

The friends of the Rev. M. Chiniquy in Canada, and he has very many friends here, many who remember with gratitude the services that the "Apostle of Temperance" has rendered to the cause of religion and morality—will see with regret the course that he has unfortunately adopted with reference to the unhappy dispute now pending between himself and his immediate ecclesiastical superior, the Bishop of his diocese. Of the origin of that dispute we know nothing, but what we learn from the Protestant press, a very untrustworthy authority on all ecclesiastical matters; into its merits we have no intention of entering, as it is not for laymen to sit in judgment upon the discipline of the Church; but as to the manner in which it has been carried on by the Rev. M. Chiniquy, there can be amongst Catholics but one opinion, and that, an opinion by no means favorable to him. A priest who so far forgets what is due to himself, to his brethren, and to the Church, as to appeal to a Protestant public, through the columns of a Protestant press, against the real, or fancied oppression of his legitimate superior, forfeits thereby all claims to the respect and sympathies of the Catholic world.

This we regret to say is the course that the Rev. M. Chiniquy has seen fit to adopt; and instead of having recourse to the ample means of redress, which, if wronged, the laws of the Church place at his disposal—instead of appealing to the duly commissioned, and only competent authorities, and through them to Rome and to the Sovereign Pontiff himself, if necessary—where, and from whose hands, he would be sure of receiving justice—he rushes into print, and through the medium of a virulent anti-Catholic press, unbores himself to the bigoted and unreasoning anti-Catholic population of the United States; calling upon them for sympathy, and recognising them as fitting judges of the points at issue between himself and his Bishop. No matter how harsh, or even unjust, the latter may have been—though God forbid that we should seem even to admit that he has been so—such conduct would be inexcusable on the part of a Catholic priest; and though we by no means pretend that Bishops are infallible or impeccable, there can be no doubt that the priest or layman, who, instead of seeking redress through the proper channels which are always open to every one—from the highest to the lowest—arrays himself in opposition to his lawful Pastor; or who, in the language of the Rev. M. Chiniquy, "takes his resolution to stand by his rights as an American citizen"—that is, who calls upon the State to arbitrate between himself and his Bishop on matters purely ecclesiastical, and invokes the Civil power against the decrees of the Church—is guilty of an offence, for which no tyrannical exercise of authority—no arbitrary stretch of power on the part of his Bishop, can offer even the semblance of an excuse. It is thus that all heresiarchs—from Arius to Luther—have commenced their career of impiety; condemned by Peter, they have appealed to Cæsar; and, forgetful of their "duties" as Catholics, they have taken their stand upon their "rights" as citizens. 'Tis the old cry—"non habemus regem nisi Cæsarem," and when again we hear it raised, we may be sure that profane hands are again about to crucify the Lord of Glory.

But what shall we say of the language which, through the columns of the *Chicago Tribune*, and reproduced in the *Montreal Herald*, the Rev. M. Chiniquy employs towards his Bishop. He likens the latter to the "impious Ahab"—and to the "treacherous Judas;" he denounces him as a "lawless tyrant;" laughs at his sentence of suspension as "ridiculous and null;" and accuses him of "pocketing our money" and of "wickedness and tyranny, surpassing anything recorded in the blackest pages of the most daring tyrant"—and to which "tyranny" he—the Rev. M. Chiniquy—"is determined to oppose an insurmountable wall." Is this the language which, in a Protestant paper, a Catholic priest should use towards his Bishop—no matter what the conduct of the latter? Is this language becoming the Minister of Him, Who, when he was reviled, reviled not again—Who, when He suffered, threatened not, but committed Himself to Him that judgeth righteously? Alas! No—"Tis the "American citizen, proudly asserting his rights," not the Catholic priest humbly mindful of his duties, who thus speaks; and for the "American citizen" it is impossible that the Canadian Catholic should feel any sympathy. The Rev. M. Chiniquy little knows what shame and pain he has caused to his friends—what joy and triumph he has given to our enemies—and what deep scandal he has brought upon religion—by his ill-considered appeal to a Yankee Protestant public. If wronged, or believing himself wronged, why did he not appeal to Rome—to him who sits upon the Chair of Peter—and from whom, if wronged, he would have been sure of obtaining full and immediate justice? Even the Protestants to whom he appeals, and whom he selects as umpires in his quarrel, cannot respect him; though of course they will applaud and encourage him in his contumacious conduct. He will become a mere tool in the hands of the enemies of the Church; and when "used up," and when he shall have served

their dirty purposes, he will be contemptuously cast aside, as the fool of which they have no longer need. We still trust however that, ere it be too late, he will take warning from the fate of others, and by a timely public repentance, make some atonement for the public scandal he has given.

THE *Toronto Mirror* reproduces the correspondence between the Catholic rate-payers of Mount Pleasant, and the Rev. Mr. Ryerson of Toronto, the Chief Superintendent of Education for Upper Canada—which appeared in our columns some two weeks ago—with the subjoined appropriate comments. It will be remembered that the Reverend Methodist minister, to whom it belongs to administer and interpret our Upper Canada School Laws, declined interfering with his brother Protestants, who had converted the building—to the erection of which they had compelled their Catholic neighbors to contribute—into a Methodist meeting-house; upon the plea, that such conversions are not positively forbidden by the School Acts, and must therefore be considered legal when sanctioned by "custom." It is the "custom" of the Protestant majority of Upper Canada, for instance, to rob and cheat their Catholic neighbors; *argal*, such robberies and frauds are to be considered legal. Hereupon our *Toronto* contemporary well remarks:—

We are of opinion that if this "law of custom" authorized Catholics to use common schoolhouses for the purpose of holding Stations, &c., that it would very soon be abrogated, and that instead of Trustees receiving the hint to exercise "their own discretion" in the matter, our Chief Superintendent in such a case would have been severely demanded by what authority these acts were committed. Curt and stern would have been the reply, accompanied, perhaps, by some choice *morceau* about the offenceness of Catholic Trustees, in offending the delicacy of Protestant school supporters in this Protestant country. In such case the Rev. Doctor would have taken care to pay no respect to the "common opinion and usage of the neighborhood," but would have denounced any use or occupation of the common school houses that was contrary to, or not sanctioned by the "common law" of the land.

In illustration of this opinion we have only to refer to the clause of the School Act. It was contended by the Catholic Trustees of Brantford that they could form a union of schools between the city and township. But this union, as well as in Adela and Tecumseth, was annulled by the Department, because although the law did not forbid such a union, yet it did not sanction it. The Department did not on that occasion consult the "common opinion and usage" of the neighborhood. Oh no—for this "common opinion and usage" was favorable to Catholics. It was a question of returning to Catholics, monies of which they had been defrauded. The "discretion" of this case was to be exercised by Catholic School Trustees. Therefore no "common usage" which should interfere with a tyrannical enactment, was to be tolerated. And because it was unfavorable to Catholics, the strict letter of the law was to be adhered to, fair play or evident intent and meaning to the contrary notwithstanding. This certainly is a case for the consideration of the Attorney General; for since the Chief Superintendent of Education has thought proper to allow Protestant Trustees and congregations to "exercise their own discretion" with the laws of the land, it is high time that the First Law Officer of the Crown should interfere and put a stop to his proceedings. It is plain from the context of this reply of the Chief Superintendent to Mr. Morrow's letter, that this illegal conduct of so-called Common School Trustees has prevailed for some time.—*Toronto Mirror*.

It is in vain for Catholics to look for redress to the Rev. Mr. Ryerson. A Protestant minister, he will of course always decide, in favor of his own co-religionists, and against Catholics; and as we have long ago pointed out, the latter need not look for justice, or for an honest administration of the School Laws, so long as an unprincipled and unscrupulous partizan is at the head of the Educational Department of Upper Canada. From the present Ministry they have as little to hope; for the latter have but one object—and that is, to enjoy as long as possible the sweets of office; these they will not foolishly endanger by a Quixotic advocacy of the claims of the poor and oppressed. On themselves therefore, and in the justice of their cause, must our friends place their reliance; and though, but little justice is to be expected from a Canadian Legislature, we should advise them to take the necessary steps for laying their grievances before that body, at the approaching meeting of Parliament. A few numerous signed petitions will at all events strengthen the hands of the friends of "Freedom of Education" in the House; and will enable them to refute the dishonest sophistries of the supporters of "State-Schoolism."

MORAL PROGRESS OF THE "SUPERIOR RACE."—We clip from the *Kingston Herald* the following flattering testimonial to Upper Canada morality:—

The Assizes opened at Hamilton on the 17th ult.—Judge McLean, in his charge, stated that the calendar contained 42 cases, of which he regretted to see that some were of a serious character, involving, he feared, capital punishment. There were two cases of murder and two of attempt to murder. He regretted to find there were several other cases of a very grave character. One for beastiality, which the law still made a capital crime; and one for an offence not to be named among Christians. There was also one for stabbing with intent to kill.

The *Lindsay Advocate*, another Protestant paper, of the Upper Province, remarks:—

We feel perfectly ashamed to put pen to paper for the purpose of recording the numerous infractions of law and order which take place, almost daily in our streets. Although we did not say "It is just what we expected" when informed of the murder on Tuesday night, if we had said so, there is no doubt that dozens of our townsmen would have laid claim to the paternity of a similar prophecy. The more violent members of the community seem to laugh at all ideas of law, and order is a thing they know not of. Almost every tenth man (and boy) you meet has a pistol in his pocket, and the evil disposed gratify their inclinations with preconceptions of impunity.

Can nothing be done to prevent the discharging of artillery on our highways at night, and to render it tolerably certain that a man can go out after dark without being killed by a stray pistol bullet, or knocked down and beaten by any one who may chance to have a dislike to him? A few nights ago screams of murder were borne on the night air, over our town.—We believe no person was privately killed and disposed of on that occasion; but we have no legal evidence to the contrary. Last night a stranger from Peterboro was knocked off his wagon and maltreated by, and for the diversion of, two or three ruffians partial to the amusement; and this very day, a man with a taste for murder drew a pistol, and threatened with instant death a person who was guilty of the crime of touching him on the shoulder.

This is bad enough, but worse remains behind. As a set off to the "murders, beastiality" and "unmentionable offences" recorded above, it would appear from the *Toronto Christian Guardian* that Catholic Schoolboys in that city—actually, "play at ball on Sundays"! Isn't that awful? Read, Papists, and tremble!—

Another illustration of the Sabbath morals of the Church of Rome, self-assumed to be the only true church, is furnished by the gymnastic exercises of the boys in the yard of the Bishop's residence. These ball-playing exercises are performed on Sabbaths in sight of "St. Michael's Cathedral" and generally in the presence of Romish ecclesiastics, and that too during the hours of public service.

"All manner of sin and blasphemy"—says the Protestant Gospel—"lying and cheating, fraudulent bankruptcies, theft, murder, and beastiality—shall be forgiven unto men; but playing at ball on Sunday shall not be forgiven, neither in this world, neither in the world to come."

Therefore do the Saints comfort one another with these words.

The trial of George Brogden, Attorney, Port Hope, for the murder of Thomas Henderson, Attorney, and the seducer of the prisoner's wife, took place at the Cobourg Assize Court, on Friday of last week before Chief Justice Sir T. B. Robinson. The leading features of the case must be fresh in the memory of the public. Henderson, who seems to have been an unprincipled scoundrel, seduced the wife of his confiding friend, and then laughed at the wretchedness of his unhappy victim. Brogden, hearing that Henderson was on board a steamer lying at the wharf off Port Hope, and having previously determined to avenge himself upon the destroyer of his domestic peace, drew a pistol with which he had armed himself in expectation of a meeting, and deliberately shot Henderson through the heart. The unhappy man died almost immediately, and Brogden at once gave himself into custody. The facts of the killing—and of the premeditation—and of the precautions taken by Brogden to ensure the death of his adversary—were fully proved upon the trial. The presiding judge summed up, and in his charge to the jury clearly laid down the law of the case. The latter after a short absence from Court, returned with a verdict of "Not Guilty."

Of this verdict no Christian can in his conscience approve; and no one will we think attempt to defend it. That Brogden murdered Henderson is as certain as that the latter had foully wronged the man by whose hands he met his death; and it is equally certain, that by their verdict the Jury before whom the case was tried have, in so far as their influence extends, established a most dangerous precedent. That they should sympathise warmly with the unhappy Brogden, was quite right and proper—that as husbands and fathers, they should be strongly indignant with the infamous treachery of Henderson, was but natural—but that they should have ratified by their verdict the violence of the former, thus sanctioning the principle that the injured has the right in a civilised community, to avenge his own wrongs, we hardly expected. The principle thus established is susceptible of indefinite extension, and in its consequences if carried out, would be subversive of all social order. It was therefore undoubtedly the duty of the Jury, upon the evidence that was laid before them, to have found the prisoner "Guilty;" and to have left it to the Executive to remit the usual penalty awarded by law for the offence, in consideration of the grievous wrong—a wrong for which the law of the land provides no remedy—inflicted by the murdered man upon his slayer.

"Dog won't eat dog," holds true of the lower order of animals, but not of the sects; they have no hesitation in gnawing away most savagely at one another. As an amusing instance of this "hatred that sectaries bear to one another," we give below a letter from the *Toronto Christian Guardian* (Methodist), in which the writer amuses himself by worrying his brother sectaries of the "Hicksite" persuasion. His subject is a sermon preached in his presence by a minister of the latter Protestant sect, and on which he comments in the following strain:—

"Mr. Editor—Supposing that you like variety for the *Guardian*, and that many of your readers have not the opportunity of hearing for themselves Quaker preaching, a brief skeleton of such a sermon, heard by the writer, may not be unacceptable. It should be premised, that their meetings are often held in silence, and when any one feels the speaking inspiration, and an address is delivered, a text from the Bible is not selected, but the topic is such as the mind of the speaker suggests, and on the present occasion was 'The kingdom of heaven.' In order that the preacher's remarks may be given as literally as possible, his own terms will be made use of as far as memory serves.

"We all, no doubt, desire to enter into the kingdom of heaven, which we are told consists in 'love, joy, and peace in the Holy Ghost'; but those only, who are counted worthy, are the obedient, who follow the voice of that *revelating Spirit* which God has bestowed, we believe, on all mankind, to lighten every man that cometh into the world. This *revelating Spirit* was promised, as the greatest blessing in the latter days, as we read in the Prophet Joel: 'In those days will I pour out my Spirit upon the people, and their young men shall see visions.' &c. God's people then, who are heirs of His kingdom, are such as are led by His Spirit, for He has said, 'As many as are led by the Spirit of God are the children of God.' This *revelating Spirit* is then, the only, as He is the sufficient guide, and wherever we may be, if even shut up in a prison, away from every human being or from books, we should need no other direction; it would teach us the way of salvation.

"I may be charged with putting aside the Bible, but this is by no means the case. I love to read it, as its teachings are so apt to accord with the movements of the *revelating Spirit* within me; but I place the inward revelations of that Spirit before every thing

else, as we are to be directed by it alone. We need therefore a constant Baptism of the Holy Ghost, as God has promised to baptize us thus; 'with the Holy Ghost, and with fire.' Mark! it is not the baptism with water, that is meant by the blessed Master when he declared that 'whosoever believeth and is baptized, the same shall be saved;' for He speaks in the present tense, 'whosoever is,' baptized, not was; therefore the baptism spoken of, was with the Holy Ghost. We need this Baptism daily as our Spiritual food and are therefore taught by the Great Master to pray, 'give us day by day our daily bread.' This does not mean that bread which supplies our physical wants, but the bread which cometh down from Heaven, of which if we eat we shall live forever.

An imperfect outline is the above of what the preacher uttered, but it embodies the essence of his discourse, and I am informed comprises the substance of all the preaching of the Hicksite body of Quakers. The discourse commenced without any preliminary exercises, and was followed by shaking of hands, after a short silence, when the meeting broke up. It will be observed from the foregoing that, this sect places the inward promptings of their minds, (be they the motions of the Spirit of God, or the deceitful semblance of them,) above the Bible; that they discard water baptism; that obedience instead of faith is the ground of their hope of salvation; and that they consider it unnecessary to ask God for temporal mercies. It may be finally remarked that they consider it no violation of the Sabbath to get in their hay and grain, and for their women to wash and bake on that day.

"Oct. 13th 1856."

In this the "Hicksites" bear a close family resemblance to the Methodists; for the latter also rely upon their "experiences," attributing these strange freaks of fancy to the *revelating Spirit* of God; and, unless greatly libelled, like the "Hicksites," deny Baptismal Regeneration; or, in other words, virtually discard the Sacrament of Baptism. Strange then that—

"such difference should be  
Twixt Tweedle Dum and Tweedle Dee."

PROTESTANT RELIGIOUS LIBERTY.—A poor Irish Catholic, named Carroll, has just had a taste of what is meant in England by "Protestant Religious Liberty." On a Sunday afternoon lately he was seen by some of the "Saints" running a race in a field, with another man, name unknown. For this offence, poor Carroll was seized upon, and fined 3s and 4d, with 7s costs; the learned Protestant Magistrates, who sentenced him, intimating that they had dealt leniently with him, in not putting him in the stocks. What an outcry would there not be, if, in Catholic Belgium, an English Protestant were fined, or put in the pillory for eating flesh meat on a Friday?—though it is certain that to run in a field on a Sunday is not an offence so deep as die as to violate the laws of abstinence of the Church. And yet in England, the absurdities of a Puritanical Sabbath are, by law, to be imposed upon Catholics who despise them!

A PERTINENT QUESTION.—At a late meeting of ministers of the Episcopalian sect in the United States, one of the members, who is called Bishop of Pennsylvania, desiring to stimulate the zeal of his brother sectaries, asked:—

"Why not adopt poor children, and care for and watch over them. Why not redeem Protestantism from the reproach that she has no 'Sisters of Charity,' no devoted women, who give themselves up for the love of Christ to the service of his poorer members?"

These questions were more easy to ask than answer. Not a member replied; and even "Echo," the old jade who, on such occasions, is generally supposed to be ready with a last word, had not a syllable to say for herself. The mystery remains therefore still unsolved—"Why Protestantism has no Sisters of Charity, no devoted women?"

At a late Agricultural Meeting at Epsom in England, the following remarks upon the "Temperance Question," proceeded from Mr. Drummond, M. P. Speaking of the repeal of the "Malt Tax," he said:—

Gentlemen, I believe this question of beer presses as much upon the morals as the comforts of the people; and if, by removing the malt tax, you can give them plenty of real good beer, you will do more to reform their morals than by all the trumpery schemes that are now being so strongly advocated.

Dr. Cummings is said to be the Scotch correspondent of the *London Times*, who day after day denounces the "Romanising" tendencies of the Scotch Episcopal church, and the numerous defections to Popery amongst the educated and aristocratic classes in Scotland.

#### REMITTANCES RECEIVED.

Norton Creek, P. Sullivan, 5s; E. Hawkesbury, Rev. Mr. Collins, 12s 6d; City of Ottawa, J. Kehoe, 12s 6d; do, R. Landrigan, 10s; Godmanchester, D. Murphy, 10s; do, P. Brady, 10s; Dalhousie Mills, H. McDonald, 15s; Brockville, H. Jones, 12s 6d; Ingersoll, Rev. R. Keleher, 10s; Coteau Landing, J. Bertram, 21s 6d; St. Andrews, J. A. McDonald, 21s 6d; Riviere du Loup, T. Trevor, 6s 3d; Pictou, J. Smyth, 15s; Port Dalhousie, O. McMahon, 22s 10s; Huntingdon, J. Fagan, 12s 6d; Palmyra, U. S., Rev. Mr. Savage, 12s 6d; Prescott, S. Cavanagh, 15s; do, J. Savage, 12s 6d; Amherstburg, P. Madden, 6s 3d; Epsom, D. Donovan, 12s 6d; Norton Creek, J. McGoldrick, 6s 3d.

Per Rev. J. B. Proulx, Oshawa—M. McMullin, 21s 6d; R. Brennan, 10s.

Per J. Doyle, Aylmer—R. Ryan, 12s 6d; T. Harrington, 12s 6d; Mr. Pattison, 12s 6d; W. Dermody, 12s 6d.

Per T. McCabe, Peterboro—Rev. Mr. Farrelly, 15s; J. Macoy, 5s; J. Crowley, 5s; P. O'Donnell, 5s; M. Clancy, 5s; M. Scully, 5s.

Per M. O'Dempsey, Belleville—P. Spence, 10s; J. Dineen, 6s 3d.

Per Rev. G. A. Hay, St. Andrews—J. McDonald, 12s 6d; J. J. McDonald, 12s 6d; J. McPhail, 12s 6d; A. McDonald, 6s 3d; J. Walsh, 6s 3d.

Per P. Doyle, Toronto—Self, 12s 6d; E. Hayden, 12s 6d.

Per P. Doyle, Hawkesbury Mills—J. Carr, 6s 3d; Per Rev. Mr. Lalor, Pictou—A. Shannon, 10s.

The steamship *Canadian* which got ashore on Saturday night, upon White Island Reef, has been got off, and arrived at Quebec, without injury.

It is in contemplation to use the steamer *John Munn* as a hotel during the Railway Celebration. If so, she will be moored at her own wharf.—*City Paper*.

THE "PRIOR."—Mr. Lanigan, who has been Editor of this paper for the last six months, has retired from the chair, to devote his whole time to his own paper the *Three Rivers Inquirer*. During his short stay in Montreal, Mr. Lanigan has made many friends, not only among his brethren of the press, but the public generally. As a journalist his talents are well known. We wish him all success.—*R.*

A meeting of shipmasters is to be held soon to confer together about the crimping business, and to testify to the accuracy of Mr. Fry's statements as regards the practical attacks upon ships.—*Quebec Gazette*.

MAJOR WELLS.—The Corporation of Toronto has resolved to present Major Wells of the 1st Royals, a native of Toronto, just returned from the Crimea, with a complimentary address, and a sword of honor. Major Wells distinguished himself during the war, and received the decoration of the Legion of Honor from the Emperor of the French.—*Commercial Advertiser*.

We are given to understand that the amount that will be distributed this year to the several Municipalities will amount to £300,000, and that another payment will be due the end of this year—Hereafter the amount to be distributed annually will amount to about £100,000, and it is expected to continue for thirty or forty years. The distributions of these yearly amounts for such a length of time will be a great boon to the Municipalities, in assisting them either to form funds for educational purposes or for local improvements. Our City Fathers should take this into their immediate consideration, and decide how they will appropriate the money accruing to this Municipality out of this fund.—*Upper Canada paper*.

FOUND DROWNED.—On Sunday the body of a man named Patrick, was found drowned at the slip at the foot of Johnston's street. He had a cut or bruise in the forehead which led to the supposition that he might have been murdered—as it was known that he had saved a little money and was speaking during the week of purchasing a farm. He was missing since last Thursday evening—when he left his employers to see a young woman of his acquaintance off to the Toronto boat. Deceased had his coat on when he left, and when found, he had no coat on. Coroner Benson held an inquest on Sunday at 2 p.m. when the following verdict was returned—Found Drowned.—*Kingston Herald*.

A man named Bell, who was stopping at Bird's hotel, Woodstock, met with a very melancholy death on the 27th ult. He was addicted to drinking, and during the temporary absence of Mr. Bird from the bar-room he drank nearly a quart of whiskey, and then retired to his room. He lay on the bed with his pipe lighted in his mouth. The quantity of the drink he had partaken of soon produced stupefaction, and while in that state the pipe fell from his mouth on his chest. When discovered it was found that he was burned in a most awful state. Delirium tremens soon set in, and death in a short time put a period to his sufferings. The deceased was a native of Scotland.—*Toronto Mirror*.

A GENUINE ORANGEMAN.—The *Lindsay Advocate* gives the details of a willful murder committed at that place upon a blacksmith named McGuinity, by Robert Barlass, a mere youth of sixteen years. It appears that the father of Barlass is a man of uncontrollable passions and frequently fostered by strong drink. A slight unfriendly feeling had existed between Barlass and the deceased for some time previous, probably on account of religious differences. Barlass was an Orangeman, and generally went armed, and meeting McGuinity in the evening told him "if he wanted to fight he would lay his pistols aside and fight him." Barlass accordingly pulled out his pistols and gave them to his son who accompanied him, but McGuinity declined fighting; whereupon in a scuffle that ensued young Barlass drew a pistol, and in presence of many spectators, shot the deceased in the side, who expired in a few minutes. The young ruffian escaped but was afterwards captured. An inquest was held on the body by a jury of twenty-three intelligent citizens, who brought in a verdict of Willful Murder against Robert Barlass, and further presented that the father William Barlass, did aid in the escape of the said Robert Barlass after committing the deed. The prisoners were committed.

RUMORED MURDER.—Yesterday morning information was brought to the Chief Constable that a woman named Margaret Clark, had been murdered by her husband. Accordingly, that officer, having given notice to the Coroner, proceeded to Victoria street, west of Talbot, and on arrival at a log house, the property of John James Taylor, of this city, found the body lying on a bed, and the upper portion very much blackened. On the arrival of Coroner Waulass, a post mortem examination was made by Dr. McKenzie, and the brain was found to be completely gone with blood. An inquest was held, and the evidence of the son proved that there had been no quarrelling during the night, or ought to support the rumor. Dr. McKenzie was of opinion that death resulted from apoplexy, which might have been hastened by drink, as both deceased and her husband drank largely. Verdict accordingly.—*Midsex Prototype*.

CHILD MURDER.—On Sunday last, two lads, sons of Mr. Samuel Hitchcock, were about landing at the Marine Railway, from a small boat in which they were returning from the fishing station at which they had been employed during the week, their attention was directed by two squaws in a canoe, to the body of a child in the water, a short distance from the shore. A stone of considerable size was fastened within the lower portion of the child's dress, evidently indicating that it had been thrown into the river with intent to drown it. It was some time before any clue could be got as to who the guilty party was, but it was ascertained that a person of the name of McDowell, and his wife, had come over from Port Huron in a skiff on the evening of Thursday last, and that the woman had a child with her of a few days old, to which she had recently given birth. McDowell was found at work in the town, and the woman reported to be his wife, was traced to the house of one Eviland, about two miles from town. She was immediately apprehended, and confessed to having thrown the child in the river, at the instigation of her husband, although he denied all knowledge of the fact. Both parties were committed to take their trial at the present Assizes.—*Port Huron Observer*.

Our billingsgate neighbor of the Gazette accuses us of quackery, because we publish Dr. Ayer's advertisements.—Now this same editor knows the Pharmacia itself is not more free from the suspicions of quackery than his medicines. He knows they are endorsed by the medical Journals of this country, are used and prescribed by our best physicians, and have the commendation of professors and eminent men of character too exalted for his comprehension, and he knows too that they have done and are doing in this community an amount of good which the utmost stretch of his ability can never hope to equal.—*Berks Co. Press, Reading, Pa.*

#### Birth.

In this city, on the 3rd inst., Mrs. T. Fogarty, of the Provincial House, of a daughter.

#### Died.

In this city, on the 5th inst., after a long and painful illness, Mr. John McKay, of the County Down, Ireland, aged 52 years. May his soul rest in peace.

#### ENGLISH EDUCATION.

A. KERRAN, ASSISTANT TEACHER in the MONTREAL MODEL SCHOOL, has opened an EVENING SCHOOL at No. 27 CHENEVILLE STREET, where a LIMITED and SELECT number of Pupils will receive Instructions in Commercial, and the several branches of English Education.

Apply to WILLIAM DORAN, Esq., Montreal Model School, (From 4 to 5 P.M.; or, in the Class Room, 27 Cheneville Street, from 7 to 9 P.M.)

N.B.—A. Keegan is a Professional Teacher. Montreal, Oct. 29, 1856.