

INCREASE OF ADULTERY.—In the course of a debate in the House of Lords on the 17th ult., on the immense business which the Divorce Court has to transact, Lord Lyndhurst remarked that, though only two years and a quarter had elapsed since that Court had been called into existence, cases had so accumulated, "that it would take four years to dispose of the arrears of business with which it had to deal; before the expiration of which time new cases would have accumulated." A pleasant prospect truly!

CORONER'S INQUEST.—The inquest on the body of the unfortunate woman, Marguerite Robillard, who was killed on Sunday the 29th ult., by the falling of an old wall on the Champ de Mars, was brought to a close on Monday last, when the following verdict was returned by the jury:—

"That Margaret Robillard, wife of Joseph Delmont, came to her death from wounds and bruises inflicted by the falling upon her body of a certain stone wall, being and situate near the Champ de Mars in this city of Montreal on the twenty ninth day of April, in the year of our Lord one thousand eight hundred and sixty."

And the Jurors do further declare that the said stone wall which caused the death of the said Margaret Robillard, being in an insecure imperfect and unsound state, was on the said twenty-ninth day of the month of April last past the property of the Provincial Government of the Province of Canada.

And the Jurors further state that blame is to be attached to the Provincial Government of Canada for having neglected to remove or repair the said wall prior to the 29th day of April last past.

In witness whereof, as well as the said Coroner, the Jurors aforesaid have hereunto annexed their hands and seals in this city of Montreal, this seventh day of May in the year of our Lord, one thousand eight hundred and sixty."

Whilst no one is exempt from error, whilst the most cautious, and the best intentioned, oft commit sad mistakes, the number of those who have the courage and the frankness to make full amends for their errors and mistakes, in the honorable and truly Catholic spirit of the Toronto *Freeman*, is small indeed. In our issue of the 27th ult., we ventured to indicate one or two expressions of our cotemporary, which we condemned as unsound, and as evidently incautiously uttered; for we would not suspect him of a deliberate design to distort facts, or advance unsound doctrine. Hereupon our cotemporary replies in the subjoined article, which does honor to his heart and to his head:—

"AN EXPLANATION AND CORRECTION."

The TRUE WITNESS of the 27th contains certain comments upon an article, which was published in the *Freeman* of the 20th ult., that require some notice at our hands. In the main, we frankly and sincerely concur in the propriety of our cotemporary's remarks.

The article in question was hurriedly written, and hence assertions crept into it, which, on reflection, we believe to be incorrect and untenable.

We undertook to refute the objections of a Protestant gentleman, with whom we had been in conversation a few days before, and who charged us with love of despotism, in that, we sympathized with the Pope in his contests with his rebellious subjects.

In replying to him, we used as a *retorqueo argumentum*, the following paragraph, on which the TRUE WITNESS has commented:—"The Irish Catholics of Toronto do not favor the oppression of their co-religionists in the States of the Church. The Pope's subjects have the same right to elect their own rulers as the people of Ireland, Poland, Hungary, India or the Ionian Isles have to choose theirs." As if we had said:—"The Pope's subjects have no better right to choose their sovereign, than have the people of Ireland, Poland, &c., to choose theirs. But, according to you, the latter have no right to choose their sovereigns; therefore, the Pope's subjects have not the right to withdraw themselves from their allegiance to him, and transfer it to another sovereign." This being the scope and spirit of our argument, our cotemporary will see, that we by no means intend to maintain that the people of the States of the Church had the right to tear themselves away from the anchor of their political, as well as religious salvation,—their allegiance to the best of rulers Pius IX.

With regard to the other paragraph, which elicited the strictures of our cotemporary, we unhesitatingly avow that it is open to exception, and we thank the TRUE WITNESS for calling our attention to it. We are not of those who deem themselves infallible, and we are at all times most willing to correct errors into which haste and want of reflection may betray us. To our minds the constitution of the Church is essentially Papal, and history clearly proves that, those nations which have swung themselves loose from the moorings of Christ's infallible Church, began their downward career by resisting what they termed Papal encroachments, and by sliding into false and easy principles of Gallicanism, which is simply a stepping stone to schism and heresy. We do not believe, that the Irish Church has been ever tainted, to any extent, with Gallicanism, either before or since the Reformation. It is true, that on several occasions it rejected the advice of Papal representatives; for instance that of Cardinal Parpa who counselled the Synod of Kells to adopt the tythe system, and of Mgr. Quarantotto who wished to impose the *Veto* on the Irish Bishops. With these examples before our mind, strengthened by the conduct of the Anglo-Irish of the Pale, on the occasion of Riuaccini's Mission to Ireland, the ill-judged expressions escaped us, which our cotemporary so justly censured.

One thing is strictly true, to use the language of the TRUE WITNESS, that "The boast and glory of Ireland, of which no enemies can rob her, is that she has ever been the most truly Popish country in Europe;" and therefore it is strictly false to assert,—and we recall the assertion,—that "the pages of Irish history are bright in the record of the narrative of the continuous opposition which the Irish people gave even to Papal Nuncios, when urging a policy adverse to their views and aspirations after liberty."

The frankness with which the *Freeman* acknowledges his mistake, assures us that it was through pure inadvertence that he wrote the passage by us complained of; and knowing from experience how difficult it is, in the hurry of writing for the periodical press, to avoid occasional errors, we can easily conceive how our cotemporary allowed to escape from him a few hasty words, which, upon reflection, he at once withdraws. We would, in conclusion, beg of him to believe that in noticing those words we were animated by no ill-will, or censorious spirit; and we would take this opportunity of assuring him of our sincere respect for the courage, good taste, for the gentlemanly and Christian feeling, which he has manifested in withdrawing the offensive expressions.

LECTURE ON "LIBERTY."

(From the *Oshawa Vindicator*, May 2.)

On Tuesday evening last, that ever assembled in the Son's Hall, came together to hear a lecture on the above subject, by the Rev. Eugene O'Keefe, Pastor of the Catholic Church at this place.

At half-past seven, by request of the audience, John Warren, Esq., took the chair and introduced the speaker of the evening, who, in rising to address the audience, remarked that he did so with less embarrassment than in any other position he was ever called upon to take; because, in every public meeting in which duty or circumstances led him to take an active part, he had always most vigorously prescribed for himself one maxim—never to allow a single expression to escape him which could in any manner that good understanding which should ever obtain among the common brotherhood of men. The public speaker and christian minister should endeavor to sow the seeds of peace and good will among the fallen members of a fallen human family, such as all mankind were. Some speakers were eloquent in engendering anti-christian feeling and anti-social harmony, but those who held up to ignorant scorn and public contempt a numerous, respected, or any portion of their fellow-citizens, and who introduced and commend societies with those designs, were the very bane and pest of those audiences which they addressed. (Applause.) It were better for society that it were minus such instructors—better that their tongues should cleave to their palates, than that they should be spared to society only to take away its very foundation stone—which was fraternal charity. Whilst he felt, in common with every one before him, he said, a burning horror of the procedure of public speakers of the type alluded to, he would endeavor to refrain most scrupulously from letting any expression drop at which any person could take umbrage. However, he did not wish the audience to think that he had learned the degrading art of temporization. He had chosen a free subject, and intended to deliver upon it deliberate opinions in a free country.—(Hear, hear, and applause.) If any thing should drop upon which any person might put any bad construction, that expression be disclaimed by anticipation, as soon as it was received in that unworthy sense of which, contrary to his design, it might be susceptible. With these preliminary observations, which, he said, seemed called for by the peculiarity of the position he occupied, he proceeded to the subject of the lecture.

In commencing, he alluded to the frequent use of the term throughout the world. It was found on the lips of the patriot, of the rebel, of the monarchist and of the republican. All men pretended to love liberty—even the slaveholder who cracked his whip in the face of his crouching slave. Some made liberty to consist in the power to gratify all the base passions which enslaved the heart of man—the victim of intemperance, for instance, who uses his liberty to inebriate that very soul which is stamped with the image of the eternal. All the way down his dismal career, he flatters himself that he holds to the golden chain of liberty. Again, the calumniator makes his idea of liberty consist in a right to rob his neighbor of his good reputation. The spirit of liberty consisted in nothing of the kind, but the very opposite. Consider, said the lecturer, those pure spirits, the holy angels. When Lucifer, in proud rebellion, raised the standard of revolt upon the battlements of heaven, those pure spirits had it in their power to swell the rebel ranks and cry "We will not serve either." The reward of their fidelity was their deliverance from the power of transgressing the law of their creator. Who was so insane as to pretend that they had less liberty than before? If liberty consisted in the power of doing evil, then those pure spirits had now less liberty than formerly. In the Divine Being himself there was no power of doing evil, yet there was no limits to his liberty. The enemy of mankind—who was the father of deception, ever bent on our ruin—endeavored constantly to lead us to believe that the power of doing evil was liberty. Many, instead of being ashamed of the exercise of the power of doing evil, gloried in it. The false idea concerning liberty which he was endeavoring to combat, was so prevalent of late, that even growing up boys and girls regard themselves as free only when they are doing evil. They should look upon themselves as slaves when they depart unreasonably from the parental mandate. They should look upon themselves as free when the command of the parents sinks deep, and by its own weight, into their docile souls. In like manner, all should look upon themselves as free inasmuch as they have the power, not of doing evil, but of doing good—a power which is, as such, necessarily free. The fallen angels could do no good. They had no liberty whatever. The pure angels had liberty because they had the power of doing good. If the idea that liberty consisted only in the power of doing good were generally received, and carried out, we never would see rebellion under the parental roof; we should never see the red arm of murder raised in the sacred name of liberty. We should look upon ourselves as spending that day in freedom alone, which we made conducive to the end for which we were created:—and as having spent in slavery, those hours, alone, which we had spent in vice and crime.

The speaker here divided the subject into the four heads of Natural, Civil, and Divine Liberty, and Liberty of Conscience, and after explaining the first three, approached the fourth with the remark that he was now supposed to be threading on slippery ground, but he hoped to get through without falling. The audience, no doubt, he said, naturally felt anxious to know his definition of liberty of conscience. It was this:—the right of every man to worship God according to the dictates of his own conscience, without in any way or in the remotest degree violating the equal right of others to do the same. (Applause.) That was his idea of liberty of conscience. Religion was a matter between each man and his God, and no intermediate power had any right to coerce, by physical means, any of God's creatures to worship contrary to the dictates of his or her own conscience. (Applause.) When he thus defined liberty of conscience, however, he must be clearly understood. He spoke of that right in reference to men only; but could not thus speak of it in reference to the Supreme Being. All had the right, so far as man was concerned, to worship according to conscience, but they had not that right in relation to God. If so, when the dictates of our conscience became wrong, it would follow that, in relation to the Supreme Being, we had a right to do wrong.—We had no such right, and could never have it.—Every man outstepped the path of duty the moment he had recourse to physical means to alter a fellow mortal's views, yet no man had a right to any liberty of conscience in relation to the Creator. Otherwise, the idolator could say to the Almighty that he was but exercising a right given him in thus worshipping according to the dictates of his own conscience.—Each man so far as his fellow man was concerned, should enjoy perfect freedom of conscience, and it was persecution for any man to interfere with that freedom. Let Methodists have liberty of conscience—the Episcopalians also, and the other denominations—and he was sure the audience would not take it in a bad spirit if he asked them to let the poor Papists have a little liberty of conscience too.—(Laughter.) I would not be a minister of the Christian religion if the Christian religion did not recognize the principle that every man has a right to worship according to the dictates of his own conscience. If men possessed a true spirit of liberty of conscience, they would never listen to misrepresentations with regard to their neighbours' creeds. They would not swallow everything told them but would go to the books which are the exponents of its religious tenets. Again, if we had a true spirit of liberty, we should never withhold our patronage from our neighbor on account of his religious belief. (Great applause.)

Our maxim should be 'live and let live.' There were places in which this was not always observed in which a poor servant girl was disqualified for holding a certain situation on account of a dissenting mistress. Was this not an attempt to make them less free to worship according to their consciences? Was it not an attempt to manacle in the bonds of slavery that spirit which was designed to wing its way unobstructed through the delightful regions of religious liberty? Was it not an attempt to rob them of what they consider the true religion—a boon for which twelve millions of martyrs suffered in the early ages of the church. The contest was then between a true and a false religion—now, it was the same. Why not, then in this day of tolerance, respect their convictions? [Applause.] In this country, what made this meddling still more excruciating was the fact that both employers and servants had elsewhere been both partakers of the same bondage, and quickened under the smart of the same oppressor's blow. Remembrances of other places and other times should imbue us with a hatred of everything which savored in the remotest degree of religious intolerance. If we had a true spirit of liberty, we should never be possessed of a spirit of vindictiveness. The speaker here illustrated this idea by an anecdote of a dying man, who, being told by his spiritual counsellor, that he could not go to heaven unless he forgave his neighbor, said he would forgive him, but with the same breath, charged his son not to forget him! Also, if a spirit of liberty were fully enjoyed, a man could not have a great attachment to the things of the world. To illustrate, an anecdote was introduced of a husband, when near death, making his will, while the wife stood by and solemnly assured the lawyer that her husband was out of his head everytime he willed anything to any person but herself. The persecutions for righteousness' sake, about which we read, he continued, were not prompted by religion, but by people's own vindictive propensities. They were actuated by those unworthy feelings by which, in an evil hour, they permitted themselves to be swayed. He must here say, in justice to the christian church, and in eternal confusion to the enemies of the christian name, that there was not on record a single instance wherein she wielded the sword in order to propagate throughout an anti-christian world, the truths of the divine religion. Individuals professing christianity in all its integrity, and members of the christian church, might have persecuted, and did persecute, but their persecution could be no more ascribed to the christian church than a murder by a British subject could be charged upon the British constitution. [Applause.] Thanking the audience exceedingly for the attention given him, the speaker, after a few concluding remarks, took his seat amid warm applause.

On motion of A. Farewell, Esq., a vote of thanks was then tendered to the Rev. gentleman for his logical and spirited address to which he briefly replied, and after the usual complimentary vote to the chairman, the audience was dismissed.

We learn from a correspondent at Ottawa that the laborers on the public works are "out on a strike," and that in consequence much distress is prevalent amongst the working classes. A serious fire occurred in Ottawa a few days ago; a number of houses were destroyed, and amongst others the office of the *Ottawa Banner*. Fires have also been very prevalent of late in Toronto, and are attributed to incendiarism.

TESTIMONIAL OF RESPECT.—We have to record a very pleasing event which took place [on Saturday evening] at the residence of David Rae, Esq., near Long Point. In consequence of that gentleman withdrawing from the firm of Messrs. Thomas & Wm. Molson & Co., where he had acted in the capacity of principal book-keeper for twenty-six years, his fellow-clerks resolved upon presenting him with a Silver Snuff Box, accompanied with an address couched in very complimentary terms.

Montreal, 28th April, 1860.

TO DAVID RAE, ESQ.
Sir,—As your faithful service of upwards of a quarter of a century in the firm of Messrs. T. & W. Molson & Co. is about to terminate, we, the undersigned, who have for many years co-operated with you in the same establishment, cannot allow this event to occur without testifying to you in some slight degree, the lively recollection we shall ever entertain of the friendly offices we have so frequently received whilst you were acting in the capacity of senior book-keeper to our present respected employers.

Although we cannot but regret your departure from amongst us—more especially as we have often profited by your good counsel and service, nevertheless we rejoice at the pleasing fact that the prudence and economy which you have hitherto exercised in your domestic arrangements enable you to retire from this—the field of your patriarchal labour—to a delightful rural home, under such favorable circumstances as we most fervently wish may ensure for you many years of uninterrupted bliss: we know and feel pleased—that you carry with you the united good wishes of every member of that family, for whose benefit you have assiduously labored, and the remembrance of this will stimulate us to follow your excellent example.

Receive, then, dear Sir, this offering of our good wishes towards you—it is but a slight memento of the warmth of our feelings, still sufficient to indicate the sincerity of our good expressions, and will in after years be instrumental in bringing back to your memory the pleasing fact that your name is warmly cherished by an extensive circle of friends, not the least enthusiastic of whom are those who subscribe this document.

THOMAS BROWNES, JOSEPH PAYNE,
WILLIAM HURLEY, JOSEPH LEE,
A. C. BENNETT, A. A. LYNCH.

Mr. Rae acknowledged the compliment shown towards him in pleasing terms, evidently overpowered at such a flattering testimonial. Immediately afterwards he entertained his friends to a sumptuous repast, at which we may observe that every person present appeared determined to refresh his inward man; and when they had fully participated in the "feast of reason and flow of soul," the assemblage separated much delighted at the proceedings of the evening.—*Transcript.*

GALLANT CONDUCT IN RESCUING FOUR LIVES.—Between five and six o'clock on Sunday afternoon, a canoe containing four men was upset in the vicinity of the berth of the "North Briton." No sooner was the accident observed that Thos. Ryan, one of the men employed on board the steamer in question, seized a small stage, and jumped with it into the river. In this manner the four men were rescued from their highly dangerous position. This same Ryan will be remembered, on account of a similar noble action which he performed last year, under the following circumstances. A boy fell into the River, and Capt. Smith, of the Steamship "Indian" at once leaped after him. The boy laid hold of Captain Smith, and both were in imminent peril, when Ryan, who, at the time, was sailing with Capt. Smith, at once seized a plank and boldly plunging overboard succeeded in rescuing his Commander and the boy. Such conduct as this surely merits recognition, and we have no doubt when brought under the notice of the Humane Society that the brave fellow will receive one of the medals which they bestow for deeds like his.—*Herald.*

FATAL ACCIDENT AT ST. JOHNS.—About ten o'clock on Friday night, three boys out boating on the Richelieu were upset, and one of them was drowned. At the inquest held by Mr. Tasse, a verdict of "Accidental Death" was returned.

THE RAPE AND MURDER CASE AT ST. JOHNS.—Madame Baizallon, and her daughter, a girl aged 13 years, on the 17th April last, left the village of St. Athanasie, opposite St. Johns, for their home at Le Soisante St. Gregoire, on the line of the Shefford and Oshawa Railway. On the 20th the bodies were found, near the line of railway, covered with brush, horribly mutilated, the heads and shoulders being covered with bruises and wounds, apparently inflicted with two heavy sticks, found close to the bodies, covered with blood. The girl had been violated, and the double murder doubtless perpetrated to hide the crime. The excitement at St. Johns was intense, and the sad subject was the universal topic. The inquest, which was adjourned from Friday night, was continued on Saturday. Several witnesses were examined, and the result was that two men—Collette and Morin—were handed over to the Sheriff, and by him were sent off by the three o'clock train to this city, where, in the jail, they will await a further examination. Mr. Sheriff Desrivieres (to whom our Reporter—*Montreal Herald*—is much indebted for special information), had ample reason to be proud that the two men were not rescued and lynched. The feeling of the district is raised to the highest pitch about the matter, and had the two not been sent off by the early train, there is every reason to believe that they would have been summarily dealt with. The further inquiry into the details of this sickening case will be resumed in a few days.

NEW PARTY COMBINATIONS.—We (*Hamilton Spectator*) alluded some days since to the rumored intention of one of the recalcitrant Grit leaders casting about him with the view of effecting, if possible, a new alliance, or bringing about certain party combinations so as to render himself and a few others independent of the man who dare no longer attempt to dragoon his party as he was wont to do. The rumor came from a reliable source, and we have not the least doubt that the scheme would have been persevered in, provided it had not been publicly referred to.—That such a thing was contemplated, we have good reasons for believing; and we are not sure that the project has yet been abandoned; at all events, we incline to the opinion that new combinations are still sought after. We have it on good authority, that certain of the Opposition party are looking forward to a general election as the means of effecting a fusion of the most significant character. Of course office is the only object of the schemers; they have been kept so long in the cold shades of opposition that they begin to think there is no chance of obtaining place unless through trickery and deception; hence it is that the leading "traitor" in the Opposition camp is said to be engaged in the laudable endeavor of fusing the discordant elements of the extreme sections of the Ministerial and Opposition parties. It is hinted that the plotter has received some encouragement, but we cannot believe it, for we have too good an opinion of the Reform section of the Moderate party, to suppose for a moment that they will submit to be led astray by any member of the Opposition who has his own ends to serve in bring about new combinations. It is not improbable that the attempt has been made, but its success is another thing.

ACCIDENT.—On Wednesday last, at Longueuil, a child about three years old, accidentally set fire to a dwelling house, which was entirely destroyed, and the poor child perished in the flames.

ANOTHER ACCIDENT.—On Thursday morning the house, barn, store and stables of Mr. Campbell at Henrieville, were destroyed by fire, supposed to arise from a child playing with fire.

EAST MIDDLESEX.—The London *Free Press* states, that the Sheriff has fixed the day for the nomination of candidates for East Middlesex, which will take place on the 14th inst., the polling days to come off on the 22nd and 23rd.

THE WHEAT.—We are sorry to say, that in our travels recently through Scarborough, Vaughan, Markham, Pickering, Whitechurch, and King, the wheat looks bad, much of it being frost-killed. It is also suffering much from the want of warm rain. During past week we have had some severe frosts. At present the prospect looks the very reverse of encouraging, many of the fields of fall wheat having to be ploughed.—*York Herald.*

ESSEX COUNTY TREASURER CONVICTED.—George Bullock, Treasurer of Essex county, was convicted on Thursday at the assizes held in Sandwich, of embezzling the public funds. He was taken from the court room to gaol, where he will be confined to await the result of two more indictments for specifications relating to the same offence. The amount of his defalcations is not publicly known. He has a wife and family of children, all well advanced in years.

Remittances unavoidably crowded out; shall appear next week.

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

The weather has been beautiful, but the temperature is colder.

We hear of complaints from the country of want of rain. In some districts, especially on the smaller streams, fears are entertained that a good deal of Lumber will have to be left over, unless we have rain shortly.

The tendency of the British markets is still upwards, and the long continuance thereof of cold, ungenial weather, increasing the scarcity of fodder for the cattle, and raising fears for the growing crops, has considerable influence on the markets.

Flour continues steady at the rates last quoted, with a moderate consumptive demand. Good brands of Superfine bring \$5.65 to \$5.75. There is no fancy in the market; it would command about \$6.25. Extras are scarce, and rather more enquired for at \$6.75 to \$7. Double Extras are slow of sale at \$7.25 to \$7.50.

Spring Wheat has been sold at \$1.27 1/2.

Peace.—82 cents has been paid for a good shipping parcel.

Pork.—There is little demand at present, and prices continue without change. We quote Prime \$12.75 to \$13.25, according to quality; Prime Mess, \$14; Mess, \$18.

Butter continues without the least approach to activity. Old Butter is not saleable over 10 cents. New is scarce and wanted, and would fetch about 15 cents.

Eggs are in demand at 6 1/2 per dozen.

Ashes dull and looking downwards. Pots are 29s 9d to 30s; Pearls, 32s, to 32s 3d.

Potatoes slow of sale at about 40 cents per bushel for good.

MONTREAL MARKET REPORT.—Oats 2s to 2s 1d. Barley, 3s 4d to 3s 9d. Indian Corn, 4s 6d to 5s. Peas, 3s 6d to 3s 9d. Buckwheat, 2s 9d. to 3s. Flax Seed, 6s to 6s 6d. Timothy Seed, 15s to 17s 6d. Clover Seed, 6 1/2 to 7d per lb. Bag Flour 16s, to 16s 6d. Oatmeal, 11s 9d, to 12s. Dressed Hogs, \$7.50 to \$8. Butter—Fresh, 1s to 1s 3d. Eggs, 6d to 6 1/2d by the barrel. Potatoes, 4s to 4s 6d. Maple Sugar 4d to 4 1/2d. Hay \$10 to \$13; Straw, \$4 to \$7.

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

This certifies that I have for several years used Davis' Pain Killer in my family in several of those cases for which it is recommended, and find it a very useful family medicine. REV. ASA BRONSON.

Birth.

In this city, on the 10th inst., the wife of Mr. Francis Mullin, Grocer, McGill Street, of a son.

Married.

On the 7th inst., in St. Patrick's Church, by the Rev. P. Dowd, Mr. Hugh Devlin, to Miss Margaret Sullivan, both of this City.

Died.

In this city, on the 9th inst., Thomas Dalton, Printer, youngest son of Mr. John Dalton, aged 25 years and 4 months.

In this city, on the 9th inst., after a long and painful illness, Patrick Joseph Fogarty, aged 29 years.

Friends and acquaintances are requested to attend his Funeral, from the residence of Mr. Coyle, Parthenais Street, Quebec Suburbs, on Friday morning, the 11th inst., at eight o'clock, to the Parish Church, and from thence to the Catholic Cemetery, without further notice, as no cards will be issued.

In Quebec, on Wednesday, the 25th ult., Mary, eldest daughter of Mr. John McKenzie, aged 21 years and 5 months.

ST. PATRICK'S LITERARY ASSOCIATION,



COURSE OF LECTURES—1859-60.

THE REV. MR. O'FARRELL

WILL DELIVER THE SIXTH LECTURE of the above Course,

On **MONDAY EVENING NEXT, 14th Inst.,**

IN THE

"CABINET DE LECTURE,"

Situate Opposite the Seminary of St. Sulpice.

SUBJECT:

"Ireland as She has been—as She is—as She ought to be."

Tickets of Admission, 1s 3d each; to be had of the Committee of Management, at Messrs. D. & J. Sadiers' Bookstore, and at the Hall door on the Evening of the Lecture.

Doors open at half-past seven o'clock, P.M.; Lecture to commence at Eight o'clock precisely. The BAND of the Association will be in attendance.

By Order,

JOHN P. KELLY, Sec. Sec.

May 10, 1860.

NOTICE OF CO-PARTNERSHIP.

WE, the undersigned, having this day (1st May) entered into CO-PARTNERSHIP, will carry on the business of DYERS and SCOURERS, under the name of DEVLIN, MURPHY & CO.,

At No. 38, Sanguinet Street.

HUGH DEVLIN,
EDWARD MURPHY.

With respect to the above, Mr. H. DEVLIN has been in my employment for the last six years. I have no hesitation in saying that he is in every way capable of conducting the above business, in the very best manner.

JOHN McCLOSKEY,

38, Sanguinet Street.

May 1, 1860.

JOHN McCLOSKEY'S

MONTREAL STEAM DYE-WORKS,

38, Sanguinet Street,

North corner of the Champ de Mars, and a little off Craig Street.

THE above Establishment will be continued, in all its branches, as formerly by the undersigned. As this establishment is one of the oldest in Montreal, and the largest of the kind in Canada, being fitted up by Steam in the very best place, and is capable of doing any amount of business with despatch—we pledge ourselves to have every article done in the very best manner, and at moderate charges.

We will DYE all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c., as also SCOURING all kinds of Silk and Woolen Shawls, Morcen Window Curtains, Bed Hangings, Silks, &c., Dyed and watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

DEVLIN, MURPHY & CO.

With respect to the change that has taken place in the above Establishment, it has been done only for the better management of the same; and I wish to inform the Public that I have not retired from the business, as has been circulated through the City in hand-bills. I am still the head Manager, until further notice.

JOHN McCLOSKEY,
38 Sanguinet Street.

NOW PUBLISHING,

IN PARTS, (8VO. DEMI 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.

Price 2s 9d, or 55 cents.

April 19, 1860.

FOR SALE,

A SMALL PORTABLE UPRIGHT STEAM EN GINE (six horse power) complete, formerly used on pile driving at the Victoria Bridge.

F. B. McNAMEE.

April 6, 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.