

WANTED FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. 51.

"THOU SHALT NOT STEAL."

Of all the commandments of the decalogue, there is none better known and more kept than that which declares "Thou shalt not steal." When in pagan times the Stoic was met with a lantern in broad daylight, and was asked, what he was doing? he replied, that he was looking for an honest man. I fear even in Christian times this answer of the Stoic is little less applicable. If the honest man has to be found, it is not in any place where the sun's light gains admittance, that he must be sought, but in some out of the way nook or corner; in some obscure and unfrequented place, that he has his abode. And yet, Christian soul, every man you meet will tell you, that he is an honest man. Well! God grant it may be found so, when the last great day of reckoning comes. Undoubtedly there is no subject, on which there is greater misapprehension, than on that of honesty.

Had the state of primitive innocence in which our first parents were created by Almighty God continued on the earth, this law "thou shalt not steal," would have been unnecessary. All the goods of the earth would have been in common—that is to say, lands, fruits, flocks and cattle would have belonged to all, without distinction of persons, each would have been able to supply his own immediate wants, out of the superabundance, that would have existed, and beyond that supply of his immediate wants, there would have been no question of ownership or property. But when by the fall of our first parents' sin and self-love and selfishness came into the world—when at that fall this superabundance vanished, and it was decreed that man should henceforward earn his bread with the sweat of his brow, that moment it became necessary to set bounds to man's selfishness—it became just that what man had paid for at the price of his sweat should become his own; the cold unchristian words "mine and thine" sprang into existence; it became necessary to define strictly and unmistakably the boundaries of property and the outlines of ownerships and the words "Thou shalt steal" were thundered from the summit of Mount Sinai.

That Almighty God accepted this distribution of property is proved by implication from the words of the commandment itself. Theft presupposes ownership, since without ownership there can be no theft. To forbid then theft is to admit ownership. But we have a direct assent from Almighty God to ownership of property when he commanded the promised land to be divided amongst the several tribes of Israel.

Although the word theft strictly speaking only means the taking a thing secretly from its owner, still this commandment, as St. Austin observes, includes robbery (or taking openly and with violence), because in a negative command to forbid the one, is also to forbid the greater. If one is forbidden to strike, much more is one forbidden to kill; if one is forbidden to walk, much more is one forbidden to run; if one is forbidden to steal secretly, much more is one forbidden to steal with violence or openly. Under this commandment then are forbidden many things, which may however all be included under this one—Not to do any injury to our neighbor in his goods. Now an injury may be done to our neighbor in his goods, in many ways—1. By taking them out of his possession. 2. By retaining them, when out of his possession—as by retaining things found after we have discovered the owner or by detaining things borrowed an undue length of time. 3. By destroying or injuring our neighbor's goods. 4. By assisting or counselling others to destroy or injure. 5. By exacting more than is due. 6. By not paying just debts.

Catholic theologians have defined *secret theft* or *theft proper* to be "a secret and unjust taking away the goods of another, the owner being rationally unwilling. Here certain cases arise to the mind on the score of unwillingness, which it is necessary to point out to you. 1. When a servant appropriate to himself or give away to others his master's goods? A servant for example is poor, or a poor man comes to the door, when can that servant take upon himself to take to himself or give to that poor man his master's goods? Only—and mark well the words—only when not knowing his master's mind, and not being able there and then to ascertain it, he prudently judges that if his master were present he would allow it. Catholic servants remember well these three conditions, without which when giving away your master's goods, your conduct is stealing—1st. when not already knowing—2nd. and not being able to ascertain your master's mind—3rd. you prudently judge that he will allow it.

This rule must also direct you in the case of borrowing. Is borrowing ever a theft? A thing for instance is taken secretly from its owner with the intention of returning it—or having been asked from the owner has been kept so long as to have become forgotten by the owner—does this ever amount to a theft? Undoubtedly it is a theft unless not already knowing, or being able to ascertain the owner's willingness to lend, you prudently judge that he would lend. There are many reasons for this. It is not necessary for theft, that a thing should be taken away for ever; a notable time according to the uses of the article taken or detained is sufficient. It is not necessary that the thing should be absolutely taken; the detention of an article the master being either unwilling or presumably unwilling constitutes theft. I do not pretend to say, that in all such cases of borrowing you are guilty of formal theft; but that you are guilty of material theft, that is to say, that all the ingredients of theft are then except perhaps the intention, is certain; and this thing alone should show you the necessity of punctually returning things borrowed. The injury done to your neighbor by unnecessary or careless detention of his goods is undoubtedly the same, whether it be called by the name of theft or by some other less disgraceful term.

The third case that occurs, is this: Is it ever lawful before God to take your neighbour's good, he being unwilling—or to put it in plain words, is it ever lawful to steal? This is a grave question, the solution of which is fraught with important consequences; may God give me power to explain it to you in such a manner that it may not be a cause of making for any of you an erroneous conscience. There are times, Christian soul, when our property ceases to be our own—when our abundance ceases to belong to us, not because it is abundance, but because our neighbours want it so urgent and so great, that what is ours becomes his, and whether he take it secretly or openly, he has a right to it. What Christian has a right to allow his fellow man to starve, whilst he himself has more than enough? In face of death by starvation, all men have equal rights—all men become communists. I will not delay here to inquire how far culpable poverty modifies this right—how far previous idleness or selfishness on the part of the starving, modifies their claim on our abundance. This is a question for the economist, not for the Christian soul. I hope it is not necessary amongst Christians, and those Christians Catholics, to urge the giving up willingly of our abundance (whether taken secretly or openly), to our starving neighbor. You are bound to give long before he is starving—how much more then when he is starving? He should not be obliged to take; you ought long before to give. But here, let I should form a false conscience for anyone, let me remind all that the power of taking does not exist until starvation has set in, and until all other proper means of obtaining relief have been exhausted; that it extends only to the taking of what is there and then necessary to sustain life; and that the danger of death from starvation must be more or less

grievous, according as it has been brought on by previous idleness or culpable mismanagement.

There is a passage in the Book of Exodus which is often quoted as an instance of objectionable teaching on the part of the Sacred Scriptures in this matter of theft; and as the solution of it will take us to the very foundation of the rights of ownership, it is well perhaps to notice it here. Without going into the minutiae of the words and expressions of the passage, we will take the broad facts as they stand. Almighty God when he commanded the Israelites to go out of Egypt, ordered them to borrow each one from his Egyptian master and mistress, vessels of silver and gold and very much raiment, and to take it with them. And the Lord gave favour to the people in the sight of the Egyptians (xii 36). This our objectors say was stealing under the pretence of borrowing. Undoubtedly had this command come from any one else but God, it would have been stealing, but objectors forget that Almighty God is the only real owner of property; that He is Sovereign Lord of all things—to him alone they belong—he alone can dispose of them howsoever and whenever he may wish. When then Almighty God ordered the Israelites to borrow this gold and silver, and much raiment, and when he inspired the Egyptians to lend, he was only for his own good ends transferring the ownership which he alone had to give, from one to another. And does he not do this every day of our lives? Who is it that deposes princes? The same great God who made them to reign. Who is it that takes property from one man and gives it to another? "The Lord hath given, and the Lord hath taken away," says holy Job. I do not say, remember, that God is the author of all the evils which attend the dethroning of kings and the transfer of property. He permits the evil to be done by wilful man, for his own wise ends. God gave the command to the Israelites; thereby he transferred the ownership, and it was not stealing to accept it. But are we, you ask, to carry this out in common life? When your title deeds, Christian soul, are written out by the hand of God himself, then you may accept the ownership in this way, but never else.

ADDRESS AND PRESENTATION.

On Sunday last, the Rev. Father Boubat informed his congregation that it was the pleasure of His Lordship, the Bishop of London, that he should go and take charge of the parish of Sarnia.

The fact having been known for a few days previously, the congregation presented him with the following address, and a purse containing 152 dollars.

On the following day he was waited upon by the children of St. Joseph's schools, who also presented him with a beautiful address, accompanied by a gold cross and chain. The cross bearing the following inscription:—

PRESENTED TO THE REVEREND B. BOUBAT, BY HIS GRATEFUL CHILDREN OF GODERICH.

Dear Father Boubat,
It is with feelings of sincere regret that we hear the very sudden and unexpected announcement of your departure from Goderich.

We feel that in that change we are about to be deprived of a most zealous and devoted pastor, whose powers are constantly directed towards the spiritual and temporal welfare of his flock.

We feel that to your energy and perseverance as well as your sound judgment we are indebted for the marked and permanent improvements that have been made in this parish since your advent among us.

They are a credit to the Diocese, and an acquisition to our town.

And if we might be permitted to speak of a matter that concerns, and is of much greater importance to ourselves, we would venture to say that in a spiritual point of view the moral status of the Parish has been very much improved under your ever vigilant and judicious management.

Permit us, dear Father, in presenting you this slight token of our regard, to assure you that you take with you our most grateful remembrance and kind wishes wherever you may go, and that we will ever remember you in our prayers.

That it may please Almighty God to continue to favour you with His graces in future, as He has in the past, is the most earnest and united prayer of your children in Christ.

On behalf of the Congregation,
William Seymour.
B. Seymour.
John S. McDougall.
W. M. Savage.

GODERICH, Ont., 1st February 1874.

REPLY.

My Beloved Friends,
I thank you very sincerely for this very kind remembrance you are good enough to make of my humble exertions on behalf of your spiritual and temporal welfare. I receive this expression of your gratitude, not as a tribute of praise due to my merit, but as the prompting religiousness of genuine Catholic hearts, which are always animated with that charity which always loves to see virtue in its most glorious attire, and to exalt it in the person of the priest who speaks to them the Word of God, and pours into them the sanctifying grace of the adorable flesh and of the most precious blood of the Lord.

That I have laboured in the midst of you, my dear friends, with a certain amount of earnestness and zeal, I will not attempt to deny. With how much success? . . . we might leave to God to pass his unerring judgment in the case; however, as you have kindly chosen to say that my efforts have been crowned with marked results, you will permit me to say that much of my success is owing to your truly Catholic spirit of forbearance with my many imperfections, a fact for which I tender you my most especial thanks. It is possible that the status, moral and temporal, of the congregation has advanced not inconsiderably since my advent here, yet we must acknowledge that much has been left unaccomplished, and therefore a much further advance must be looked for, under the fostering zeal and intelligent administration of my successor.

Gentlemen, I have good reasons to entertain the hope that you will hear his voice, and co-operate generously in his endeavours to continue and to perfect the work. Your good will in assisting your devoted pastor will be particularly felt, I am sure, by those pure, good and pious daughters of St. Joseph, whom I have been instrumental in bringing into the midst of you. You will hold it a great honor and a source of much pure joy to have them, and to keep them in your congregation, and they will pray for you, and teach your children, and be a model of Christian modesty and loveliness to your daughters. The sacrifices which you will make to further still more the prosperity of religion, to sustain your infant convent, and to obey the earnest impulse of a good priest, will be abundantly repaid you by Almighty God. A higher tone shall be given to the status of your congregation, your holy Church shall stand in a more glorious light in the midst of this mixed community of Goderich, and thereby shall be facilitated the work of increase in your numbers by conversions and otherwise.

Catholics of Goderich, again I say, co-operate with your future pastor as you have done with me in the past, and, if possible, do it with renewed energy.

Hear his voice and mingle your fervent prayers always with his. Of course, as you have kindly expressed it, you will ever remember me also in your prayers. This purse which your gratitude has prompted you to offer in support of your kind address, tells me that your truly Catholic hearts are teeming with Catholic charity of which gold is the scripturally acknowledged emblem, and charity always sends up in thick clouds to the throne of mercy, the aromatic incense of prayer for those whom we have loved. I thank you, my beloved friends, for your promise to remember me before God, I thank you for your very flattering address and its accompanying gift, and I beg you to feel assured that I will meet you frequently with a fond return of affection and of prayer in the most Sacred Heart of Jesus, and in the Immaculate Heart of Mary, His Blessed Mother.

Again, thanks to you, my beloved friends, and God be with you always.
Goderich, February 1st 1874.

ST. PATRICK'S TOTAL ABSTINENCE AND BENEFIT SOCIETY.

The Annual Meeting of this Society was held in the Sanctuary of St. Patrick's Church on Sunday, 23rd January 1874. The following gentlemen are the Office-bearers for the ensuing year:—

Rev. T. M. Carroll—President
Mr. A. Brogan—1st Vice
Mr. James Connaughton—2nd
Mr. P. Reynolds—Treasurer
Mr. S. Cross—Secretary.

EXECUTIVE COMMITTEE.

Mr. Edward Murphy, Chairman. Messrs. Wm. Donnelly, Jas. Dillon, B. Emerson, F. Callahan, P. Meagher, Jas. McCormick, Wm. McKay, Jas. Doyle, J. R. Wynne, John Kelly and O. Smith.

VOLUNTEER COMMITTEE.

Messrs. Chas. Moffatt, A. Emerson, Chas. Nolan, James Daley, P. Hamill, J. Cahill and Alex. Lavery, Michael Kelly, P. Stafford.
Grand Marshal, Mr. Michael Sharkey.
Asst. " Mr. John Walsh.

ST. ANN'S TOTAL ABSTINENCE SOCIETY.

The annual meeting of this Society was held in the Sanctuary of St. Ann's Church, on Sunday, the 26th of January, the following officers were elected for the ensuing year:—

President—Rev. Father Brown.
1st Vice-President—Mr. William Brennan.
2nd do. do. Mr. Thomas Harding.
Treasurer—Mr. Michael Crowe.
Secretary—Mr. Patrick Flannery.
Grand Marshal—Mr. Patrick Kennedy.
Assistant Marshal—Mr. Michael Murphy.

EXECUTIVE COMMITTEE.

Chairman—Mr. John Harding; Messrs. Michael Ryan, John Lynch, Pierce Marshall, John Crowe, James John Harding, Denis Gleeson, Patrick McCarthy, John Moran, John Galloway, Daniel Martin, Lawrence McDonnell, J. J. Cox.

TO THE EDITOR OF THE FREEMAN.

Goderich, 19th January, 1874.

SIR:—Coming events sometimes cast their shadows before them.
The School question in the County of Queen's appears to have received a blow from which it will never recover.

At a school meeting, held in District No. 3 in this Parish, on the 8th inst., the following resolutions were moved and carried by a large majority:—

Whereas the Law of this Province, relating to Common Schools, has been in operation for nearly two years, and appears to have given very general dissatisfaction; therefore

Resolved, as the opinion of this meeting, that it would not be judicious to assess any sum of money for School purposes in this District for the year 1874; and further

Resolved, That all Constitutional means be adopted by this meeting to have the said Law repealed.

Had a bombshell, Mr. Editor, been thrown into that meeting a greater excitement could not have been created; the advocates of Home Rule were all up and spoke at the same time.

One gentleman with his usual grin upon his face, declared that those resolutions must not and should not be put. Another said: drop the last resolution and I, although an ardent advocate of Free Schools, will vote for the first resolution. Dear me, what will the Government and Board of Education think of us? The Chief Executive entered his protest; aye—his solemn protest—and all then left the meeting with hatred and savage revenge depicted on their countenances. They fear the result of this meeting will have a sad effect for them on the election for members of the Local Legislature the present year.

Five other districts in this Parish refused to assent.

REPORT OF THE DIRECTORS OF THE REFORMATORY SCHOOL, MICHIGAN STREET.—The report of the Directors of this establishment shows that they have seven workshops in operation—for saddlers, joiners, tailors, bakers, gardeners, and shoemakers, both by machine and hand. Two others will be shortly ready for cabinet making and sculpture. When the means will permit, others will be added for gliders on metal, lithographers, tin smiths, &c. The shops have the most perfect appliances for the work. About \$3,000 have been expended on tools and machinery, and more than \$5,000 on the necessary changes in the building. The most moral as well as most capable men have been placed in charge of the different branches of industry which are taught, and, as a proof of the competence of the foremen, it is mentioned that a double harness, the only thing which was sent by the School to the Industrial Exhibition, took the first prize. Want of time alone prevented other articles from being sent. Indeed the Friars pay to the foremen yearly \$11,800, and to other workmen \$8,522. Great progress has been made by the boys in the trades taught, and in general, when they leave, they do honour to the establishment. In some of the shops it has never been found possible to fulfil the orders received. There are three dormitories where the boys are classed separately as big, middling, and small. Each one has a bed, and the necessary toilet articles, and eleven friars sleep in the same rooms. There are also three halls for recreation, all well ventilated, and two yards for the same purpose. The discipline is simple. Persuasion and remonstrance is usually sufficient. Corporal punishment is abandoned; but in case of need, a day in a solitary cell proves sufficient to correct the refractory. Out of forty-two boys who have been liberated, only one has been condemned for a second time by the Courts, and he had been only eight days at the Reformatory. At the same time, it is not pretended that none will fall. Those of the released prisoners who reside in the city, frequently visit the house, and some have desired to stay after the term of their imprisonment had expired. The report closes with testimonials to the excellence of the establishment by Mr. Carpenter, Mr. Gardner, a Protestant minister, Alderman Alexander, Mr. Moylan, Prison Inspector, Mr. Vincelotte, of the Beaupre Asylum, Mr. Sheriff Leblanc, and Messrs. D. Brown, O'Clair and George Chibald.

We (the Gazette) have just received some particulars which have not yet got into the press, of the assassination of a very fine young man named John Macpherson, a conductor on the Union Pacific Railroad, and whose parents reside about seven miles from Lancaster, Ont. Some years ago he left Glangarry, made his way West, and by diligent application managed to make considerable money. Some weeks ago while in charge of a special train, upon which passengers were prohibited, a couple of scoundrels

jumped on, and attempted to resist Macpherson's orders to get off. Some hard words ensued, and the fellows got off. Nothing more was thought of it at the time. On the 20th of last month, about four weeks after the above occurrence, Macpherson was sitting in his room, in his boarding house, if we mistake not, in Omaha—when a man entered, and asking him if he was the conductor who on a certain date, put two men off a train, &c., Macpherson replied "Yes; I simply did my duty." "Well," said the other, "I've come here to kill you," and drawing a Colt's revolver, he aimed at Macpherson. The latter rose up from his chair and the ball entered one of his legs. The murderer escaped. Mortification set in, and nine days after Macpherson died. His remains arrived Thursday at Lancaster. So far no effort whatever has been made to discover the cowardly perpetrators of this crime. The deceased is related to the Rev. Mr. Macpherson of Lancaster, and was well known as one of the finest young men of Glangarry.

A FRAUD.—On Saturday afternoon we were shown a large quantity of diseased meat in the Sanitary Office, which had been seized by the Meat Inspector, and among the abominable stuff was a lamb. A great deal of ingenuity had been exercised in the dressing of this animal, and Mr. J. B. Deslauriers, of Bonsecours Market, the artist, has reason to be proud of his skill in "fixing up" if not in his celebrity for selling meat not fit for human food. The thin layer of fat which is generally placed over the breasts of lambs, was found to be perfectly good, but it was stuck on, and hid a putrid carcass, so that if a person bought it at night, and not up to their "ways that are dark," the state of the meat would deceive him and he would think he was having a bargain. The amount of bad meat sold is very great in this city, far above what the citizens generally have any conception of as well as the quantity seized almost daily by the Inspector. It is frozen up and the taint cannot readily be detected till the meat is cooked. The law only authorizes the confiscation of the flesh condemned as unfit for human consumption, but more stringent measures should be adopted to stop this growing evil, and a fine imposed for the first or second offence, which, if not proving a sufficient remedy, should be changed to imprisonment for the third conviction.—*Mont. Herald.*

On Monday morning a deputation from the Fire Brigade waited upon Mr. Wright, notary, member of the firm of Wright & Brogan, and presented him with a handsome gold ring, inscribed with their distinguished insignia, for services rendered gratuitously to the Force during the past several years.

HOME RULE.—The Home Rule Association met in the St. Patrick's Society Hall on 3rd inst. Mr. Edward Murphy, chairman. Several new members were admitted and quarterly subscriptions paid, which leaves over one hundred dollars in the funds. It was decided by the meeting that an address should be published in the Montreal papers (English), calling on the Irishmen of Montreal, and the friends of Home Rule generally, to meet in Perry's Hall, on Tuesday, 10th inst., to hear addresses on Home Rule, and contribute to the funds, in order that the Montreal Branch of the Home Rule Association may be able to remit at once to the Parent Association, in Dublin, a respectable sum to aid that body to carry on the elections now taking place in Ireland, on which depends the success of the movement.—*Mont. Herald.*

DR. STERRY HUNT, F.R.S.—The gentleman gave a most interesting and instructive lecture, last night in the Natural History Society's Hall, on "The Ancient Geography of North America." There was a good attendance, and Dr. De Solà, President of the Society occupied the chair. A hearty vote of thanks was passed to the lecturer at the close. We would refer our readers to the report which we purpose giving in to-morrow's issue.—*It.*

On the night after the election a man named Henry Walsh, of Prescott, returning home from one of the country polling places, stopped at the house of a man whose name we have not learned. It appears he thought the man of the house was away and went in to talk with his wife. The husband however, was there, and an altercation took place which ended in his shooting Walsh with a charge of buckshot. Very slight hopes are entertained of Walsh's recovery.—*Bruckville Recorder.*

FROZEN.—THE EFFECTS OF WINTER.—A man named Thos. Walsh, brother to the man mentioned above met with a very serious misfortune from the effects of whiskey on the same night. He stayed around Prescott all day during the election, and had imbibed freely. In the evening he started to walk across to Ogdensburg and was not again seen until the following morning, when he was found in a hop-house on the banks of the river with both legs badly frozen. The doctors say it is doubtful if he will recover.—*It.*

MORE WHISKY.—It seems that strict as the law is against keeping taverns open on election day, in the neighborhood of Dublin Corners, whisky was plentiful. A young man named B. Richards in the prime of life, only married about a year ago, met with his death under the most painful circumstances, while returning home after voting at that place yesterday. It appears that he had been around the polling place all day, and if report be true, had imbibed freely. He left for home in the evening and was not seen again alive.—A young man named Kernahan met his team going along without a driver. He immediately stopped the horses, and suspecting some accident, started back in company with W. Griffin to see if they could discover the missing driver. They had not gone far until they found him lying head downwards in the snow, quite dead. No signs of foul play were found upon him.—*It.*

The New Brunswick Legislature meets on the 12th inst. It is expected the session will be short.

TO THE CONSUMPTIVE.—WILSON'S COMPOUND OF COD LIVER OIL AND LIME, without possessing the very unpalatable flavor of the article as heretofore used, is employed by the phosphate of lime with a healing property, which renders the oil doubly efficacious. Remarkable testimonials of its efficacy can be exhibited to those who desire to see them. Sold by A. B. Wilson, Chemist, Boston.

CONSUMPTION, BRONCHITIS, GENERAL DEBILITY.—CARRON'S—HYPOPHOSPHITES.—FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES.—As this preparation is entirely different in its combination and effects from all other remedies called Hypophosphites, the public are cautioned that the genuine has the name of FELLOWS & CO., blown on the bottle. The signature of the inventor, JAMES I. FELLOWS, is written with red ink across each label, and the price is \$2 per bottle. FELLOWS' Compound Syrup of Hypophosphites is prescribed by the first physicians in every city and town where introduced, and is a thoroughly orthodox preparation.

(From the Toronto Globe.)
THE EAST INDIA REMEDY is the only thing upon record that positively cures CONSUMPTION and BRONCHITIS. We have many palliatives, but Calcutta Hemp is the only permanent cure, and will break up a fresh cold in twenty-four hours. One bottle will satisfy the most skeptical. Price \$2.50. Send a stamp for certificate of cures, to CRADDOCK & CO., 1032 Race Street, Philadelphia, Pa., naming this paper.

T. J. DOHERTY, B.C.L.,
ADVOCATE, &c., &c.,
No. 50 ST. JAMES STREET,
MONTREAL.
Feb. 13th, 1874.

REMITTANCES RECEIVED.

St Hyacinthe, J. W. \$1; Eganville, L. C. 2; Arthur, P. D. 3; Lachine, J. N. 2; Roxton Falls, P. K. 2; De Pere, Wis. W. McI. 1.25; St. Andre d'Argenteuil, Rev. A. S. 3; Head Lake, F. R. 4; Terrebonne, M. C. 4; Rev. J. G. 4; Lac Etchemin, Rev. J. A. R. 2; Uxbridge, P. M. 1; Goderich, P. O. D. 1; Melbourne, J. P. 2; Warden, T. C. 2; Beaver's Cove, N. S. R. J. 1; St. Johns, Dr. H. 2.50.

Per T. D. Marysville—M. L. 1.
Per A. McI. Antigonish, N. S.—M. S. 2; D. McN. 6; A. McM. 6; R. C. 2; Harle 3; A. McI. 1; East Bay, Rev. N. McI. 2.

Per F. D. Renfrew—Melrose, Minn. M. A. 2.
Per T. B. Uptergrove—J. F. 1.
Per P. N. Thurso—W. K. 1.50; M. O. L. 1.50; J. McD. 1.50; Mayo, A. B. 1.50; J. McA. 1.50; Buckingham, F. C. 1.50.

Per O. B. Wright—Kazubarna, D. O. N. 2.
Per R. McG. Danville—Castler, J. McN. 2.
Per L. M. Scarborough—P. McG. 2; Mrs. M. B. 2; T. H. 1; Walton, S. L. 1; Carroulbrook, T. G. 2.

Per L. W. Ottawa—Ottawa Lake, D. D. 2; Centre Clarendon, M. S. 2; Thorne, C. J. S. 2.
Per D. O. S. Pictou—J. R. 2; P. K. 2.
Per Rev. D. F. McD. Souris, P. E. I.—J. C. 2.
Per M. J. C. Hawkesbury Mills—T. O. M. 2.

DIED.

At Richmond, P.Q., on the 30th ult., Rose Mulvanny, daughter of the late John Mulvanny, Esq., aged 42 years and 4 months, deeply regretted by a large number of friends.—*R.I.I.*

At Rawdon, on the 30th ult., of inflammation of the lungs, Catherine Kenny, aged 50 years, a native of County Carlow, Ireland, wife of F. C. Quinn, Esq., C.I.E.—*May her soul rest in peace.*

MONTREAL WHOLESALE MARKETS.

Flour & brl. of 196 lb.	\$3.50 @	\$3.75
Superior Extra	6.45 @	6.80
Extra	6.00 @	6.00
Fancy	6.00 @	6.00
Wheat, per bushel of 60 lbs.	0.90 @	0.90
Supers from Western Wheat [Welland Canal]	0.90 @	0.90
Canada Supers, No. 2	0.90 @	0.90
Western States, No. 2	0.90 @	0.90
Fine	4.85 @	5.00
Fresh Supers, (Western wheat)	0.00 @	0.00
Ordinary Supers, (Canada wheat)	0.00 @	0.00
Strong Bakers'	5.90 @	6.15
Middlings	4.40 @	4.50
U. C. bag flour, per 100 lbs.	2.70 @	2.80
City bags, (delivered)	2.96 @	3.00
Barley, per bushel of 48 lbs.	1.08 @	1.10
Lard, per lbs.	0.11 @	0.21
Cheese, per lbs.	0.12 @	0.13
do do do Finest new	0.13 @	0.14
Oats, per bushel of 32 lbs.	0.36 @	0.38
Ordnance, per bushel of 200 lbs.	5.70 @	5.15
Corn, per bushel of 56 lbs.	0.70 @	0.72
Powder, per bushel of 60 lbs.	0.85 @	0.90
Pork—Old Mess.	17.00 @	17.00
New Canada Mess.	18.00 @	18.50

TORONTO FARMERS' MARKET.

Wheat, fall, per bush	\$1 26	1 31
do spring do	1 17	1 13
Barley do	1 45	1 50
Oats do	0 38	0 40
Pears do	0 00	0 70
Rye do	0 00	0 70
Dressed hog per 100 lbs.	7 00	7 50
Beef, hind-qs. per lb.	0 05	0 06
" fore-quarters "	0 03	0 04
Mutton, by carcass, per lb.	0 06	0 07
Chickens, per pair.	0 25	0 40
Ducks, per brace.	0 50	0 70
Geese, each.	0 40	0 60
Turkeys.	0 65	1 40
Potatoes, per bus.	0 40	0 50
Butter, lb. rolls.	0 25	0 30
" large rolls.	0 20	0 21
" tub dairy.	0 20	0 22
Eggs, fresh, per doz.	0 00	0 25
" packed.	0 16	0 20
Apples, per bu.	2 50	3 00
Carrots do	0 50	0 60
Beets do	0 55	0 75
Paranips do	0 60	0 75
Turnips, per bush.	0 30	0 40
Cabbage, per doz.	0 50	1 00
Onions, per bush.	1 00	1 50
Hay.	23 00	25 50
Straw.	14 00	18 00