

to whom it addresses itself; and on the other hand, to defend revelation against the assaults of another class of Protestant writers, who either by denying the supernatural order altogether, or by asserting the right of "private judgment"—i.e., the competency of natural reason in the supernatural order—virtually declare all revelation unnecessary. We must know with infallible certainty that God is, that He is the truth, that He can neither deceive nor be deceived, before we can even know that it is God Who speaks to us through a revelation, or that—if it is God Who Himself addresses us—all He reveals is true; whilst if there be no supernatural order, or if reason be sufficient to attain to a knowledge of the truth in that order, a revelation is simply superfluous. We would bespeak an attentive perusal for the *Reviewer's* admirable elucidation of these two important truths.

The second article contains a notice of a periodical published at Paris under the auspices of several Jesuit Fathers, and devoted to the defence of the Catholic religion. The question of the reconciliation of Russia with the Holy See, and the extinction of the Greek Schism is touched upon; and the *Reviewer* promises to return to the subject in a future number. We trust that he will be as good as his word; for there is no question at the present day more important, or more interesting than this of the restoration of Russia with its immense population to the bosom of the Church. The peoples of the West are effete, worn out, incapable for the most part of a robust Catholic life. With the exception of Ireland, the nations of Western Europe seem to be no longer capable of that energy which Catholicity exacts of all her children. They have played their part in the history of the Church; and their place is perhaps destined to be occupied by a more vigorous race, which shall bring to the defence of religion and of the Papacy, that zeal in which the Catholics of the West are so sadly deficient. The dogmatic differences between the Greek and Latin Churches are few and with one exception, unimportant. Indeed with the exception of the Papal Supremacy it can hardly be said that there is any question of dogma at issue between them. And even upon the question of the Papal Supremacy, the Greek Church recognises the right of the Bishop of Rome to preside in all General Councils, and recognises no Council as General, or Ecumenical in which he does not so preside either in person or by his legates. On all other points whereon Protestants disagree with the Roman Catholic Church, the Orientals make common cause with the latter against Protestants; and if they do not verbally admit the Procession of the Holy Spirit from the Father and the Son, they do not deny that doctrine of the Latin Church; but intend only to deny that the Holy Spirit proceeds from the Son as a principle distinct from the Father. In other respects, with regard to the Sacraments, their number and effects, the daily sacrifice of the Mass, Free Will, Purgatory and a Future Life, there is no appreciable difference between the two Confessions; and thus whilst there is so little to prevent their much to be desired reunion, the actual condition of the Papacy, treacherously abandoned by those who should be its defenders, is as desirable in a political as it is in a religious point of view. The designs of Providence are inscrutable; but the Occidentals have proved themselves unworthy of the position they have hitherto held, it is not presumptuous to believe that the people of the East may be called upon to come forward as the champions of the Lord and His Christ; and that a Russian Czar shall succeed to the place forfeited by him who has hitherto enjoyed, but no longer deserves, the proud title of "eldest son of the Church."

The article on "Christian Politics" is most admirable, and with the generality of the readers of the *Review*, will be the favorite. The *Reviewer* lays down the proposition that the new political order has discarded all moral or religious restraints; that, according to the present political system, there are no "rights," but only "might"; and that obedience to authority is no longer esteemed a "moral" obligation. The Pope or Papacy on the other hand, is the representative of the ancient political order, which held and taught that power is from God, and that it is to be exercised, even in the temporal order, in subordination to the spiritual order. Hence the hostility of which the Pope is the object. Even his enemies will tell you, whilst warring against his temporal power, that they respect his spiritual authority; but that in the present order of society the former is incompatible with the latter. Herein the enemies of the Pope pronounce condemnation on themselves, and their political system; for the spiritual authority of the Pope—which they admit to be from God—could not be incompatible with their political order, unless the latter were from the devil. They are therefore, by their own showing, the devil's children, and are doing their father's work. The secret of the wide spread hostility to the Papacy consists in this:—That the Papacy is the standing protest against political atheism, which in its turn is the last product of modern anti-Christian civilization; and in that, in the words of the *Reviewer*, "The Pope's temporal Sovereignty is the symbol of the supremacy of the moral order over the merely political." The entire article is however admirable; admirable for its powerful reasoning; but above all for its bold manly defence of the authority of the Pope. The writer is evidently a whole-souled Papist; and in this age when a manly liberal *Kavaliotchy* is so much in vogue, such a writer is worthy of all honor, and of all praise.

We have next a favorable, but well merited notice of Judge Burnett's work, explanatory of his reasons for joining the Catholic Church. In the fifth article, the advantages of a College at Rome for the education of the American Catholic Priesthood are pointed out, and insisted upon; and the number is concluded by the usual "Literary Notices and Criticisms." Heartily and earnestly do we commend the *Review* to the support, and careful study of the Catholics of this Province.

PROVINCIAL PARLIAMENT.

At last, after a delay of two years and a half, the Quebec Election Committee has presented its report; declaring the election of '57 null and void because of the violence and fraud with which it was attended; exonerating the sitting members of all complicity; and recommending the disfranchisement of Quebec for the remainder of the present Parliament. For the credit of Canada, and for the sake of public morality, which was anything but edified by the scandalous delays and trickery which have characterised the proceedings of the Committee, we rejoice that its labors are terminated.

M. Cartier's Bill for the division of the Cities of Canada into different Electoral Divisions has been pushed through the Lower House, in spite of strenuous opposition.

LIBERAL GOVERNMENTS.—In the House of Lords on the 9th ult., the Marquis of Normanby called the attention of the Ministry "to the system of arbitrary arrests, and imprisonments extensively practised by the provisional government of Tuscany; and to the cruelties inflicted by protracted solitary confinement in cases where there was neither prospect of trial, nor any specific charge. From this simple fact, we may learn to appreciate at their proper value, the professions of the Liberal, and anti-Catholic governments of central Italy."

As another illustration of the brutality of these Italian Liberals, we may instance the case of the Nuns of the Convent of the "Sacred Heart" at Milan. The Ladies of this Institution did not see fit to illuminate on the occasion of the late vote in favor of annexation to Sardinia. Hereupon a mob of your Italian Liberals, who are as bold when they are in the presence of feeble women, as they are dastardly before an Austrian policeman with a stick in his hand, attacked the Convent; and but for the timely assistance of the French troops, the Nuns and their pupils would have been exposed to the outrages of the filthy rabble. It is worthy of notice that the Liberal Governor of Milan, M. Massimo D'Azeglio though repeatedly applied to for assistance declined interfering.

OUR "NATURAL ALLY."—What manner of man must that self-named, or professing Catholic be, who finds favor in the eyes of George Brown, or of that political party in Upper Canada known as the "Protestant Reformers," and of whom the *Globe* is the organ, or mouth piece?

From the *Globe's* own columns it is not difficult to answer this question. The Catholic who, under any conceivable circumstances, can find favor with George Brown or his political allies, must necessarily be a knave, and a hypocrite; a traitor to his Church, and to his religion; a miserable sneaking renegade, destitute of every honorable sentiment. No man, so the *Globe* itself gives us plainly to understand—can win the good graces of its editors and constituents, who has not satisfactorily approved himself to have merited excommunication as a consummate scoundrel, and the rancorous enemy of the Church, of which he with lying lips professes himself the dutiful son. Here, for instance, is the picture drawn by the hands of the *Globe*, of the Catholic whom it is the delight of George Brown, and the "Protestant Reformers" of Upper Canada, to honor.

THE GLOBE'S MODEL CATHOLIC STATESMAN
Victor Emmanuel has, at length, been excommunicated! A distinction of which any man may be proud. It is nothing to be a Saint—that title has been conferred so often, and on such characters, that it is rather an equivocal honor. But to be excommunicated—who will not reverence the man so distinguished? He must needs be a lover of liberty, of freedom of thought, of freedom of speech, and one too, who has made his mark in the world. Modern Popes have not in store such treats for little people. They are kept for great men, for the champions of the oppressed, for the terror of those who would lift their fellow-creatures from the dust, &c.

Here follows a lot of the usual Protestant balderdash about men walking with "heads erect;" after which the *Globe* sums up:—

"Surely all honor is due to him whose good deeds are so manifest, that they have drawn down upon his head the sentence of excommunication."—*Toronto Globe*.

The plain English of which is—that the only Catholic who can find favor in the eyes of the *Globe*, is one, who, if he has not yet attained to, at least merits, the honor of "excommunication;" and of this we may be sure: That, if amongst professing Catholics there be any unfortunate enough to win a word of praise or commendation from George Brown; or vile enough to speak a word in commendation of that cowardly reviler of their religion—of that ribald slanderer of their Church, of him who has branded their priests as profligates, their Sisters of Charity as prostitutes, and to whom the Irish "Dogans" in particular, have ever been the objects of scurrilous vituperation—if any such there be, we say, we know from the *Globe's* what manner of men they must be; that they are, as we said before, knaves and hypocrites; sneaking renegades who simply merit, even if they have not yet attained to, what George Brown calls the "honor of excommunication." The *Globe* is short in an invaluable, because infallible gauge by which we may at any moment test the merits of the Catholic public man. If he be one of whom, as of Victor Emmanuel, the *Globe* speaks well; if he be one who enjoys the friendship or esteem of Mr. George Brown; if he be one who is in good odor with those whom Mr. Brown and the *Globe* represent, i.e. the "Protestant Reformers" of Upper Canada—we may rest assured, with the certainty of faith, that he is also one from whom every honest Catholic should shrink with loathing, as from one smitten with leprosy; that he is one who is a disgrace to the name of Catholic, a libel upon the religion which he professes; and one with whom, not only no Catholic, but no gentleman of any denomination, no one who professes to be a man of honor, would voluntarily come in contact. Faith! the very touch of such a man is, to the true Catholic, the foulest pollution.

We regret to have to announce that His Lordship the Bishop of St. Hyacinthe is lying dangerously ill, with little, indeed with no prospects of a recovery.

The health of His Grace, the Archbishop of Quebec is such as to leave little hopes that his life can be prolonged.

His Honor Judge Guy died suddenly on the 16th inst. His remains were attended to the grave by the members of the Montreal Bar, as a mark of respect to the deceased, and by a large concourse of the leading citizens of Montreal.

ST. PATRICK'S SOCIETY'S PROMENADE CONCERT.—This delightful re-union in honor of Ireland's National Festival came off on Monday evening last with great success. The large room of the City Concert Hall was thronged, and the arrangements of the Society to promote the pleasure and amusement of their guests elicited the highest commendation.

About 8.30 p.m., the business of the evening was inaugurated by a brief, but most happy address from B. Devlin, Esq., President of the St. Patrick's Society. He explained the motives that had prevailed upon them to substitute a Concert and Ball for the accustomed Banquet on St. Patrick's Day; he feelingly reminded his fair hearers of the blessed privileges to which they, in virtue of Leap Year, were entitled—exhorting them to exert those privileges to the utmost on all refractory old bachelors who would not dance, or otherwise enjoy themselves; and with a neat but elegant allusion to the "Hero of Kars" who was seated on the platform by his side, he concluded his last address in his Presidential capacity by congratulating his audience upon their numbers, and a warm commendation to set to and make themselves merry—which advice was well carried out.

On the platform we noticed His Excellency Sir W. F. Williams, Commander of the Forces, with several of his Staff, Col. Dyde, Col. Wylie, Col. David, with several officers of our Volunteer Companies; His Honor the Mayor, the Presidents of the Sister National Societies, and many of our most respected citizens. After the Concert dancing commenced, and was kept up with great spirit till a late hour. Every thing passed off in admirable style, and the proceeds of the evening will no doubt be something handsome.

On Tuesday evening the St. Cecilia Society gave their third Concert in aid of the funds of the Society of St. Vincent de Paul. The amateurs distinguished themselves, and we trust that we may again have the pleasure of meeting them.

MORALITY OF THE PROTESTANT REFORMERS.—In a report given by the *Toronto Globe*, of a meeting lately held in that city, for the purpose of organising a Reform Association, we find the following anecdote:—

"Mr. Henry Shaw moved the 4th Resolution:—Resolved:—That without entering on the discussion of other objections, this meeting is of opinion that the delay which must occur in obtaining the sanction of the Lower Provinces to a Federal Union of all the British North American Colonies, places that measure beyond consideration as a remedy for present evils." He thought, when reading this resolution that if he had to wait until the evils under which we labored were removed by the consent of Lower Canada, we should have to wait until Doomsday. The other day he (Mr. Shaw) was in a money-changer's office, and saw upon the counter a large quantity of British shillings. The proprietor was tying them up in packages, and he (Mr. Shaw) remarked to him, "You have got a great deal of work before you—what are you going to do with that?" He was told in reply, "Oh! I am going to send this down to Lower Canada. The people there don't read the papers, so that they do not know that the shilling is worth only 24 cents." (Hear, hear). These were the people with whom Upper Canada was yoked; these were the people into whose hands the government of the country was given."

Not a word, not a hint occurs in the *Globe's* report to suggest the idea that either the narrator of this story, Mr. Shaw, or that the *Globe*, who reproduces it, perceive therein the slightest violation of the first principles of morality—of that divine law which says "Thou shalt not steal." No! neither the one nor the other can detect therein anything dishonorable or dishonest; but rather seem to approve of the rascality of the Toronto "money-changer," as a smart Yankee-like business transaction, illustrative of the right of the "superior race" to bear rule over the miserable Papists of Lower Canada. To be governed by people whom it is easy to cheat is the grievance, the great grievance, of which the Protestant Reformers chiefly complain. Their own ability to cheat, their utter want of all honesty, of all capacity even of distinguishing between right and wrong, truth and falsehood, honesty and rascality, is the title, the sole title, upon which they base their claims to bear dominion over the Lower Canadians. Yes! We must admit it. If lying and cheating, if a capacity for swindling and defrauding the poor, do constitute a valid claim to superiority, then most assuredly the Protestant Reformers of Upper Canada have a right to demand that the more honest, and less "smart" Papists of Lower Canada be subjected to their rule.

TAVERN LICENCES.—The municipality of the County of Hochelaga have unanimously resolved not to grant any licences during the year ensuing the First of May next, for the sale of intoxicating liquors within their limits. It is hoped that this measure may have the effect of diminishing drunkenness, and of putting a stop to the disorders of which, on Sundays and Holidays, especially, the drinking houses in the vicinity of the City were the occasion. Numbers of dissipated young persons from Montreal were in the habit of frequenting those tippling stops, and by their drunken conduct caused great scandal to the suburban population. They will now have fewer inducements to leave the town in search of drink, and it is to be hoped that our City Police will be able to keep them in order.

HOW PROTESTANTS CELEBRATE THE ANNIVERSARY OF OUR LORD'S CRUEL AGONY AND BITTER PASSION.—The following extract is from the *Toronto Globe*:—

"Good Friday.—Friday was observed as a general holiday throughout the city. The Steamer

Zimmerman made an excursion trip to Queenston, and was well patronized. Numerous parties left town by the various railway trains, and the day appeared to be spent by all in a very pleasant and orderly manner."

One would fancy from the manner in which Protestants celebrate the day, that they look upon the Agony of Jesus, His scourging, and cruel death, as amongst the "jolliest" things a-going.

The following communication is from the Rev. Mr. Brettagh, the highly esteemed Catholic priest of Trenton; and contains a plain account of the ineffectual attempt lately made to deter him from the performance of his Ministerial duties:—

(To the Editor of the *Belleville Independent*.)

Sir:—As exaggerated reports are already in circulation with reference to the obstruction offered me in the performance of my religious duties at Welman's Corners on Monday April 9th, in justice to the parties concerned, I wish to make the following plain statement of the facts: Having been summoned by letter, and subsequently by messenger, to attend to a dying man by the name of Frederic, I rode out in company with the messenger to fulfil my duty. On reaching Welman's Corners, and approaching the blacksmith's shop, I was met by certain parties (of whom Samuel Maybes Sherman and Augustus Frodette, were spokesmen) who ordered me not to proceed and threatened me with violence if I did. They alleged as their reason that the man I was going to see did not wish to see me,—that they were Episcopal Methodists and did not believe in the "Romanism," and that a "Roman Priest" never had been in that settlement and never should. After endeavoring for upwards of half an hour to obtain a passage by conciliatory means, during which I was subjected to the foulest insults, I determined to return to Sterling, in order to demand the protection of the law. I had already told the parties who obstructed my passage, that I was willing to return, provided they would go with me, or send a messenger to the dying man to ask him if he had sent for the Priest and wished to see him. This they refused to do, but ordered me to return, threatening to mob me, if I offered to proceed. I accordingly returned to Sterling as the residence of the nearest magistrate. On arriving there, Mr. Parker and Mr. Lake were from home, and Mr. Boulter declined to act on account of his late appointment as coroner. The affair becoming known amongst the gentlemen of Sterling through the instrumentality of Mr. G. Francis, to whom as being personally acquainted I related the circumstance, Mr. Johns waited upon me to say, that if I wished it, the gentlemen of the village would furnish me with a spring wagon and a team; and would accompany me to the residence of the sick man, and would obtain permission for me to speak to him provided he expressed a wish that I should do so. I gladly accepted the offer, and went out in company with Messrs. Johns, Brown and Durnally. On arriving at the house of the sick man, the gentleman who accompanied me, after considerable delay prevailed upon the persons present, consisting of about 15 men, to allow the old man to be asked whether he wished to see me or not. The old man expressing himself desirous of seeing me, and grateful to me for coming, I was allowed to perform my sacred functions, and to return unmolested, beyond a slight demonstration in favour of "Limerick and America as a free country." I have thought it necessary to make this statement in the public prints, in consequence of the exaggerated reports of personal violence towards me, arising I suppose from the fact of my having been injured by the falling of my horse in consequence of the disgraceful condition of the Frankford and Sterling gravel road.

To the gentleman who accompanied me, and obtained permission for me to see the sick man, I am most deeply indebted.

I have the honor to remain sir,

Your obedient servant,

H. BRETTAGH, Priest.

The Canada Gazette of the 7th instant contains the following:—"First Battalion Volunteer Militia Rifles of Canada. Fifth Company.—To be Lieutenant.—Eugene Daniel Rooney, vice Donnelly, resigned. To be Ensign.—Color Sergeant Francis X. Gallagher, vice Rooney, promoted."

CANDIDATES FOR QUEBEC.—The *Quebec Chronicle* announces that the Hon. Mr. Allen, Mr. Dubord, Mr. Simard, Mr. Huot, Mr. Evariste, Mr. Plamondon, and Mr. Baillarge, are spoken of as candidates for Quebec.

IMPORTANT SUIT.—We find in the *Transcript* of a late date the following important paragraph:—"We understand that there is at present in our city a gentleman who claims to be the rightful heir of the immense property willed to different persons and institutions, by the late William Plenderleath Christie, and that he has already commenced proceedings for the recognition of his rights by the legal tribunals of the country. His pretension, so far as our limited information upon the subject enables us to speak, amounts substantially to this: In the year 1779, Major General Christie, made a will, by which, after other dispositions, he left to three natural sons, Gabriel, George, and William Plenderleath, the great bulk of his fortune; of the magnitude of which some idea may be formed when we say that a part of it only consists of the seigniories of Bleury, Delery, Noyau, Repentigny, Lacolle and Sabrevois, with this condition, however, that in the event of their dying without male issue, lawfully begotten, all the property so left to them was to go to William Christie, the brother of the Testator, and to his heirs for ever. But it appears that, notwithstanding this clause in the will of Gen. Christie, William Plenderleath Christie, the last of the three natural sons, made a will of his own in 1847, and it is alleged, regardless of this peremptory stipulation, disposed of the entire property according to his wishes. Now the present applicant, Col. Wm. Allan Cameron, contends that inasmuch as Wm. Plenderleath Christie, and his brothers, died without male issue, the property reverted to William Christie and to his heirs for ever, and that in consequence the latter will is an absolute nullity. Mr. Cameron is descended from William Christie, brother to the testator, and is, he says, prepared to prove not only that he is his nearest living relative, but also that the righteousness of his pretensions is positively unquestionable. At all events, he is determined to try his luck, and gives as a reason for his long forbearance that he was ignorant of the death of Plenderleath Christie, and that he was absent from Canada. The case is one of the very highest importance, and will, in all likelihood, lead to some strange revelations."

PROPERTY QUALIFICATION.—Granting that half of the Members of Parliament are insolvent, does that in any way affect the principle of Property Qualification? Rather, while the law requiring such qualification stands unrepelled, should not steps be taken to add some operative clauses, that would make the observance respected? If it be true that one-half the House are insolvent, and the law requiring qualification, is in point of fact, a nullity, it would seem to us more in consonance with the whole spirit of our laws, and we should think, with public opinion, to make any act of bankruptcy by a Member sufficient to vacate his seat. Though property does not always indicate statesmanship in its possessor, we cannot believe that it is any thing actually wicked for a Member of Parliament to have a pecuniary stake in the country for which he legislates.—*Messenger*

The notorious insolvency of a large proportion of

the present House affords no argument against the principle of property qualification: but it exemplifies the absurdity of perpetuating, as a principle that which is null and void in practice. Were our members uniformly wealthy, their sticking for wealth as a test of membership would be at least intelligible, if not worthy of respect. But that they who are unable to pay their debts should set themselves up as guardians of the principle of moneyed qualification—that they who evade the test by a trick, and keep their seats although without a rood of land rightfully their own—should insist upon the perpetuation of a law which is practically inoperative, is a circumstance that supercedes the necessity for argument against the principle, or its application to Canadian members. The truth is, that in Canada, as in all colonies, Brummagem wares are at a premium. For the lack of realities, we atone by a great parade of shams. We are more noisy in our professions of loyalty, than are our fathers and brothers and cousins "at home;" not because we are more loyal, but because in the absence of cultivated feeling, we fall back upon rant. So it is with regard to property qualification. The imperial parliament, embodying the wealth and aristocratic pretensions of England, has abolished a test which knaves easily evade, and which excludes from the public service conscientious men. In Canada, with a parliament one-half of whose members cannot pay their tailors' bills, we make the possession, or the pretence, of means a sine qua non of membership. We have not the wealth or the moral character of the parent country; so we scream about virtue and talk about property qualification in a manner of which those who really possess both never dream. Hurrah for the Brummagem stuff! A pinchbeck watch is better than no watch at all. And where guineas are scarce brass buttons may shine.—*Hamilton Times*.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

The weather continues cold and frosty, but dry and favorable for out-door operations.

Wheat.—No present transactions. We hear of a sale, for May delivery, of Western Spring at \$1.22. Some choice Fall, for Seed, brought \$1.30.

Flour.—Extra No. 1, \$6.25 to \$6.75. Paues very scarce, and would probably bring \$5.60 to \$5.75. Superfines have been sold at \$5.25, and no good barrels could be bought under. Some holders ask more. No. 2 is worth \$5.05 to \$5.10. Bag Flour is 14s to 16s per 112 lbs. The lower grades vary from \$4 to \$4.75 per barrel. The stocks of Flour in market are somewhat reduced, and the arrivals are quite light. Outmeal is heavy, we cannot quote it over \$4 to \$4.25 per bul.

Coarse Grain.—Peas continue 75 to 80 cents per 60 lbs., and Barley 70 to 75 cents per 60 lbs. Oats 37 cents per 36 lbs.

Ashe.—Pots are \$6.12 to \$6.15; Pearls, \$6.40 to \$6.50. Arrivals moderate and demand fair.

Butter.—Sales have been made of Store-patented, ranging from 10 to 13 cents, according to quality. Choice Dairy is very scarce.

Pork is dull, and prices have rather receded again, but there is not much doing.

DONKEYS AND ST. ANN'S MARKET.

Oats, 2s to 2s 3d. Barley, 3s 3d to 3s 6d. Indian Corn, 5s to 5s 6d. Peas, 3s 3d to 4s. Buckwheat, 2s 3d to 3s 6d. Flax Seed, 3s to 3s 6d. Timothy Seed, 14s to 15s. Clover Seed, 6d to 6d per lb. Bag Flour, 14s to 16s. Outmeal, 10s 6d to 11s. Pressed Hogs, \$6.50 to \$7. Eggs, 7s 1/2 to 8s. Potatoes, 3s 6d to 4s 6d. Hay, \$8 to \$12; Straw, \$3 to \$5.

Remarks.—There was a small attendance of farmers and a poor supply of produce. Very little Hay and Straw in the market.

Sick, Headache, Debility and Indigestion.—Where among all the remedies for these complaints, is there one which so quickly, so effectually, and permanently removes them as the Oxygenated Bitters?

Births.
In this city, on the 12th inst., Mrs. Henry Kavanaugh, of a son.
In this city, on the 15th inst., Mrs. Daniel Rooney, of a son.

NOW PUBLISHING,
IN PARTS (8VO. DEMI BROS.)
A THEORETICAL AND PRACTICAL
TREATISE ON ALGEBRA.

First Part Just Ready
THE WHOLE, when issued, will be found to be a complete and comprehensive Volume of the Science. For Sale at the Booksellers, and at the TRUE WITNESS Office.
April 19, 1860

REMOVAL
J. MAHER.
31 SANGUINET STREET.
WOULD respectfully inform his friends and the public generally, that he will

REMOVE ON THE FIRST OF MAY NEXT,
to
No. 8, St. Claude Street,
Near the Bonsecours Market, where he intends to carry on his former business, with, besides, suitable accommodations for travellers and country people.
Montreal April 19, 1860.

SPRING AND SUMMER.
1860.
Grand Trunk Clothing Store.
87 MCGILL & 27 RECOLLET STREETS.

The Proprietors of the above Establishment beg to notify their patrons and the public generally, that their SPRING assortment consists of Cloths, Doekings, Cassimeres, Tweeds, Vestings, underclothing, with a beautiful selection of Shirts, Collars, Scarfs, Ties, &c., have now arrived.
We also beg to draw the attention of the public to our Stock of SUPERIOR

READY-MADE CLOTHING,
which consists of the largest assortment, most fashionable styles, best assorted, and cheapest in the City.

In consequence of our extensive business, and great facilities for getting bargains, we are enabled this season to offer Goods much lower than any House on our line.

DONNELLY & O'BRIEN.
Montreal, April 19, 1860.

R. PATTON,
CUSTOMER BOOTMAKER,
No. 229, Notre Dame Street,
RETURNS his sincere thanks to his kind Patrons and the Public in general for their very liberal patronage during the last Seven years; and hopes, by strict attention to business, to merit a continuance of the same.
R. P. will, in future, devote his whole attention to WORK MADE TO ORDER. Now is the time!
Montreal, April 19, 1860.