

## SPEECH OF THE POPE IN REPLY TO THE BELGIAN PILGRIMS.

All that has been said by the Pope, who has just addressed the laymen, and in the name of great numbers of your countrymen, I acknowledge to be true. And yet, while I feel the joy produced by your declarations which were so well expressed, and by other declarations of the same nature, which reach me from other quarters, I am forced, nevertheless, to repeat only words of lamentation and sadness for the condition in which the Church of Jesus Christ is now placed.

But is it possible for me to hold a different language? Should I, who have been constituted chief pontiff in the mystic vineyard, be reduced to say *Poenitentem me custodem in vineis et vineam meam non custodivi*? By God's aid it shall never be said that His Vicar was compelled to be a dumb dog. Oh! let the world know that if I lament the evils which the Church suffers, it is God who commands me, and it is my sacred duty to obey Him. The Church despoiled, enchained, and oppressed, turns towards her persecutors, and towards those of them especially who direct the destinies of nations, and raises her cry of pain, repeating the words of Her Divine Founder, *Cur me cecidit, Why smitest thou me?* Why is it that every country of Europe, my children, and only for the fault of being my children, that is for being children of truth, are exiled, fined, and condemned to squalid prisons? Why do they take from me the rights which Jesus Christ himself has given me, the rights, namely, of teaching, the liberty of choosing Legates to form part of the ministry? Why do you prevent the Bishops from removing the blemishes and healing the wounds which disfigure the sanctuary, rendering the chief pastors incompetent to punish, and, what is worse, distributing honours and rewards to those who merit exemplary castigation?

Why is it that here, in the very centre of Catholicism, you permit the free exercise of every false religion? why do you give to teachers of error the faculty of propagating heresy of all kinds, while at the same time you torture the Catholic masters, and especially the Catholic mistresses, by subjecting them to invidious examinations, and making yourselves judges in matters which belong not to your jurisdiction, that you may decide upon the merits of the teachers examined by you at your caprice? Why do you profane sacred days by permitting, and oftentimes commanding, the execution of public works in open contempt of the precept of the Church? *Cur me cecidit?* And, moreover, you pretend, you rulers of Italy, to be patrons of ecclesiastical benefices, asserting that you have inherited the privilege, not considering that Church patronage cannot be acquired by a succession of that nature, much less by usurpations! These, and many others, are the questions put by the Church to which either no response is made, or a response of cynical contempt.

But, during all the while you are smiting me, says the Church, you are burdening your souls with a thousand sins, which daily increase in weight, and accelerate your end. *Paucitas dierum vestrorum finitur brevi et pergrinatio vestra super terram vergit ad finem.* Wherefore if ye do not arrest your steps you will be smitten by the terrible sentence, *Mors peccatorum pessima.* May God grant that my prayers for you may be heard.

As for the rest, my beloved children, I renew my sentiments of affection for you, and invite you and all good Catholics to be firm, constant, and united in demanding always from Governments the liberty of the Church, and as I said a few days ago to the good pilgrims of Laval, so say I to you, speak out boldly; and among the many things to be demanded from Governments demand that the sacrament of marriage should precede the civil contract, so that the consciences of Christians who find themselves sometimes in a most difficult position may not be restricted, nor the contracting parties exposed to the danger of living contented with the civil contract, in an unlawful and blameworthy union. Speak out boldly until the Church be free from every obstacle to her work in benefiting souls. I know that the Church, inasmuch as she is founded upon a most firm rock, fears no opposition. Her very enemies understand this truth, although they do not acknowledge it. Yet they do not wish to know the Church as she is, the loving mother, but considering her as her adversary, they regard with suspicion and jealousy, denying her the freedom that belongs to her. If, however, they would lay aside the passions which render them blind, and consider the true nature of the Church, they would find that the liberty conceded to her is advantageous to those who concede it. Restore, for example, the liberty to the religious to form corporate communities, and you will at once perceive the advantages which will result.

I will not stay to repeat the apologies already on other occasions set forth. I will speak only of one practical advantage, that, namely, of the charitable relief given at the Convent gates to poor creatures suffering from hunger, who were comforted with a basin of soup and strengthened with a piece of bread. This used to be the practice in Rome before the sacrilegious expulsion of the Religious, and society in general felt the advantage of the custom. Now that this species of charity has disappeared, it is not true that very often a poor wretch falls to the ground enfeebled by famine? If the clergy had not been despoiled they would have been better able to catechize and instruct, and so render to society the great gain of a diminished number of criminals in prison. Make your people more moral, for they need it much, and a nobility belonging to the British Cabinet, and he said so to a Catholic Bishop who repeated it to me a little before the restoration of the Hierarchy in England. The Bishop promised to do all he could with his colleagues to satisfy the just demand of the noble lord. Here, on the contrary, the Cabinet acts in an opposite sense, and abandons the people a prey to those preachers who sow the wind to reap the whirlwind.

In general there is a fear on the part of certain Governments that the people should become clerical, as they term it. They therefore desire that little or no confidence should be placed in Jesus Christ. These Governments are like the Gergesenes and imitate their conduct. The Gergesenes saw several of their fellow citizens set free from evil spirits, who, after being expelled, demanded leave to enter into a herd of unclean animals, whom they drove violently into a lake, wherein they perished. The Gergesenes then presented themselves to Jesus Christ, and besought him to withdraw from their coasts. Fearing that perchance the remainder of their flocks and herds would similarly perish, they determined to remove Jesus Christ rather than continue in fear of losing their herds and substance. So also now the friendship of freethinkers is preferred to the friendship of God, and the life of a good Christian is defined as nothing else but religious fanaticism.

But if such are the sentiments of those who stand at the head of the revolutionary movement they are not certainly your sentiments; nor the sentiments of the many millions of Catholics who are agreed in desiring to seek above all the glory of Jesus Christ, the good of souls; and the liberty of the Church. Jesus Christ, after leaving the Gergesenes, crossed the lake in a little ship, and found on the other side a people who waited anxiously to hear the words of eternal life which fell from His lips, and to behold in wonder the miracles worked by His omnipotent arm.

So also it now happens. Jesus Christ is driven away by political innovators, but is listened to by you and by all who live in faith. They, the wretched sinners, will one day seek the Redeemer,

but will not find Him; *Quaretime me et non invenietis, et in peccatis vestris moriemini.* What a subject of serious reflection for all!

But you who appear to God because you hear Him: *Vos auditis me, quia ex Deo estis*; you will find Him in your every need. Preserve yourselves in this state, my dearly beloved. And may all who are with you united in the Spirit still keep themselves with you: *Sic stete in Domino, carissimi.*

The Benediction then followed.

## BY LAW AND BAYONETS ESTABLISHED.

The popular belief in regard of Queen Elizabeth's reign, is that it was a time of unprecedented peace, of liberty both civil and religious, and of joy to all Her Majesty's subjects. The real truth is that never, in the whole history of Christianity, has there been a more iniquitous reign. We do not say this with reference to the Queen, but with reference to the cruelties she permitted. She was aware that the new religion could only become rooted by a prolonged system of compulsion and torture, and she gave full permission to the vilest of underlings to carry these measures into effect.

The English are a credulous people—"the most credulous in the world"—says Gibbon; "the most easy to deceive, the most difficult to undeceive, and the most powerful in deceiving other nations;" and when we tell them that their fond hallucination, as to "Protestantism being the bulwark of religious liberty" is literally without one grain of sense to rest on, they laugh at us, as if we "did not know history" or "perverted it to suit our own ends." Many books have been written, within the last twenty years to show that Protestantism was founded by tyranny, and that by tyranny alone could it flourish. These books have been read by the few, because the many did not wish to believe them. It was unpalatable to be assured that to Penal Laws alone England owe the Protestant religion; yet take away those laws out of the history of England, and we are certain that England would be now Catholic. It was the forty years of persecution, perpetrated by Queen Elizabeth or connived at for her own regal strength, which made England what it has been ever since, statutable but unintelligibly Protestant.

A work has just been published by Father Morris, S.J., entitled, "The Troubles of our Catholic Forefathers;" and least that title should not be sufficiently captivating, sufficiently allowing to man, Catholics, "related by themselves," has been added to the title, so as to give to it irresistible force. The first and second series are before us, and other portions will follow in due course. In the space of our article we can do no more than call attention to the general scope of the volumes. From manuscripts which have never hitherto been published, but whose authentication is collaterally assured, we have evidence of the most indubitable kind as to the true nature of the Elizabethan religion. Nothing is told upon hearsay or tradition, but facts are made to speak for themselves. We have exact details, furnished by the very persecutors, of the manner in which they accomplished their work; we have their own confessions of their own incredible guilt. Anthony Tyrrell, who was one of the spies of Queen Elizabeth, a creature three times a Protestant and four times a Catholic, is made to tell his own story of the various traps which he laid, and the infinite variety of lies which he told, to ensure the destruction of priests. From the stores of the record office from the Harleian and the Lansdowne collections, depositions, and examinations at many times authenticated by evidence impossible to shake, Father Morris has built up the story of this man; and has combined with it a manuscript, written three centuries ago by Father Parsons, but buried and forgotten among the archives of the English College, until Mr. Stephenson happily discovered it. We learn how the wretch Tyrrell, who gained the confidence of Catholics by pretending to be converted and penitent, "obtained license from the Government to say Mass and to hear confessions, the better to compass his ends," so that he might have knowledge enough on which to build his inventions for the conviction of numerous priests. All this is told in Tyrrell's own language, as he wrote it down when in maudlin compunction. The narrative of scenes, given simply by Father Morris, where the pursuivant and sheriff's officers appear as plunderers of the "recusants" will of itself make these volumes intensely interesting to mere lovers of sensational facts. All these facts are proved by testimony whose weight will be unquestioned by even one ultra-Protestant enthusiast. But by far the more captivating portion of the book, to our thinking, is that which gives the story of the Jesuit, Father Weston, who suffered seventeen years' imprisonment for his "treason," that is, for returning as a priest to his native land. This dauntless missionary eluded the "priest-catchers" for a considerable number of years, but, being captured at last, was tossed from prison to prison until on the accession of James I. he was made free. It is worth while to insist that Father Weston was a Jesuit, for there were very few Jesuits in England at that period; indeed it is probable that throughout the whole of the sixteenth century there were scarcely a dozen of the Society in the land. Mr. Froude, with that distrustful inaccuracy, which makes his book as untrustworthy from the literary point of view as it is biased and corrupt from the religious, imagines that every one who was a priest, in the time of Queen Elizabeth must of necessity have been therefore a Jesuit. Mr. Froude and Mr. Whalley have both got "Jesuit on the brain," and cannot conceive that a priest who is in can by any probability be outside the Society. Mr. Froude calls even Tyrrell a Jesuit. He might as well have called him the Pope. He was quite as much one as the other. Mr. Froude seems to fancy that England was full of Jesuits during the whole of the reign of Queen Elizabeth; just as Mr. Whalley imagines that, in the reign of Queen Victoria, the country is undermined by the Society. Mr. Whalley would make as good an historian as Mr. Froude, while probably he would be much more enlightening. As a matter of fact, Father Campion and Parsons were the first Jesuits who ever set foot in England, whereas Father Parsons asserted (in 1584) that there were three hundred seminary priests in England, and not one Jesuit South of the Tweed. Nothing could prove the incompetency of Mr. Froude, for the task he spontaneously undertook, more painfully, yet, at the same time, more certainly, than his reckless conversion of all priests into Jesuits—including the vile spy Tyrrell.

In any work of the class we are here briefly noticing there are two features which are absolutely requisite to make meritorious and reliable; the first is that the evidence shall be strictly "first hand," and corroborated by contemporary authorities; the second is that there shall be an absence of sentiment, and of superfluous comment or opinion. We hold that the work of Father Morris complies with both these conditions. The evidence is indisputable; and there is no comment at all—beyond such as is wanted to weave the points. Our Protestant friends have been for centuries in the habit of casting persecution in our teeth; as though Catholics were the only Christians in the world, who were ever known to use force in persecution. We said at the beginning that but for the Penal Laws, Protestantism would not have flourished in this country; and we will go further to say that the most remarkable example of consistency under religious persecution, which even the history of Europe can furnish, is that of the Catholic Irish nation who would never be compelled into heresy. We draw no comparison between Ireland and England; the subject is too delicate to be invidious; yet we hope that Irishmen, when

reading the true story of Queen Elizabeth's forty years' of persecution, will make what allowance they can, for a weakness which ended in apostasy because the exercise of the Faith became impossible. When a layman is sent out of the country for hearing Mass, and a Priest is hung up and "bowled" for saying it; when even the privilege of the rich to purchase dispensations, was ruinous to every family which embraced it—save only to a very few who were the Queen's special favourites from some political or personal motive—it may be argued that persecution has reached that last point which is outside even the limits of probation. What you cannot do, you cannot do; and this must have been the plea of millions of poor Catholics who could not pay to stay away from Protestant churches. When they could pay no longer, but refused to attend, they were imprisoned and conditionally released; and then came the choice between perpetual exile and perpetual wretchedness in gaol. Protestantism and persecution were one and the same thing throughout the reign of Queen Elizabeth; nor can the Church of England boast higher progenitors than the pursuivant, the gaoler, and the headman. Let our Protestant friends should think, as they well might, that all we have thus far written is only a Papist misreading of history, we can supply them with an authority which even they will not ignore—that of the decidedly hostile *Athenaeum*. In the long review of Father Morris's book which appeared in its last number the *Athenaeum* bears the strongest testimony to its truth and accuracy, and it throws all the immense weight of its literary influence into the scale of Catholic truth regarding the atrocious persecutions of Elizabeth's reign.—*Catholic Times*.

## OPENING OF THE QUEBEC PARLIAMENT.

LEGISLATIVE COUNCIL CHAMBER,  
Quebec, 5th November 1875.

This day, at three o'clock, P.M., His Excellency the Lieutenant Governor proceeded in state to the Chamber of the Legislative Council, in the Parliament Building. The Members of the Legislative Council being assembled, His Excellency the Lieutenant Governor was pleased to command the attendance of the Legislative Assembly, and the House being present, His Excellency the Lieutenant Governor was pleased to open the first session of the Tenth Parliament of the Province of Quebec, with the following speech from the Throne.

Honorable Gentlemen of Legislative Council;  
Gentlemen of the Legislative Assembly:

In welcoming you on the occasion of your assembling to begin the labours of the third Parliament of this Province, I congratulate you, and the country, upon the peace and good order which prevailed during the late elections. This happy result is no doubt due to the Act passed last session by your predecessors, and also to the orderly character of our people.

I regret that our Province has not escaped the effects of the financial crisis which has been so severely felt throughout all the Dominion; but I am thankful to Divine Providence for the abundant harvest with which he has blessed us, and which will enable us the more easily to await the return of more prosperous times.

The difficulties experienced by the North Shore and the Montreal, Ottawa and Western Railway Companies in negotiating their bonds, having forced these Companies to give up the several works undertaken by them, I felt that my Government ought to take steps to complete these enterprises, upon which the material progress of our Province very much depends, and upon which a large amount of money has already been expended. Accordingly, a measure having that end in view will be submitted to you, and I hope it will meet your approbation.

I have caused an Act to be drawn up, which, while scrupulously respecting the rights and privileges of both Catholics and Protestants, will modify the administration of the Department of Public Instruction and render its working more efficacious.

I am happy to inform you that the new plan, adopted during last session, to facilitate the settlement of our public lands, has been crowned with success.

Gentlemen of the Legislative Assembly:

The public accounts for the past fiscal year will be duly submitted to you, and you will be called upon to grant the necessary supplies.

I am glad to be able to inform you that, in spite of the financial crisis, the finances of the Province are in a satisfactory state.

Honorable Gentlemen and Gentlemen:

Satisfied that you will devote yourselves to the performance of your important duties with the zeal, the wisdom, and that spirit of devotion to our Most Gracious Sovereign which distinguished your predecessors, I earnestly pray that, with the blessing of Divine Providence, your labours may procure to the people of this Province an increase of happiness and prosperity.

On returning to the Lower House the usual formal motions were made and passed, and the Lieutenant Governor's speech read.

Hon. Solicitor-General Angers proposed that the address be taken into consideration on Monday next.

Hon. Mr. Ouimet wished to know if it was the intention of the Government to put the House in possession of matters relating to the difficulty of disposing of the bonds of the two railroads referred to in the Speech.

Hon. Mr. Angers considered the question slightly premature, but the House would soon be put in possession of the required information.

Hon. Mr. Ouimet had made the suggestion in no bad part, but merely to have the subject before the House, and with no idea of retarding the Address. The House then adjourned till Monday.

On the re-assembling of the House on Monday, Mr. Laundry of Montmagny moved the address in reply to the Speech from the Throne and Mr. A. W. Ogilvy from Montreal Centre seconded the address.

## LITERATURE.

THE BRITISH QUARTERLY REVIEW, October, 1875.—New York: The Leonard Scott Publishing Co. Montreal: Dawson Bros. The contents are as follows:—Religious Art; The Atomic Theory of Lucretius; The Poetry of Alfred Tennyson; The Estrogians and their Language; The Boarding Out of Pauper Orphans; Modern Necromancy; Isaac Casaubon; Contemporary Literature. The periodicals reprinted by the Leonard Scott Publishing Co. (41 Barclay Street, N. Y.) are as follows: The *London Quarterly*, *Edinburgh*, *Westminster*, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price, \$4 a year for any one, or only \$15 for all, and the Postage is prepaid by the Publisher.

We are in receipt of the New and Popular Song entitled "SILVER GRAY," published by S. Torney, Brockville, Ont. Price, 30 cts. Sample copy sent to any address on receipt of 10 cts. by the Publisher.

RAILWAY GUIDE.—The November number of the *International Railway and Steam Navigation Guide* is to hand; the most prominent feature of the number being "A general index to railways stations in the United States and Canada" in large sheet form suitable for use in counting-rooms and places of business. Published by G. R. Chisholm & Bro's, Railways General News Agents, Montreal.

THE ALDINE. *The Art Journal of America*.—The November number opening with a fine engraving—"The Christening"—from Merle, by John S. Davis. "The Odalisque" by Richter, is another illustration,

together with "First come, first served," a characteristic scene from the wilds of the West, by M. Cary; "A Oudine" is another, by Miss Starr; several illustrations of the city of Strasbourg; a scene from the Tyrol, and "A Rest by the Way," from N. Jayne. The literary contents include a continuation of "The Spur of Mommoth," an article on "Picturesque Europe," and "How it was," a tale. The *Aldine* amply maintains the high popularity to which it has attained. Published by "The Aldine Company," New York, Canada Agency, 43 St. Francois Xavier Street, Montreal.

CANTUS DIVINUS, A Collection of Catholic Music suitable for all Services. Compiled by Albert H. Rosewig, Director of the Choir of St. Philip Neri's Church, Philadelphia. Lee & Walker, 923 Chestnut Street, Philadelphia. The author of this work has endeavoured by its production, to fill a void long existing in Catholic Choirs, viz: A book containing suitable music for the various feasts and seasons of the year. He has earnestly striven, in preparing this collection, to conform to the rules and injunctions of the Sovereign Pontiff, and of the various Councils relating to the music in the Catholic Church, by inserting only such compositions as will tend to inspire the listener with devotion, and draw him nearer to his Maker. He has carefully excluded all such productions as might tend to recall the stage and outer world, and has chosen his compositions and arrangements from those authors, the devotional spirit of whose writings has given evidence that they understand the requirements of the Catholic heart.

A NEW CATHOLIC QUARTERLY REVIEW.—Messrs. Hardy and Mahony of Philadelphia, announce that they have completed arrangements for commencing in January, 1876, the publication of a new Catholic Review, to be entitled *The American Catholic Quarterly Review*. It is designed that this Review shall be of the highest character that can be given it by the educated Catholic mind of the United States and Europe. Its chief purpose will be to furnish a medium for the discussion of religious, philosophic, scientific, and other topics of interest to intelligent Catholics. In accordance with this design, the publishers state that the editorial direction of the Review will be in the hands of Very Rev. James A. Corcoran, D. D., with whom will be associated Very Rev. James O'Connor, D. D., and George Dering Wolff, Esq., Editor of the *Catholic Standard*.

A number of gentlemen, both clerical and lay, distinguished for ability and learning, have promised to become regular contributors to the Review. The following have been already engaged to furnish articles for the first (January) number: Rt. Rev. P. N. Lynch, D. D., Bishop of Charleston; Very Rev. James A. Corcoran, D. D.; Very Rev. James O'Connor, D. D.; O. A. Brownson, LL.D.; Rev. Edward McGlynn, D. D.; Rev. Joseph V. O'Connor; George Dering Wolff, and several others of equal eminence, among whom it is confidently expected will be Dr. Marshall, of the *London Tablet*, and author of "My Clerical Friends," etc.

The Review will contain 200 pages, large octavo, and the annual subscription will be \$5. A Prospectus exhibiting more fully the designs and character of the Review will soon be issued. In the meantime we wish the enterprising publishers a full measure of success in their praiseworthy undertaking.

## DOMINION ITEMS.

The members of the Civil Service have presented a complimentary address to Chief Justice Harrison, on the occasion of his elevation to the Bench of Ontario.

THE ST. FAMILIE DISASTER.—The body of a young man, Phideme Hebert, one of the victims of the late accident at St. Famille, which recovered on Wednesday, was buried on Friday at St. Famille. The Deputy Coroner held an inquest on the remains, but as no one could prove that he was on board the scow at the time of the accident, a simple verdict of "Found drowned" was returned. Eighteen lives in all were lost. None of the bodies are known to have been recovered and particulars given at the scene of the accident are very conflicting. Coroner Beaulieu has visited the locality and he has given strict orders that he be immediately informed of the finding of any bodies of the unfortunate sufferers.

FIRE IN ST. HENRY VILLAGES.—A fire broke out on Sunday morning, in a number of old wooden buildings, consisting of five dwellings, four outhouses and a carpenter or blacksmith's shop, situated in rear of several newly erected brick houses at the corner of Workmen and Vinet street, in the village of St. Henry, whose predecessors were burnt down last spring. Three of the dwelling houses were very much gutted, but the poor inmates succeeded in saving their household goods. The other two dwellings were fortunately unoccupied, and the outbuildings and shop were burned to the ground. The whole of the Western Division and the Tanneries Brigade were in attendance. The burnt property is said to be owned by one Patrick Flanagan.

HORRIBLE DEATH THROUGH DRINK.—On the evening of the 4th instant, Mary Glen aged 54 years, wife of Thos. McKay, laborer, residing in Manufacturers' street, beyond the city limits, had several copious draughts of liquor with a "friend." She endeavored to persuade her husband to obtain a fresh supply, but he positively refused, and not anticipating any harm, he retired to an adjoining room about 7 o'clock, and laid down to rest, leaving his wife sitting drowsily near a table, on which a candle was burning. About 10 o'clock he was awakened by a stifling sensation, produced by smoke, and a very disagreeable smell from something burning. He immediately went out to the kitchen, where, to his intense horror, he discovered his wife lying senseless on the floor near the table, with her clothing on fire from the wick downwards. With considerable difficulty he succeeded in extinguishing the flames. The neighbours were summoned, and helped him to remove the unfortunate woman to bed, where she died in great agony at 5 o'clock on Friday morning. The Coroner was notified, and an inquest held, the jury returning a verdict in accordance with the above particulars. The husband, deposed, that when he entered the kitchen, a tumbler lay on the floor, and an empty whiskey-flask and candlestick on the table. The inference is, that the candle was shaken off the table, and fell on to her clothes.

## AGENTS.

The undermentioned gentlemen have kindly consented to act as Agents in their respective localities, for the *True Witness*:—  
Lennoxville, Ont.—M. L. Connolly, Esq., Mayor.  
Williamstown, Gt. Britain.—Mr. A. McGillis, P. M.  
St. Mary's, Quebec.—Mr. M. E. O'Ryan.  
Hamilton and vicinity.—Mr. James Quinn.  
Alliston, Ont.—Mr. F. D. Kelly, Notary Public.  
For Waterville, P. Q., and neighborhood.—Mr. T. McGovern.

Parish of Mount St. Patrick.—Mr. Patrick Fitzgerald.  
St. Brigid.—Mr. W. Donnelly.  
Souris, P. E. I.—Mr. James Moynagh, Jr.  
Sarnia, and the County of Lambton.—Mr. John Mahoney.  
Brockville.—Mr. Richard Evans.  
Brinsford.—Mr. Patrick Walsh, P. M.  
Tarnworth.—Mr. Andrew Prout.  
Roblin.—Mr. Andrew Donovan.  
Tweed.—Mr. Patrick Casey.  
Madoc.—Mr. Richard Connell.  
Marmora.—Mr. Michael O'Connor.  
Kalladar.—Mr. James Armstrong.

Our Subscribers in Lennoxville are hereby notified that M. L. Connolly, Esq., Mayor, has kindly consented to act as Agent for the *True Witness* in and his neighbourhood.

LINDSAY, Nov. 7.—A man named James Fitzpatrick, who has been missing since Monday last, was found drowned near the locks about 10 o'clock this morning. When last seen deceased was under the influence of liquor, and must have missed his way and walked over the bank into the river. He was a farmer, lived near here, and was about 45 years of age. He leaves a wife and eight children to mourn his untimely end.

## MONTREAL WHOLESALE MARKETS.—(Gazette)

Flour # brl. of 196 lb.—Follards.....	\$3.00 @ \$3.25
Superior Extra.....	5.25 5.35
Fancy.....	5.07 1.10
Spring Extra.....	4.85 0.00
Superfine.....	4.65 4.75
Extra Superfine.....	5.15 5.20
Fine.....	4.30 4.40
Strong Bakers'.....	5.05 5.25
Middlings.....	3.75 4.00
U. C. bag flour, per 100 lbs.....	2.40 2.45
City bags, [delivered].....	2.55 2.60
Wheat.....	0.00 0.00
do White Winter.....	0.00 0.00
Oatmeal per bushel of 200 lbs.....	0.80 5.00
Corn, per bushel of 32 lbs.....	0.60 0.00
Oats.....	0.36 0.37 1/2
Pease, per 66 lbs.....	0.88 0.00
do do do.....	0.00 0.00
Barley, per bushel of 48 lbs L. Canada.....	0.65 0.00
do do do U. Canada.....	0.85 0.00
Lard, per lbs.....	0.15 0.00
do do do.....	0.15 0.00
Cheese, per lbs, August makes.....	0.10 0.11
do Fall makes.....	0.11 0.11 1/2
Pork—New Mess.....	23.75 24.00
—Thin Mess.....	21.50 22.00
Beef—Prime Mess, per barrel.....	15.50 16.00
Asbes—Pots.....	4.70 4.71 1/2
First.....	0.00 0.00
Pearls.....	4.90 5.00
Butter—Steady. Western at 17c to 20c; Townships, 21c to 22c	

## TORONTO FARMERS' MARKET.—(Globe.)

Wheat, fall, per bush.....	\$1 05 1 07
do spring.....	1 90 1 03
Barley.....	0 60 0 88
Oats.....	0 37 0 38
Peas.....	0 72 0 73
Rye.....	0 60 0 60
Dressed hogs per 100 lbs.....	8 80 8 80
Beef, hind-qtrs. per lb.....	0 00 0 00
—fore-quarters.....	0 00 0 00
Mutton, by carcass, per lb.....	0 00 0 00
Butter, lb. rolls.....	0 26 0 28
—large rolls.....	0 20 0 22
tub dairy.....	0 21 0 23
Eggs, fresh, per doz.....	0 00 0 22
—packed.....	0 17 0 18
Apples, per brl.....	1 50 2 25
Geese, each.....	0 55 0 75
Turkeys.....	0 70 1 00
Cabbage, per doz.....	0 40 0 00
Onions, per bush.....	0 90 1 40
Turnips, per bush.....	0 20 0 25
Potatoes, per bus.....	0 40 0 45
Hay new.....	18 00 22 00
Straw.....	12 00 14 00

## THE KINGSTON MARKET.—(British Whig.)

Flour—XXX per bbl.....	2.00 to 2.50
—" 100 lbs.....	3.40 to 3.50
Family " 100 ".....	3.50 to 3.75
GRAIN—Barley per bushel.....	0.60 to 0.75
Rye ".....	0.00 to 0.65
Peas ".....	0.00 to 0.70
Oats ".....	0.35 to 0.40
Wheat ".....	1.05 to 1.10
MEAT—Beef, fore, per 100 lbs.....	4.00 to 5.00
—hind ".....	5.00 to 6.00
per lb.....	0.00 to 0.00
Mutton per lb.....	0.05 to 0.06
Ham " in store.....	0.14 to 0.15
Veal ".....	0.00 to 0.90
Bacon ".....	0.10 to 0.15
Pork.....	8.80 to 9.40
HIDES—No 1 untrimmed.....	4.00 to 0.00
" 2.....	3.00 to 3.25
" pelts.....	0.25 to 0.30
Calf Skins.....	0.10 to 0.00
Dekin Skins.....	0.00 to 0.00
Lambskins.....	0.30 to 0.70
Tallow.....	0.94 to 0.06
POULTRY—Turkeys, each.....	0.50 to 1.00
Geese ".....	0.50 to 0.60
Ducks per pair.....	0.50 to 0.80
Fowls per pair.....	0.25 to 0.35
GENERAL—Potatoes, per bushel.....	0.55 to 0.70
Butter, tub, per lb.....	0.16 to 0.00
do print.....	0.20 to 0.25
Eggs, per dozen.....	0.20 to 0.00
Cheese, home made.....	0.07 to 0.09
Hay, per ton, new.....	9.00 to 10.00
Hay, per ton, old.....	0.00 to 00.00
Straw.....	4.00 to 4.50
Wood, Hard.....	2.50 to 4.00
Coal, per ton, [delivered].....	6.50 to 7.00
Wool, per lb.....	0.00 to 0.90

J. H. SEMPLE,  
IMPORTER AND WHOLESALE GROCER,  
53 ST. PETER STREET,  
(Corner of Foundling  
MONTREAL

May 1st, 1874. 37-52

WANTED.—A gentleman, English Professor in one of the first Catholic Colleges of Ireland for three years and a half, and lately Professor of Mathematics in a well known Academy in Dublin, would take charge of a first class Separate or Public School in a grand locality. Preparatory to his being engaged as above he spent a year and a half in a distinguished Training College, completing his studies and acquiring the most approved methods of teaching.