Jr.,	Harris Ailan,

St. John, April 1st., 1857.

☞ The Hamilton *Banner* states that the Buffalo and Lake Huron Railroad have ordered all trains to come to a dead stand before crossing any bridge. The law requires a stop before crossing swing bridges, but the Company have extended the order to all other structures.

UNITED STATES.

BURNING OF A NEGRO IN ALABAMA.—We find the following account of the burning of a Negro named Mose, at Abbeville, Alabama, in the *Eufala Native*. It will be recollected that the crime for which Mose was burned was the murder of his master:—

"A large concourse of people was assembled at Abbeville, numbering from 4000 to 5000—The Negro was taken from the gaol by the guard; no opposition was offered by the Sheriff. The place was arranged before the Negro arrived. A green pine stake was set in the ground firmly, and around that a pile of fat pine was arranged, in diameter about six feet, and about four feet high. He was bound head and feet to the pole, and before the fire was placed to the pile the wretch made the confession that he 'had murdered his master, but would not have done it had it not been for a white man.' He made some other confession, implicating a white man and another Negro in the affair. Our informant says that when he left, the fire had already consumed his head, legs, and feet, and that they were piling on more wood to finish the body."

CRIME IN NEW YORK.—The New York Chronicle says; "Never was crime more rampant than now. Garroting, burglary, stabbing, lewdness, fraud, forgery, embezzlement, and every imaginable form of wrong, cruelty, and murder, meet us at every turn. The morning and evening papers are encumbered with the disgusting details. Police have become impotent. Indeed, crime enters the sanctuary of law and presides on the bench of justice. Rulers have lost the public respect and confidence; wrong doers laugh them in the face and chuckle over the imbecility and wickedness which are set to preserve the public order. There is no respect for rulers as was felt in the earlier days of our city. Our doors are entered and our halls stripped of hats, cloaks and furs; our necks grappled or our voice stifled as we pass along the streets, while our pockets are relieved of their contents; and it has come to pass that a man who walks out at night feels himself surrounded by robber bands just ready to pounce upon him with fatal results to limb and life."

EPIDEMIC.—The Oswego *Times* says that the extent of the new epidemic known by the name of "brain fever," is truly alarming throughout Madison and Onondago counties N. Y.:

"A gentleman who has lately visited the former county, informs us that in some localities the people are leaving in alarm and dismay. Persons are attacked with the remarkable malady very suddenly, soon become insane and die in a few hours.—We do not know that any have recovered when once attacked by the disease. Duane Brown and Richard Thomas, Esq., two prominent lawyers of Madison county, have fallen victims to it, and we are told that in some of the villages deaths occur daily. As yet there is no rational explanation of the disease."

IN A TRANCE.—In Cincinnati, on the 6th inst., Miss Williams, a young lady of nineteen, was found lying, to all appearance dead, on the floor of her room. As she suffered from palpitation, it was supposed that she had died of a disease of the heart. The event was published in the papers, and in due time funeral services were held over her remains. While they were in progress, however, one of the company observed a flush upon the face of the occupant of the coffin. On feeling her heart no pulsation could be felt, but warmth was perceived. The funeral was suspended, but up to the 11th inst., no change had taken place in the condition of the young lady. The flush and warmth were still perceptible, but in other respects the appearances are the usual ones of a corpse.

THE BURDELL MURDER CASE.—New York March 31.—It is stated that the counsel of Mrs. Cunningham and Eckel are confident of their acquittal on the charge of murder. They say that they are not only able to furnish their clients' innocence, but to give the name of the actual murderer, and show how the deed was done.

Escape of a young Lady from a convent—her story.

A young lady named Miss Mary E. Miller, of Nashville, Tenn., was placed by her brother some years ago, in a Catholic Convent, at Nazareth, Nelson Co., near Bardstown, Kentucky. It appears, according to the statements made by the young lady and her friends, that she was left at the school with the understanding that she was not to be required to conform to the requirements of the Roman Church, but to be left to the exercise of her own judgment and will in religious matters. Those instructions were altogether disregarded, and severe punishment, confinement for several days at a time without food and other penances were inflicted to compel her to attend the confessional. It is stated that letters to her friends were intercepted, and thus her complaints of the religious persection to which she was subjected were stifled. A few days since, however, Miss Miller managed to make good her escape,—and tells her own story over her own signature, below:—

MOUNT WASHINGTON, March 11, 1857,
Hall Tavern, Bullitt Co., Ky.

(*To the Editors of the Louisville Journal*

I notice in this morning's *Democrat* an article in relation to the escape of a young lady from Nazareth, a Catholic institution near Bardstown, Nelson County, Ky.

I am the fugitive spoken of who escaped from that institution, the corruptness of which nothing but Eternity will disclose. I was placed in this institution, Jan. 28, 1856, by my brother, who resides in Nashville, Tenn., with positive instructions that he did not wish me educated in the principles of the Roman Catholic religion, leaving that discretionary with myself.

While attending since that time I have been subjected to the severest kind of religious discipline contrary to my own feelings. My reasons for leaving the school, are these: I have been repeatedly confined in a room two, three, and once five days at a time, deprived of my allowance of food, for no other reason than that of *refusing to go to confession.* This and a variety of other punishments, have been inflicted from time to time, exhibiting a disposition like anything but that requisite for a student far from home, and under the protection of the teachers.