

ST. PATRICK'S BAZAAR.—We would remind our readers that the St. Patrick's Bazaar is still open; and that the Ladies who have undertaken their charge, are exerting themselves to the utmost in behalf of the St. Patrick's Orphan Asylum. Nobly have they done their duty; it is to be hoped that the Irish Catholics of Montreal will do theirs. Again would we say to them "Go to the Bazaar; go, and give of your superfluity to supply the wants of those whom God has entrusted to your charity."

We have no intention to bandy personalities with the editor of the *Journal de Quebec*; and so long as it is impossible for him to convict the TRUE WITNESS of falsehood, it is of no consequence to us by what names he calls us. It is by facts only, and not by verbiage, that we are to be put down.

We have shown, by citing the very words of the School Acts of Lower Canada, that the *Journal de Quebec*, in his articles on the School question in reply to the TRUE WITNESS, has been guilty of many and most important perversions of the truth—as for instance, when he asserted that the law in Lower Canada exacts twenty children of school-age in every school district as a condition for sharing in the school funds; the fact being, that the residence of fifteen children only, of school-age in any school district, without even the attendance of all of them at school, is all that the law requires, when Commissioners, or Trustees, in good faith do their best to keep their schools open. Having therefore convicted the *Journal de Quebec* of falsehood, we do not think it necessary to call him hard names.

And again—if the *Journal* could defend the conduct of its ministerial patrons upon the "General Corporations Bill"—could he show that their votes in support of Mr. Drummond's amendments thereunto, entitled them to the respect and confidence of the Catholic public of Canada—he would, no doubt, do so. In that he maintains a strict, and all circumstances considered, a prudent silence upon this important topic, we may logically conclude that he knows that it is impossible to say one word to justify the conduct of M.M. Cauchon & Co.; and that his safest policy is, to avoid all allusions to so painful a subject, and to do his best to distract public attention therefrom, by personalities directed against the editor of the TRUE WITNESS—the chief cause of whose opposition to the present Ministry is their unprincipled conduct in voting for Mr. Drummond's Bill.

Herein too lies the secret of the *Journal's* hostility towards us. It is the nature of all renegades and hirelings to be most bitter against their former allies. Now but a very few weeks ago the *Journal de Quebec* and the TRUE WITNESS were at one upon the question of the duty of Catholics towards the "General Corporations Bill" amendments. Our Quebec cotemporary at first joined with us heartily in condemning them, and the spirit in which they were conceived—when lo, of a sudden, a change came over him; and at the bidding of his masters, he subsided into a tame ministerial hack, the hireling advocate of men, who, for the sake of retaining place and salary, deliberately registered their votes in support of a measure the most insulting to the Church which the *Journal* professes to surround with his respect and veneration—that was ever proposed in a Canadian Legislature. It is therefore but natural that the *Journal* should be bitter against those who have not sold themselves to the enemy.

Here then is our last word to our Quebec cotemporary. If he can convict us of error in our citations from the Lower Canada School Laws—or if he can justify the conduct of M. Cauchon in voting for Mr. Drummond's Corporation Bill, we challenge him to do so; and we shall be happy to meet him in fair and open field. But we can assure him that we will not condescend to notice either his personal attacks upon us, or those of his anonymous correspondent.

We would call the attention of the *Journal de Quebec* and his ministerial friends to the following illustration of the working of that section of the Upper Canada School Law, which authorises a Protestant majority to tax a Catholic minority for the erection of School-houses.

In School Section—Number One—Mountain—County Dundas, C. W. a heavy rate has been levied within the last eighteen months, for the building of a school house. To this rate, Catholics as well as Protestants were compelled to contribute, and a large sum was in consequence extracted from the pockets of the Catholic residents in the school section.

The School house having been thus erected—partly out of Catholic funds—the next step taken by the Protestant Trustees of the School district, was to convert it into a Protestant meeting house. Within a week or two after its completion, they—the Protestant Trustees aforesaid—resolved, in spite of the indignant remonstrances of the Catholic rate-payers—to place the school house at the disposal of the Methodist preacher; and consequently, every Sunday, the Catholic rate-payers of Mountain have the satisfaction of seeing a building for which they have been compelled to pay, used as a Protestant place of worship. Thus, by a clever application of the machinery which an unjust law supplies them with, are the wealthy Protestant majority of Upper Canada enabled to tax their poorer Catholic brethren for building Protestant churches.

On one occasion the door of the school house having been locked on Saturday night, and the key not being at hand on the Sunday morning, an entry was forcibly effected; and on Monday morning the Catholic rate-payers had the pleasure of finding the lock of the door broken, and their property otherwise injured, by their Protestant neighbors who had taken possession of the "Common" School house for their particular religious uses.

Under these circumstances the Catholic rate-payers have remonstrated by letter with Dr. Ry-

erson, the Methodist Chief Superintendent, of Education; requesting that he would interfere to prevent the converting of a building for which they have been compelled to pay, into a Protestant place of worship. To this request they received a reply from Dr. Byerson, informing them that there was no law to prevent the Trustees from using the Common School Houses for Protestant religious purposes; and that consequently he could give them—the Catholic complainants—no redress in the premises. Here the matter rests for the present; but here we trust it will not be allowed to rest much longer.

The above is a plain unvarnished statement of facts; the truth or falsity of which can easily be ascertained. Comment we trust is unnecessary; for there is surely no man who will have the impudence to contend that a law which enables a Protestant majority to tax a Catholic minority for Protestant church purposes is a just law. It is bad enough that Protestants in Upper Canada should have the power to tax their poorer Catholic neighbors for the support of an anti-Catholic system of education; but that they should have it in their power to make the latter pay for the erection and repair of buildings devoted on Sundays to Protestant religious purposes, is an insult to which we trust the Catholics of Upper Canada will refuse any longer to submit. We will return to the subject in our next; and in the mean time we take this opportunity of reminding our Catholic readers that the injustice perpetrated upon the rate-payers of Mountain, may be their own lot in a short time, if they do not take prompt and energetic measures to throw off the degrading yoke of State Schoolism to which it is the intention of their Protestant fellow-citizens to subject them.

VICTUALS, SNOW WHITE MUSLIN, AND GOSPEL.—The *Toronto Colonist* of the 9th inst., gives a glowing description of a Protestant Camp Meeting, or jollification held at a place appropriately called "Brown's Corners" in the township of Markham on the 1st inst. The quantity of victuals consumed upon the occasion, the eloquence of the preachers, and "above all" the charms of the fair daughters of our Zion who "all dressed in snow white muslin, commanded general attention, and made the heart of many a youth flutter"—are dwelt upon with an unctious peculiar to the Saints. As a specimen of a "Camp Meeting" of the better sort, and untainted with the drunkenness, and obscene debauchery which usually characterise these evangelical assemblages, we will give a few extracts from our Toronto cotemporary.

"The place selected for the occasion" was we are told "such a spot as we may suppose the old heathens would have chosen for their solemnities;" and consequently just such a spot as modern heathens would naturally select for the performance of their absurdities. "Four tables, literally loaded with the good things of this life" were arranged on the ground where the worshippers proceeded to pay their devotions; and "the energy displayed over the viands, and above all the young ladies who waited on the company, were of a nature calculated to inspire the mind with feelings of a pleasurable emotion." Would not one almost imagine that he was reading a description, not of a modern religious meeting of professing Christians, who take up the cross daily to follow Christ—but of one of those strange gatherings of the worshippers of Ashtaroth and Baal in their impure groves, whereof it is recorded in Holy Writ that "the people sat down to eat and drink, and rose up to play?"—*Ex. xxii. 6.* "The *tout ensemble*"—says the writer in the *Colonist*—"reminded one of the scenes of enchantment we read of in Eastern tales." It reminds us, and that forcibly, of the scenes that were of old enacted in the high places, and the groves, which were an abomination before the Lord.

The finale of these rites was worthy of their commencement. Having eaten and drank their fill, the young men, whose hearts were already fluttering at the "snow white muslin dresses" of the young ladies who waited at table, rose up to listen to the gospel according to the Rev. Messrs Hill and Borland of Toronto. Good and worthy shepherds of such a flock, they denounced with feeling, and with just indignation, the errors of that "antagonistic" religion, which inculcates a disregard for "snow white muslin" for gaiter boots, and "the good things of this life;" and labors to impress upon its votaries the duties of mortification and self denial. The worshippers, who swarmed around, with well lined paunches, and hearts fluttering at the sight of the aforesaid "snow white muslin"—were deeply moved by the eloquence of their pastors, and retired from the ground vividly impressed with the abominations of Popery, and the excellencies of the Protestant faith. So concluded the evangelical *pic-nic*.

Frankly, we cannot but commend the ingenuity of this new dodge. The "Anniversary Meetings" are beginning to be a bore; soirees and evangelical tea-parties have had their day; and some new device for keeping up the No-Popery steam was evidently much needed. In this emergency what so good as a *pic-nic*? With sylvan scenery, lots of grub, bands of music, pretty girls, snow white muslin, crinolines, and Gospel privileges—even the prospect of prosy preachers becomes endurable, and the stupidest of stupid sermons but a light infliction. So great in fact has been the success of the Markham experiment, that we may expect evangelical *pic-nics* to become the rage amongst the youth of the tabernacle; and perhaps the day is not far distant, when the pleasures of the dance being superadded to those of the table, and the "snow white muslin"—the corruptions of Popery shall be refuted, and the "Man of Sin" himself brought to see the errors of his ways, amidst what the *Colonist's* Markham correspondent would call the "pleasurable sensations" of the polka. We merely throw this out as a hint to the French Canadian Missionary and other evangelical societies of Montreal. Could they not manage to give us during the coming winter, instead of those wearisome "Anniversaries," a regular jolly "No-Popery Ball"? Lots of young men would come, and "get religion?" were this plan to be adopted.

KING JAMES' WORD OF GOD.—When it is proposed by a powerful party in Upper Canada to make the reading of the government version of the Bible compulsory in all schools, receiving assistance from the general funds, it is hardly out of season to ask—What claims has that version to be considered the "Word of God"? and, if it be not the pure "Word of God," free from all the slightest admixture of error, what right has the State to enforce it on our schools? To the first question, a recent Protestant correspondent of the *London Times*, writing over the signature G. W. Cookesly, gives a straightforward, and, as coming from a Protestant protesting against his own version of the Bible, a conclusive answer. He says:—

"The errors of our translation are numerous and important. I speak more especially of the translation of the New Testament. No one who has not critically and accurately compared the translation with the original—any, who has not taken the trouble to mark down the cases of erroneous translation—can have any idea of their number. These errors are of vital importance—e. g., several texts in the Epistles of St. Paul speak of the Divinity of our Saviour in the most positive terms; yet the force and meaning of them is entirely lost in our mis-translation. And when Dr. Cumming justly urges against Unitarians, and others, that their translations favour their respective tenets, is he not aware that that they relate, and charge our version, in several passages, with a leaning to Calvinism?"

Such an accusation against the "authorised version" of the Bible would, if coming from a Catholic, excite but little attention amongst Protestants—for they would retort that he was an interested party, and therefore an incompetent witness. But coming as it does from a Protestant, and a member of the Church of England, it, to say the least, has very serious claims upon the attentive consideration of all Protestants—of all who take as their "sole rule of faith" a book full of errors, and of errors of "vital importance." One single error, the possibility even of a single error, in the Bible—whether it be an error of the copyist, or of the translator, or the printer—would of itself suffice to render the whole book utterly useless as the "sole rule of faith" and unworthy of the name of the "Word of God." The "Word of God" is pure, free from all error or possibility even of error; and that which is, or may be, erroneous, cannot be, and should not therefore be put into the hands of youth as, the "Word of God."

Now one reason why we, Catholics, object to the reading of the "authorised version" of the Bible in schools to the support of which are compelled to contribute, is, that it is not the "Word of God"—that it is full of errors, and errors of vital importance; and that it is so evident—both from the express admissions of well informed Anglicans, and from the desire generally expressed by Protestants of all denominations for its revision. When this shall have taken place, when all Protestants shall have agreed amongst themselves as to the proper rendering of all obscure and disputed passages in the Scriptures, then, but not before, will it be time enough for them to urge the claims of their revised version of the Bible upon us, Catholics.

A NEW CANON OF THE COUNCIL OF TRENT.—To the *Hamilton Weekly Banner* belongs the credit of an important discovery. In his issue of the 11th inst., he tells the world that there is "one of the Canons of the Council of Trent which anathematizes any King, Queen, prince, potentate, president, governor, judge, or magistrate, in any country, kingdom, or province, who holds, or says, he or she may hold and exercise any office or power save by permission of the Pope of Rome."

We should be thankful certainly to our erudite cotemporary for the valuable information which he gives us; but his claims upon our gratitude would have been still greater, had he condescended to inform us which of the Canons of the Council of Trent it is that contains the anathema spoken of—for hitherto it has escaped the researches of all scholars and theologians with whose writings we are acquainted; and is certainly not to be found amongst the Decrees and Canons of the said Council, as published by the authority of the Church.

Far be it from us to insinuate that so very honorable and conscientious a champion of the Holy Protestant Faith as the editor of the *Weekly Banner*, would wilfully misrepresent the teachings of the Catholic Church; or even make a statement, of the truth of which he had not fully convinced himself by a previous examination of her standards. We trust therefore that our Protestant cotemporary will not consider us impudent, or too exacting in our demands, if we call upon him to furnish us with some further particulars about the wonderful "Canon of the Council of Trent" which he quotes; indicating where it may be found; in what Session of the Council it was adopted; and giving us the very words of the Canon itself. The *Banner* of course will have no difficulty in complying with our request, if such a Canon exists; but if he fails to furnish us with the desired information, he will have no right to complain of us, if we treat him as—not to put too fine a point upon it—an impudent liar.

We promise him also that we will publish in the TRUE WITNESS, the "Canon of the Council of Trent" whereof he speaks, whenever he shall have put in our power so to do; and that we will then join with him in denouncing the arrogant pretensions of the Church of Rome. And lest he should urge as an excuse for not complying with our modest request, that he has not a copy of the proceedings of the Council of Trent at hand, we promise him that if he will authorise any person in Montreal to act for him, we will cheerfully undertake to furnish the person so authorised with the means of verifying the statement of the *Hamilton Weekly Banner* that:—

"In countries where Romanism is predominant, the Church drags the State after her chariot wheels, and this in perfect harmony with one of the Canons of the Council of Trent, which anathematizes any king, queen, prince, potentate, president, governor, judge, or magistrate, in any country, kingdom or province, who holds, or says he or she may hold and exercise any office or power, save by permission of the Pope of Rome. Such an one, so saying, is accursed by Rome."

Will our Protestant cotemporary accept this liberal offer? We strongly suspect that he will

not; but that like too many of his coreligionists, when detected in a falsehood, he will strive to effect his escape, by raising false issues; and blackguarding the Pope. We therefore beg of him to bear in mind that at present the sole questions at issue betwixt us are—Does the Council of Trent in any of its Canons—directly or by implication—anathematise all secular office holders who say that they may hold office without the permission of the Pope of Rome? and if so—where is that Canon to be found? We pause for a reply.

CANADA DIRECTORY.—We have received the Prospectus of a new and enlarged edition of this work for 1857, to be published by Mr. John Lovell of Montreal; and which in addition to much important statistical information, will be embellished with a new map of the Province, showing all the chief towns and villages, together with the Rail Road lines now completed or in contemplation. The *Directory* will be put to press in May next, and issued to Subscribers early in September. Terms of subscription £1 5s; payable on delivery.

We see with regret the report of a trial of a silversmith of this city, charged with buying the medals of the soldiers of the 39th regiment quartered here. One of the witnesses examined deposed that he had often had medals offered to him for sale by British soldiers; this says but little for the *morale* of our troops. We are happy however to be able to add that the soldier whose name was implicated in the disgraceful proceedings before the Police Court, was not an Irishman.

Mr. W. Lyon Mackenzie, complains bitterly, through the columns of his paper, the *Message*, of the ingratitude of the people of Upper Canada, who will not make up a sum, sufficient to furnish him with a homestead, and a comfortable provision for the rest of his days.

Yesterday the New Water Works had a fair test, and we believe fully realised the expectations formed. At various points in the city hose were attached to the hydrants, and the distance water was thrown was quite satisfactory. On Place d'Armes it was thrown as high as the middle of the central part of the Parish Church; and when a branch pipe was screwed on the fountain, a good stream of water was thrown to the height of 110 feet.—*Pilot* 11th.

THE NEW CITY WATER WORKS.—An example has been already furnished of the immense advantages that may be expected from the completion of these works, both in the prevention of fires and the speedy extinction of them whenever by any accident they may occur in this city—circumstances that will no doubt exercise a beneficial effect on the rates of insurance in Montreal. At about half-past six o'clock Tuesday morning, a fire broke out in a building situated at the corner of Champ de Mars and Lacroix Streets, which was occupied as a carpenter's shop, and in which there was a large quantity of lumber at the time. Mr. Bertram, our vigilant and active Chief Engineer, was quickly on the spot, and with the aid of Mr. Dumaine, the carter usually employed to convey engines to fires, having got out a sufficient length of hose from the "Montreal" Engine-house, he attached the hose to the nearest hydrant or water plug, about ninety yards distant from the fire, and then, in a few moments, such was the force and body of the supply, he extinguished the fire before any alarm could be given to bring a fire engine to his assistance. By the prompt exertions of Mr. Bertram, assisted by Mr. Dumaine, and by means of the copious and uninterrupted supply of water from the New Water Works, an extensive and disastrous conflagration was in all probability prevented on this occasion, and the city was, moreover, saved from an expenditure of at least £20, which is invariably incurred whenever the fire engines are turned out on an alarm of fire being given.—*Herald*, 15th.

The ship *Great Britain* has brought out from London eleven Indians, who come from the neighborhood of Lake St. Clair and have been on a tour of inspection in the great metropolis. They brought a letter from the Lord Mayor of London to the Mayor of Quebec in which his Worship of London asks his Worship of Quebec to forward the Indians to their destination. His Quebec Worship on receiving the letter could only shake his head and say "no funds" so that the children of the forest must grope their way up to St. Clair as best they can. Twelve Indians embarked in the *Great Britain*, but one died of inflammation of the chest. When he knew he was going to die, he entreated that his body might be buried on land, but being told that his request was impossible, he never spoke again but cried ugh! ugh! ugh! until he died, when his body was consigned to the deep.—*Quebec Gazette*.

A WARNING TO BAKERS.—On Monday morning the City Police seized three hundred loaves, the property of five different bakers in this city, which were under weight, and distributed them to various charitable institutions. We are informed that some of the loaves were half a pound under weight.—*Montreal Herald*.

THE TRUTH AT LAST.—In 1854, a woman, well known here and intimately acquainted with the affairs of a family of great respectability in this city, having poisoned one or more persons in Albany—a woman of good appearance but of very bad character—a Mrs. Robinson, alias widow Campbell—represented herself to be Miss Charlotte Wood (now and at that time Mrs. Elliot) and the woman's story was by many persons believed. Well, Mrs. Robinson is now in Sing-Sing, and Mrs. Elliot—Miss Charlotte Wood—is now in town, having arrived here in the *Anglo Saxon*.—*Quebec Gazette*.

A correspondent informs us that a few days ago, early in the morning, a duel was fought west of the College Avenue, in the dell near the observatory. One of the foils was an Englishman recently arrived in this country, and the other was from Chicago. At the first fire, the Chicago foil received a ball in the shoulder, but a doctor (who was in attendance soon extracted it, and the fellow was enabled to leave the ground without being seriously injured. The cause of dispute was a lady, but the bit in the shoulder settled the difficulty. It is a pity that the principals and seconds were not caught and placed under a pump for an hour or so. It would have a wonderful effect in cooling their ardor.—*Toronto Colonist*.

The *London (C. W.) Free Press*, of the 3rd inst., says, that on Saturday last, while several children were playing in the 16th concession of Zorra, the youngest child of Mr. Andrew Emerson, farmer, was stung to death in the following manner:—The children, in their play, had disturbed, near the woods, a yellow wasp nest, and being attacked, ran away, leaving the child, and the alarm being given, its face was found completely covered with wasps. The poor little sufferer lingered until Monday last.

Quarantine Elections.—The writ for the election of a member for the city of Quebec to replace Mr. Chabot, appointed Judge, has been received. Mr. Simard, rather a liberal in former times, is mentioned as likely to be a candidate; we have not heard any other name talked of as likely to be brought into the field.—*Argus*.

DEATH OF MR. CHRISTIE, LATE M. P. P.—We regret to learn the very sudden death of Robert Christie, Esq., for many years the representative of Gaspe in the House of Assembly prior to, and in the Legislative Assembly, since the Union. He was in excellent health yesterday morning when the writer saw and conversed with him in Quebec, and shortly before nine o'clock, P. M., returning from a walk, he died on entering his own house.—*Id.*

The Government have commenced to distribute among the municipalities the proceeds of the Clergy Reserve Fund. Toronto receives about £14,000; Hamilton, £7,500; the town of Dundas, £1,278 0s 9d; the town of Chatham, £1,173 8s 9d; the sum of Four Thousand Three Hundred and Fifty Two Pounds Four Shillings, has been placed to the credit of the City of Kingston.

Suicide.—On Saturday forenoon, an inquest was held on board the ship "City of Hamilton," which lies at the Queen's wharf upon the body of John Pender, aged 39, late master of that vessel, who committed suicide, by cutting his throat with a razor, in the Gulf of St. Lawrence, on the 28th ultimo. The mate and steward of the ship being examined by the Coroner, spoke of deceased's disordered state of mind, from which it would seem that he labored under the impression that the voyage to this port was very protracted, although the vessel had come via the Straits of Belle Isle; and it is presumed that the dread of being blamed for the delay, which was, really, unavoidable, induced him to commit the melancholy act. About 8 o'clock, A. M. on the 28th September, he inflicted the wound on his throat, and immediately left his cabin, and ran on deck, exclaiming it was useless to do anything for him as he should soon cease to live. He was removed, however, to the cabin, and the wound dressed, but only lingered till the evening, when death resulted from the injury. Shortly before dying he lamented that he had been driven to the commission of the deed. The body was brought here in the "City of Hamilton," which arrived on Friday, but the Coroner being engaged at St. Nicholas, the inquest was postponed till Saturday. A brief examination by Dr. Sewell, sufficed to show that deceased had perished from the effect of the wound inflicted by himself. The Jury returned a verdict of "Temporary Insanity."—*Herald*.

A disease somewhat resembling common cholera has prevailed during the past few weeks in the Townships of Cavan and South Monaghan. A good deal of mortality has been caused by it. So says the *Cobourg Sun*.

The crippling business, we are sorry to say, is not at all on the decline. Elsewhere it will be observed that an outward bound ship was robbed of some of her crew so far down as Indian Cove, below Point Levi, and indeed nothing can prevent it except making the business unprofitable by discharging sailors on their arrival here and so flooding the market with men.—*Quebec paper*.

The fish in the St. Lawrence are coming up to their spawning grounds a full fortnight later this season than usual; this, fishermen say, indicates a fine open fall.

Brogden is now in jail awaiting his trial at the assizes in Cobourg, for the murder of Henderson. His application to be admitted to bail has been refused.—The assizes will commence on the 22nd instant, before Sir J. B. Robinson.

SKULLS IN COPPER KETTLES.—A correspondent informs us that one day last week, on the Colliwater Road, in North Simcoe, a pit was discovered by two men who were walking through the woods. Having come to a hollow place in the ground which attracted their attention, and which, upon further examination turned out to be a bed of human bones, they procured spades and the men went to work in right earnest and exhumed—after digging about five feet deep—fifteen copper kettles or pots, in a good state of preservation. One of the kettles contained twelve skulls, and in another was found a couch shell. Quantities of human hair, parts of Indian dresses, wampum, and other traces of the aborigines were also dug out; besides part of a dress which indicated the possessor to have been a Frenchman. The hole was about ten feet in circumference and five feet deep.

DEBATES OF STATE SCHOOLISM.—The Committee appointed by the sapient Board of School Trustees to try the Local Superintendent for disobedience to the orders of the Rev. Mr. O'Fox, met on Tuesday on the steps of the City Hall. The luckless Superintendent was in attendance looking as meek and demure as if he had never seen a fox track before. His Reverence indoctrinated the members who attended at some length about Schools and School acts, but there not being a quorum, or rather a quorum of the right kidney present. The culprit after a detention of about an hour was "discharged" to meet at the same place and hour on Saturday. The teacher of the School at Williamsville was also present, charged with some offence, but what we know not, but whatever it was the Secretary and councillor of the Board the learned O'Fox, might have informed the Committee that the proper tribunal to try the matter was the Superintendent and two arbitrators, and even if otherwise, the committee might have met at an hour which would have rendered unnecessary the closing of the school. We take notice of this childish farce to let the payers of school rates see with what worse than puerile nonsense their representatives amuse or rather disgrace themselves, whilst their important duties they have voluntarily undertaken are left unperformed—schools unvisited, schools houses unprepared, school rooms unfurnished, school teachers unpaid—whilst the time of the Board is wasted in bickering, and its members content only on intrigues to get this man out, or that man in, or some equally worthy object. How long alas, are the educational interests of Kingston to be entrusted to such hands.—*Kingston Herald*.

Birth.

In this city, on the 16th instant, the wife of Mr. Charles Louis, Printer, of a son.

Married.

At Montreal, on the 6th instant, by the Rev. Mr. Connolly, Mr. E. Cusickly, Ian-keeper, Beauharnois, to Miss Elizabeth, third daughter of the late Mr. Patrick Peters, of County Fermanagh, Ireland.

At the Parish Church, on the 7th instant, by the Rev. J. J. Connolly, P. J. Durack, to Annie, daughter of the late Wm. Kelly, Esq., all of this city.

At Cobourg, O.W., in St. Michael's Church, on Sunday the 7th inst., by the Rev. Mr. Timlin, Mr. Cornelius O'Neill, to Miss Mary Anne Redmond, both of Cobourg.

At Williamstown, Glengarry, on the 7th instant, by the Rev. Francis M'Donough, Robert W. Harwood, Esq., of Vaudreuil, to Mary Charlotte, daughter of John M'Gillis, Esq., of Williamstown.

INFORMATION WANTED.

OF WILLIAM ROGERSON, from Dungannon, Co. Tyrone, Ireland, by his brother-in-law, John Walsh, who is at present in Montreal. Any information of his whereabouts will be thankfully received, by addressing it to this office.