

latter furnish us with a class of crimes, which have no counterpart in Ireland, or any Catholic country. It is not only of the prevalent unchastity of the women; it is not only of the disregard for the sanctity of marriage of which the Divorce laws are the symptom; it is not of these alone that we speak, but of the cold blooded murders of wives by husbands, of husbands by wives, and of children by their unnatural parents, for the basest and most mercenary of motives. For these crimes, which have obtained for Protestant Great Britain an immortal, but unenviable notoriety amongst the nations of the earth, no plea in mitigation can be offered. They are daily, hourly committed in cold blood; child-murder has become a piece of business which the Protestant mothers of England transact as unconcernedly and as untroubled by scruples of conscience, as a Yankee pedlar disposes of his wooden nutmegs to his unwary customers.—The Mammonite mother kills the babe at her breast for a burial fee, and calmly discounts the groans and the dying agonies of her little one at the nearest gin-shop; whilst intelligent Great Britons, like this Mr. Patterson, look complacently on, and give God thanks that they are not as Papists are, and as Irishmen; that they do not sometimes rise up in armed fury against those who have made them landless, homeless, and exiles upon the face of the earth.

Great Britain is morally, what Protestantism has made it. Protestantism has had its own way in England and Scotland since the Reformation, with not only no enemies to contend with, but the entire influence of the State at its back to forward it in its work. If Protestantism be, as it pretends, a religious system, it has enjoyed advantages such as have fallen to the lot of no other religious system that the world has seen; and if it were from God its fruits would at least be manifest in this: That the people of Great Britain were the best educated, the most religious, the most honest, chaste, and sober, of any people on the face of the earth. What then is their actual condition?

For their intelligence, we need only refer to the Government statistics which establish incontrovertibly the fact, that the British ignorance of the great mass of the people of England, is not exceeded by that of the most degraded of savage tribes.

For their religion, we need again only revert to the same source of information to establish the fact that there is no people in Europe, so utterly irreligious, and God abandoned; and of which so large a proportion live without any semblance even of a form of religion. Here for instance are some facts brought out in a recent debate in the House of Lords. The speaker was the Earl of Shaftesbury; and he asserted, "without fear of contradiction, that not 2 per cent. of the working men in London attended any place of worship whatever." His Lordship also read the following statistics, laid before their Lordships with reference to the spiritual condition of the other large cities of the Empire:—

"Do you think that the active progress of irreligion is one of the phenomena that now surround us? If your Lordships will allow me to read a few numbers, I think those will speak for themselves.—In Southwark there are 68 per cent. who attend no place of worship; in Sheffield there are 62; in Oldham, 61; in Lambeth, 60; in Gateshead, 60; in Preston, 59; in Brighton, 54; Tower Hamlets, 53; Finsbury, 53; Salford, 52; South Shields, 52; Manchester, 51; Bolton, 51; Stoke, 51; Westminster, 50; Coventry, 50. I have taken 34 of the great towns of England, embracing a population of 3,993,467; and 2,197,388, or 52 one-half per cent. of the population of those towns, attend no place of worship whatever. The population is growing very rapidly in our large towns, and religion ought to grow with at least equal rapidity, but it is not doing so.—Our population in England is rapidly increasing; but it is still more rapidly becoming a town population. In 1851 we had 9,000,000 in towns of 10,000 people and upwards, and only 8,000,000 in smaller towns, in villages, and in rural districts; and at the close of the present century I believe that 70 per cent. of the gross population will be seated in large towns. Therefore, if our large towns are left to themselves, practical heathenism must inevitably soon outgrow Christianity."—Times

For their honesty, we would refer Mr. Patterson to the wholesale practice of adulteration which obtains in almost every branch of British commerce.

For their chastity, we would refer him to the Divorce Courts, and to the statistics of illegitimate births; requesting him to contrast the latter, with similar statistics from Catholic Ireland.

And finally, with regard to the sobriety of the British Isles, we would refer the reviler of Catholic Ireland, and the encomiast of Protestant Great Britain, to the liquor traffic of the latter country; and to the admission made a few days ago by Mr. Cameron, a Protestant member of our Canadian Legislature, that:—

"NEXT TO SWEDEN, (PROTESTANT) SCOTLAND WAS THE MOST DRUNKEN NATION IN THE WORLD."

These then are the "fruits" of Protestantism, and by these "fruits" we judge and pass sentence upon it. "Practical heathenism," and crimes unknown even to heathenism are its "fruits."—With these facts, admitted by Protestant writers, established by Protestant testimony, it is in vain for the Rev. Mr. Patterson to try and persuade us that Protestantism is from God. Christ has never given us reasons for believing that worldly prosperity will be the recompense of a godly life; daily experience gives us no reason for believing that, in this world, the honest, the conscientious, and scrupulous are the most successful in business. But revelation and reason assure us that the "fruits" of a system which is from God, will be very different from those which in rank luxuriance grow and ripen beneath the Protestant system of Great Britain.

The evils of Ireland can easily be traced to their source; and the crimes of her people attributed to their true cause. The Catholic people of Ireland are poor to-day, because by the operation of Protestant Laws their fathers were prohibited from acquiring or holding property.—But our opponent boasts of the wealth of the Protestants of Great Britain, and therefore cannot plead these incentives to crime in their behalf. Now statistics show that, in proportion to their respective populations, crimes against person and property are not only far more rife in England and Scotland than in Ireland, but are of a far deeper dye; for we think that every

moralist will allow that the slow poisoning of the child by its mother for the sake of the burial fees—a crime which is of every day occurrence, and universal practice in England—is indicative of a far deeper moral depravity, than the murder of a harsh landlord by an exasperated tenant, driven forth with wife and children to die like dogs on the Queen's highway. To what then must we attribute the inferior morality of Protestant Great Britain, in spite of its superior wealth, as compared with the morality and material wealth of Catholic Ireland? To this question there can be but one answer. Because Great Britain is Protestant; and its people are in consequence fast relapsing into "practical heathenism."

PROVINCIAL PARLIAMENT.

Little of interest has transpired during the past week. Several Bills, amongst others that for dividing Quebec, Montreal, and Toronto, into separate Electoral districts, have received the assent of the Governor General, and the new writs for Quebec have been issued. In the Lower House there has been a very pretty quarrel between Mr. George Brown, and Mr. Foley; so that the ranks of the "Outs" may at the present moment be said to be utterly disorganised.

The London Times publishes the subjoined as the text of the Excommunication pronounced by the Sovereign Pontiff upon the plunderers of the Holy See. Though probably in the main correct, the Times' version must be received with caution, as we know from experience what sad bunglers Protestants generally are when treating of matters connected with Catholicity:—

"Apostolic letter of our Most Holy Master Pius IX., Pope by the Grace of God, by which the punishment of major excommunication is inflicted on the intruders and usurpers of some of our Pontifical Provinces."

"PIUS P. P. IX."

To the eternal memory of this matter. "As the Catholic Church, founded and established by the Lord Christ for the everlasting salvation of mankind, has acquired the form of a perfect society, by its divine character, it ought, therefore, in the fulfilment of its sacred ministry, to possess that freedom by which it may not be subject to any civil Power; and, furthermore, in order to obtain that, the Church required those guarantees which were in accordance with the conditions and necessity of the time. It was, therefore, in accordance with divine Providence that after the fall of the Roman empire, and its consecutive division into several kingdoms, the Roman Pope, whom Christ has established as the chief and the centre of his whole Church, obtained temporal power. Therefore, it has been ordered by God in the wisest manner that, as such a great number and variety of princes exist, the Holy Pope should enjoy that political liberty which is so much wanted, in order to exercise his spiritual power, authority, and jurisdiction in the whole world without any impediments. And, therefore, it was necessary that the Catholic world should not have any reason to suppose that the Roman Pope is subject to any influence of temporal Powers, or biased in the exercise of the religious powers which the Holy See has to fulfil over the greater part of the Christians. It is easily understood that the dominion of our Roman Church, although having the appearance of something temporal, nevertheless is really of a spiritual character by the holy destination which it enjoys, and by the close ties by which it is connected with all Christian affairs. But this does not prevent that all those things which conduce to the secular welfare of the peoples may be obtained by the Church, as the history of the temporal reign of the Roman Pope during so many centuries shows most clearly. The general good and welfare of the peoples being increased by the temporal power which we are alluding to, it is not astonishing that the enemies of this Church endeavoured to weaken and to embarrass it by many intrigues and all kinds of attempts."

"In these impious attempts they were vanquished sooner or later by God, who always defends the Church. The whole world knows already how during these sad times the adversaries of the Catholic and Apostolic See have made themselves detestable by their attempts, which were characterized by their lying hypocrisy in trying to deprive the Holy See of its secular power. They could not obtain their end by an open attack and by force of arms, but only by false and pernicious principles, by cunning dissimulation in their conduct, and by maliciously provoking popular risings. They did not blush to counsel the peoples to sedition against their princes, which is clearly and distinctly condemned by the Apostle when he says, 'Let every soul be subject unto the higher powers, for there is no power but of God: the powers which are are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation.' These wicked innovators, in attacking the temporal power of the Church and its temporal dominion, and in despising its venerable authority, go so far in their impudence as to feign esteem for the Church and obedience to her commands. And it is the most to be deplored that some of those on whom, as sons of the Catholic Church, the duty was imposed to protect that Church and to maintain its power, have sullied themselves by their wicked acts. In these mischievous and perverse intrigues, which we deplore, the Sardinian Government has the principal part, as it is generally known how much in that kingdom the Church has suffered injuries and restrictions, which we have already vehemently lamented in our Consistal Allocation of the 23d of January, 1855. The Sardinian Government has until now despised our just reclamations, and has even dared to inflict on our Church great injury, and to attack its secular power, while, according to the will of God, the Holy See of St. Peter, as stated above, ought to be protected in the liberty of its apostolic office. The first evident signs of the hostile attacks were seen at the Paris Congress of the year 1856, when that Power, among other hostile declarations, proposed to weaken the temporal power of the Pope and the authority of the Holy See; but last year, when war broke out between the Emperor of Austria and the Emperor of the French and the King of Sardinia, no fraud, no sin was avoided which could excite the inhabitants of the States of the Church to sedition. Hence instigators were despatched, a great deal of money was spent, arms were supplied, excitement was created by bad pamphlets and journals, and fraud of every kind was employed, even on the part of those who were members of the Embassy of that country at Rome, without any regard to honesty and international right, as they asserted their dignity in order to be enabled to mislead it, and to pursue their dark projects for damaging our Papal Government. When, then, in some of our provinces the sedition, which for some time had already been entertained clandestinely, broke out at last openly, the agitators directly proclaimed a Royal Dictatorship, and Commissioners of the Sardinian Government were immediately appointed,

who then, in assuming other titles, undertook to govern those provinces. During these occurrences we, remembering our serious office, did not fail, in our allocations of the 20th of June and the 28th of September of last year, to complain loudly of these violations of the temporal power, and to remind the violators of the punishment and atonement which are imposed by the canonical laws, and which they became liable to. It might have been expected that the originators of these violations would, in consequence of our repeated admonitions, abstain from their unjust projects, especially as all the chiefs of our Holy Church, as well as the faithful believers of every rank, dignity, and class, joined their own protests to ours in order to defend unanimously the rights of the Holy See, and of the Church in general, as they very well understood how much the temporal power, which is made questionable on this occasion, is necessary for the maintenance of the Papal power. But we shudder in saying it—the Sardinian Government has not only despised our admonition and complaints and our religious resentment, but, by persevering in its wickedness by force, money, threats, terror, and other cunning means, they obtained the universal vote in their favour, and dared to invade our provinces, to occupy them, and to subject them to their power."

"This is a great profanation, as rights of others have been usurped, against the law of nature and of God, every law has been overthrown, and the bases of all temporal power and human society have been undermined. We perceive on one side, with the greatest grief, how useless would be all further complaints against those who, like deaf adders, close their ears, and who do not listen to our complaints and admonitions; and, on the other side, we feel what the cause of our Apostolic See and the whole Catholic world require for stigmatising the attempts of those wicked men, in order not by tarrying to prejudice the dignity of our grave office. It resulted that, faithful to the examples of our illustrious predecessors, we exercise that authority which gives us the power to loosen and to bind, in order to employ the necessary severity against the guilty, and to give a salutary example to others."

"Having invoked the light of the Holy Spirit in private and public prayers, and having taken the advice of the rev. brothers the Cardinals of our Holy Roman Church, we declare in accordance with the authority which we hold from Almighty God and the most holy apostles Peter and Paul, and also in accordance with our own authority, all those who have taken part in the sinful insurrection in our provinces, in usurping, occupying, and invading them, or in doing such deeds as we complained of in our above-mentioned allocations of the 20th of June and the 28th of September of last year, or those who have perpetrated some of those acts themselves, as well as those who have been their warranters, supporters, helpers, counsellors, followers, as well as those who connived at executing the above-mentioned deeds under whatever pretence, and in whatever manner, or who perpetrated them themselves to have taken on themselves the atonement of the major excommunication and religious punishment as they are determined in our Apostolic Constitution, and by the decrees of the General Councils, especially that of Trent (S. 22, c. xi. on Reforms); and, if necessary we excommunicate them again, we anathematize them further declaring that they are to lose all privileges, graces, and indulgence which they enjoyed until now from our Papal predecessors, and that they cannot in any manner be released or absolved of these censures except by ourselves or the Roman Pontiff then reigning, except at the moment of death, but not in the event of their recovery, when they are again subject to the above punishment, and are unable to receive any absolution until they have retracted, revoked, annulled, and abolished in public all they have committed, and have brought everything back fully and effectually to its former state, and have given complete satisfaction to the Papal Power. Therefore all those who in the remotest manner have participated in those deeds, and also the successors in their offices, are liable to such revocation, retraction, abrogation, and abolition of the above-mentioned sins, to do so personally, in reality, and in truth, and to give the full satisfaction they owe to the Holy See, and under no pretence to be released and freed, but to always remain bound by it until they are worthy to obtain the benefit of absolution; thus we declare by the present letter."

"But in being obliged by sad necessity to fulfil this part of our duty, we do not forget that we represent Him on earth who wishes not the death of a sinner, but rather that he should be converted and live, for He came into the world to seek and to save those who die." Therefore in fervent prayer we implore, and we ask unceasingly, in the meekness of our hearts, the mercy of the Almighty to enlighten by the light of Holy Grace, and by His Almighty virtue to lead back to the path of Salvation all those against whom we have been obliged to employ the severity of the religious punishments."

"Herewith by this letter and all its contents, and all that has been said above, we order all who participated in any way or in any manner, of whatever rank, dignity, or class they may be, or whether they are individually mentioned or not, for whose sake the present letter has been written, and who are not sufficiently designated, or who for any reason or pretence whatever should doubt the signature or the value of this letter, or who should be brought before justice, and should ask for grace, that this document is and shall always remain and be considered valid and shall be invariably and incontestably observed by those to whom it refers; they shall be responsible before every judge or deputy, also before the auditors (auditors) of the Apostolic Palace, and before the Cardinal of the Holy Roman Empire, and before the al. later legatum and Nuncios of the See, and before all who possess or will possess similar power, and they shall be deprived of all faculty and authority of judging or interpreting; and that if they do it shall be declared invalid. As the present letter, as is well-known, cannot be safely published everywhere, and especially in such places where it would be most required, we will that this letter, or copies of it, shall be posted on the doors of the Lateran Church, on those of the church of the Prince of the Apostles (basilica principis apostolorum), on those of the Apostolic Chancery and General Curia (curia generalis) in Monte Citorio, and at the corner of the field of Flora of the city (in acie Campi Florae Urbis), as is usual; and the so posted and published letters, and each of these letters, shall have the same power upon everyone it concerns as if they had been presented nominatim and personally."

"We order that translations as well as copies of the printed letters shall be signed by some notary, and sealed by some person who holds an ecclesiastical dignity; their testimony shall be receivable in every place and in every country, they shall be as valid as if they were presented and delivered personally."

"Dated at St. Peter, Rome, under the Ring of the Fishers, the 26th day of March, 1860, in the 14th year of our Popedom."

"PIUS P. P. IX."

"In the year of our Lord, 1860, indict. III. the 29th day of March, the 14th year of the Popedom of our most holy lord and father in Christ Pius IX., the present apostolic letter was published, and affixed to the doors of the Lateran and Vatican Churches, the Apostolic Chancery, the great Church of Innocentia and at the top of the Field of Flora by me,

"ALOYSIUS SERAPHINO, Apostolic Curator."

"PHILIPPUS OSSANI, Magister Curator."

QUEBEC.—It is said that Mr. Alleyne will be returned without opposition, and that M. Simard will be the successful candidate for the central division.

COMPARATIVE MORALITY OF CATHOLIC AND PROTESTANT COMMUNITIES.—The Reverend Theodore Parker, one of the most celebrated Protestant divines of the present day, writing from Rome, bears the following strong testimony to the superior morality of Catholic communities:—

"In Europe you see so many things which seem strange to an American. Take the use of wine. If I am right, the Europeans consume about 6,500,000,000 gallons of wine. In France, leave out of account the pasture land which is not ploughed, and the forests, of the actual arable land, one third is devoted to the culture of the grape. Yet there are immense districts where no wine can be raised at all. I see it stated that the Government returns make it appear that the people of France drink 850,000,000 gallons of wine, and the calculation is that the amount is not much less than 1,000,000,000! Yet I don't believe, in the year 1859, there was so much drunkenness among the 39,000,000 people of France as among the 3,000,000 of Yankees of New England! I have been four months at Rome, there are wine shops everywhere, I am out doors from three to six hours a day, and I have never yet seen a man drunk; now and then one is merry, never intoxicated. The Romans, Italians, French, &c., are quite temperate; they drink their weak wine with water, and when they take liquors, it is only a little glass at a time (which does not make a spoonful). I don't believe there's a bar in all Italy where men step up and drink rum and water, gin and water, &c. Excessive drinking is not to the taste of the people.—In the north of Europe, and even in Switzerland, it is not so. The English without help from the Irish and Scotch drink about 600 or 700,000,000 gallons of beer every year, not to speak of the wine, spirits, &c., they take to wash it down withal. There is drunkenness. So you find it in Scandinavia, in Holland, in North Germany."

BROTHEL LITERATURE.—We would take this opportunity of cautioning our readers, particularly all fathers of families, against a pack of blackguard colporteurs, or tract pedlars, who go round from door to door, hawking their filthy wares, and thrusting them upon the unsuspecting. The literature of which these dirty scoundrels are the circulators, is to all appearance of Yankee origin; but no name of printer is given, whilst at the bottom of the page it is merely announced that the "agent will soon call again." It is in case that he should redeem this pledge, that we write these few lines; and we would earnestly recommend, that, if he do "call again," he be received with a horsewhip, and that the contents of the slop-pail be emptied over his person. A good kicking, or an unsavory ducking would teach these nasty Yankee pedlars the important lesson that they cannot circulate their foul moral poison in Canada with impunity; and at all events, we would caution all our readers, as they value the chastity of their children, and the purity of their domestic hearths, to repel from their doors all distributors of tracts, pamphlets, and broad-sheet circulars, without distinction.

"SWADDLING."—The convict Gosselin in prison at Quebec and under sentence of death for the 27th instant, has had his punishment commuted into imprisonment for life. From the *Courrier du Canada* we learn that the unhappy man, whilst his fate was uncertain, was grievously tormented by the "Swaddlers," or agents of the evangelical societies, for bringing Papists to a knowledge of the truth;—who, as an inducement to apostasy, plied the unhappy convict with the argument, that the Governor being a Protestant would be sure to extend mercy to him if he would renounce Popery and declare himself a Protestant. Such are the means resorted to, to extend the Holy Protestant Faith.

TO CORRESPONDENTS.—The scandal to which "Inquirer" refers may be, and we fear is, but too well founded; yet there is ought to discourage Catholics. There was a traitor amongst the twelve, and it is not to be wondered at if there are traitors in the ranks of the Ministry to-day. Still there will be Achilles, Chiniques, Leahys, for were it otherwise, how or whence could the "interesting converts" from Popery or the eloquent denouncers of the "errors of Rome" be obtained? An impure priest is but a candidate for Protestant honors; and we have no doubt but that in a short time we shall hear of the unhappy person to whom our correspondent alludes, as one of the shining lights of the Reformed Church, and as a most eminent and gracious speaker at Exeter Hall, and Anniversary Meetings.

City Subscribers who intend to remove on the first of May, will please leave their new address at this office.

SEWING MACHINES.

Among the numerous factories which have sprung up within the last three years in and around Montreal, one of the most interesting as well as useful, is the Sewing Machine Manufactory of our enterprising fellow-townsmen, Mr. E. J. Nagle, whose works are over Messrs. Bartley & Gilbert's Machine Shop, on the Lachine Canal, with Office and Show Room, at No. 235 Notre Dame Street. Formerly the Sewing Machines used in Canada were imported from the United States, and although attempts were made some years ago, both in this City and elsewhere, to manufacture these machines, yet owing to the inferiority of the Machines, added to the too common prejudice that exists against Home Manufactures, these attempts had but indifferent success. These difficulties, incident to every new branch of manufacture, have been entirely overcome by Mr. Nagle. Determined to produce machines of the very best description, he engaged some of the best workmen, from the manufactory of I. M. Singer & Co., of New York, and by confining each workman to a particular branch, a nicety of adjustment in the various parts of the machine has been attained, which makes the Nagle machine equal, if not superior to the best American machines. On this point the testimony of many of our leading manufacturers is sufficient without any further notice from us.

Mr. Nagle now employs about fifteen hands, to some of whom very high wages are paid, and his machines vary in price from \$75 to \$85, being 25 per cent under the New York prices, besides saving the duty to the purchaser. The history of Mr. Nagle's first attempts to introduce his Sewing Machines, is, to a greater or less extent, the history of every new branch of industry, and should give fresh courage to those who are now struggling to obtain public patronage for their manufactures. When his first machines were ready for use he called upon all the leading Shoe Manufacturers, but none of them were willing to risk buying a Canadian manufactured article. While they readily admitted that Canadian Shoes were better than American Shoes they would not admit that Canadian Sewing Machines could possibly be even equal to those imported.

Finding it impossible to sell his Machines, Mr. N. resorted to the expedient of getting one or two of the manufacturers to take them on trial, and even this was not accomplished without considerable difficulty. In this way he succeeded getting them fairly tried, and the result was an immediate demand for his manufacture, resulting in his present large and rapidly increasing business.

"PIUS P. P. IX."

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THE BISHOP OF ST. HYACINTHE.—We are happy to have in our power to state that the health of this amiable Prelate is, though very precarious, such as to encourage hopes that he may be spared to the Diocese from which constant and fervent prayers are offered up for his recovery. The condition of His Grace the Archbishop of Quebec has not changed since our last.

Boots and Shoes.—We can honestly and sincerely recommend our readers in want of a good, substantial, and well made boot, or shoe to give Mr. Robert Patton, No. 229, Notre Dame Street, a call. His charges are moderate, and his work of the best description.

Wistar's Balsam of Wild Cherry.—This medicine is "a combination and a form indeed," for healing and curing all the ills which afflict us in the shape of coughs, colds, and inflammation of the throat, lungs, and chest.

Births.—In this city, on the 20th instant, at No. 24 St. Mary Street, the wife of D. Shannon, Grocer, of a daughter. On Friday, the 20th instant, the lady of Paul Coulter of a son.

Married.—At St. Johns, on the 16th instant, Joseph D. Mullin, of Farnham, to Mary Ann Brennan, of St. Johns.

Died.—In Montreal, on the 19th instant, of whooping-cough, Euphemia, youngest daughter of William Oviar, Printer, aged 1 year and 10 days.

In Lochiel, Township, Glenora, deservedly and universally regretted, in the 79th year of her age, Flora McDonnell, relict of the late Ramond McDonnell, in his lifetime of the same place, who with her and family emigrated to this country from Knoydart, Inverness-shire, Scotland, in the year 1815.

In Montreal, on the 25th inst., Douglass Smith, book-keeper of the Montreal House, aged 21 years and 11 months.

In Glasgow, Scotland, on the 10th instant, after a few days illness, Thomas Dunn, Esq., formerly of the firm of Weir & Dunn, Montreal.

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

The weather has been very fine, and farm work must be going forward vigorously. Flour was a little excited towards the close of last week, and holders advanced their pretensions to \$5.30, and some even higher. We have not, however, heard of any wholesale transactions at that rate, except small parcels of very choice brands. No. 2 of a very high grade has been sold at \$5.17; Double Extras are \$6.50 to \$7; Single Extras, \$6.25 to \$6.50; Fancy, none in market.

Peas continues at 75 to 80 cents, according to quality. Some have arrived in damp condition, and brought only 60 cents.

Butter continues unsaleable, there being no demand from any quarter except for Grease Butter, a parcel of which was sold at 84 cents.

Asses.—Pot \$6.15 to \$6.17; and Pears \$6.50 to \$6.55.

Seeds.—Timothy Seed is worth \$3.50. Clover Seed—Northern, 10 to 12 cents; Western 8 to 9 cents.

WONDERFUL AND ST. ANN'S MARKETS.

Oats, 2s to 2s 2d. Barley, 3s 9d to 4s. Peas, 3s 9d to 4s. Buckwheat, 3s to 3s 4d. Bag Flour, 15s to 15s 6d. Oatmeal, 12s 6d to 13s. Butter, fresh, 1s to 1s 3d; salt, 7d to 8d. Eggs, 7d to 8d. Potatoes, 3s 5d to 4s 6d. Maple Sugar, 4d to 5d; Syrup, 3s 9d to 4s per gallon. Hay, 2s to 2s 7d; Straw, 1s 6d to 1s 7d.

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

THE ST. PATRICK'S LITERARY ASSOCIATION

Will give a Grand

VOCAL AND INSTRUMENTAL CONCERT,

IN

Nordheimers' Music Hall,

ON

MONDAY EVENING NEXT, 30th INST.,

AT EIGHT O'CLOCK,

Under the direction of Mr. CROZIER.

The ORCHESTRA, on this occasion, will consist of over THIRTY PERFORMERS.

For Programme, see Daily Papers.

NOW PUBLISHING,

IN PARTS, (8VO. DIXI SIZE)

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 on 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.

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.