

WRITTEN FOR THE TRUE WITNESS.

## SHORT SERMONS FOR SINCERE SOULS.

No. 44.

## "THOU SHALT NOT COMMIT ADULTERY."

It is the Holy Bishop Ambrose, who speaks, if possible with even greater energy against balls and dances. "The tragic end of St. John the Baptist," he says, "who was beheaded at the request of a brazen danseuse, shows clearly that a lascivious dance can work more ruin than a sacrilegious fury." And, indeed, Christian soul, when we consider the death of the great Precursor of our Saviour, brought about by the daughter of Herodias, whose lascivious dancing had so pleased her mother's husband, Herod Antipas, that he swore under the excitement of his unholy lust that he would grant whatever she asked, though it were half his kingdom; when we consider the degradation of that daughter who could demand the life of an innocent man as the price of her dancing; when we behold the brutality which whilst dressed in the costume of the ball room, could carry the head of a murdered man upon a dish, we cannot but acknowledge the fatal effects and degrading influence of dancing. Contemplating them, the holy Bishop Ambrose, fired with zeal, addresses you, Christian parents (you, at least, who allow your daughters to frequent these balls and dances), in terms which I dare hardly repeat. "This daughter dances," he cries out, "but do you know what she is? She dances; but she is the daughter of an adulteress. A mother who was chaste, would have taught her child her catechism, not dancing." Oh! Christian parents, after having heard such rebukes as these from the mouth of the holy Fathers of the Church: after having heard these balls and dances denounced in such express terms by so many of the holiest Bishops which our holy religion has produced, what have you to answer? What have you to say? You who in spite of this holy teaching are accustomed to assert so boldly that dances are perfectly innocent and free from danger. The holy Fathers, those men whom God has given to his Church after the Apostles, as our teachers and our guides, to instruct us not only in our faith, but in our moral life; these men, who represent the teaching of the Church in all ages; these watchmen placed on the watch-towers of the Church in order to declare "What of the night;" these men with a wonderful unanimity, have raised their voices against these dances: have ever condemned them as "convivialities of the devil" as "festivals of hell," as circles of which the devil is the centre, and the dancers the circumference; and yet there are those amongst you, Christian parents, who are rash enough to deny all this, and who with a devilish insidiousness dare to insinuate that those good men were mistaken; that they exaggerate the danger; that they are teaching a morality too severe for ordinary mortals; that in condemning these dances they have never seen them. Ah! Christian parents, if you will not listen to the Doctors of the Church; if you doubt the teaching of these holy men because they have not mingled with the world, listen at least to those who, having lived a worldly life; who having employed their talents in celebrating the praises of worldly pleasures and carnal love, came in after life to despise these dances and to deem them the strongest incentives of impurity. Petrarch the layman, Petrarch the worldling, thus writes of dances, unfolding in a few words the whole scope of their danger. "Dances," he writes, "are not so much a pleasure which we propose to taste on the moment, as the commencement of pleasures which we expect to realise." And mark well! he is not speaking of our modern abomination—the fast dances, but of those much less objectionable dances of our forefathers. "These circling movements made by turns: these approaches made with lascivious courtesy: these pretended flights; these alternate returns, are the prelude of a crime which will not be long in following. Now the hands allow themselves touches, the eyes regards, the tongue improper words. The ears are struck by melodious sounds, the feet move in cadence, all the members are given up to effeminate attitudes, and often night, the enemy of modesty and friend of libertinism, covers these indecent games, these culpable amusements with its sombre wings. Now shame is no longer restrained by fear; the blush of modesty disappears; all feel only the stings of sensuality, the emotions of concupiscence. And these are the dances you deem innocent: which are called pastimes and wherewith they cover crimes, under the specious name of recreation." Christian parents, here is one who, having lived in the world and tasted its dangerous pleasures, calls dances "indecent games," "culpable amusements." He draws out for you with the pencil of an artist the whole scene, and a disgraceful one it is. He has been present at these dances which he describes so graphically; he has taken part in them, and he tells you that under the specious name of amusements they cover "crimes." If you will not believe Ambrose the Bishop, speaking from God; at least believe Petrarch the layman, speaking from the abundance of his experience. Roger of Rabutin, Count of Bussy, who lived many years a worldly life at the French court, in a book addressed to his children, cautions them in the strongest terms against dancing; and in conclusion says: "If it may be done by aged persons without danger, it would be in them ridiculous; but to persons that are young, let custom say what it will it is dangerous. In a word I aver, that a promiscuous ball is no place for a Christian." But what! Christian mothers, do you profess even a less strict morality than the pagans? Sallust a nobleman, speaking of Sempronius, a Roman lady, says of her that "she danced too well for an honest woman." Amongst the pagans, in St. Ambrose's time, no more obprobrious name could be given to a lady than to call her a dancer. Whilst Plutarch points out that the rape of Helen by Theseus, was caused through lust kindled by her dancing around the altar of Diana at Sparta. And mark well, Christian parents, the great strength of these testimonies are against our modern dances; for these writers are all of them speaking of the comparatively innocent dances of olden times, not of our modern abominations which in open day allow young men, under the specious pretext of custom to be guilty of liberties which not even the most depraved nations could approve. If even Pagans condemned the pagan dances; what would they say of those modern dances in which Christian maidens, unchristianizing themselves, allow young men to whirl them about the room in closest embrace! Would they not say that such conduct was unworthy even of the barbarians?

But you urge: our daughter, of an age to marry, seeks not any evil; she merely seeks to be married. She assures me, she never feels any harm at those dances, and only goes to them in order to be settled in life.

She seeks no evil, you say. Then why these frequent loitering before her glass? why have her dress and toilette cost her so much pains and so much thought for weeks previous? Is there no evil in all this? Has she not already sinned by vanity at least, before she has set her foot in the ball room? And will God, think you, protect her amidst the dangers of the dance, when she has only prepared herself against them by sin? She never feels any harm. Alas! perhaps her conscience is seared; perhaps she has not those fine feelings of modesty and purity which become a Christian maiden; or perhaps she is not accustomed to scrutinize her thoughts and heart with that scrupulous rigor which God will undoubtedly require of her at the last day. She only goes for the sake of marriage. Oh! unhappy marriages decided upon at "convivialities of devils" at "festivals of hell." It is to the ball room then, and not to the foot of the cross that you go to find a husband. It is from the

devil and not from God that you expect one. What wonder that there are so many unhappy marriages! And what kind of a husband do you seek, Christian mother, for your child? A ball goer? A libertine? One that has worldly pleasure and not God at his heart? And let me tell you, Christian maiden, you will not get a husband from amongst these ball goers; because even they will despise you in their hearts. You may do to toy with in a ball room, but they will seek something more retiring, something more modest, in a word something more pure to share the sanctity of their wedded life.

Christian maiden, you who have the unenviable distinction of being "a dancer," St. Francis of Sales, that master of an interior life, offers for your consideration five great truths, the consideration of which should at least make you pause in your dangerous career.

1st. During the time that you were dancing, a great number of souls were burning in hell for the sins they had committed whilst dancing.

2nd. Whilst you were dancing a great number of pious Christians had sought the foot of the cross, and were contemplating the goodness of God. How much more profitably—how much more rationally—how much more Christianly they were employed.

3rd. Whilst you were dancing many souls were on the verge of eternity trembling with fear; millions were stretched on the bed of sickness, suffering the greatest pain. Thousands in their turn will be dancing whilst you are suffering a like pain.

4th. Our Saviour Jesus Christ who knows all your sins and the necessity of penance; the Blessed Virgin, the Angels, and the Saints saw you dancing. When they saw your dress, your attitudes and your thoughts, could they form any great estimate of your love of God or gratitude for your redemption?

5th. Whilst you were circling in the dance, time circled on equally swiftly and you approached at every turn nearer to death. If your dancing was pleasing to God well and good. If it was not, your time was lost and with it perhaps your soul.

With these considerations in your mind, Christian maiden, and with the plainly and energetically pronounced opinion of the Holy Fathers against these balls and dances, can you for one moment doubt your duty? If you wish from your heart to keep your soul unsullied by the least taint of impurity—if your love of purity extends to purity of mind and soul as well as of body, you will keep away from these balls and dances which the Holy Fathers speaking from God, and experience speaking from the world, declare to be fountains of impurity and fumes of concupiscence. By avoiding them you may hope for that reward promised in the beatitude—"Blessed are the clean of heart for they shall see God."

MONTREAL, 11th Nov., 1873.

To the Editor of the True Witness:

DEAR SIR,—An occasional letter from Paris, brimful of social and political small talk, very often forms an interesting column in journals at this side of the Atlantic. These letters are invariably written by our "Own Correspondent," but in many cases Mr. "Own Correspondent's" sole experience of Parisian life has been gained from foreign exchanges within the editorial sanctum. We can very easily look upon Parisian letters written in Montreal or any other Canadian city, as harmless frauds, and not unproductive of good, when they contain matter not only interesting, but instructive and truthful. Such letters we could appreciate, and would much prefer them to a great many *bona fide* epistles, written by needy Bohemians, or badly educated and strongly prejudiced tourists. I could even forgive a bigot who could clothe his erroneous opinions in language pleasing to the ear.

In the Montreal Herald of the 10th inst., I read the production of an "Own Correspondent" dated Paris, Oct. 24th, and I was certainly surprised to find a paper of such high standing and general liberality as the Herald, admitting such ardent trash into its columns under the head of European Intelligence. The language was poor, the style wretched; the ideas were absurd, and the statements false. It was unworthy of so respectable a journal as the Herald to place such matter for the mental food of any educated person; and reprehensible in so much as it contained remarks insulting to the many Catholic subscribers of that paper.

Judging the man from his writings I have but a low estimate of the Herald's "Own Correspondent." He seems to have just that amount of knowledge the philosopher calls dangerous, but what he wants in knowledge is made up by bigoted impertinence. He has an insane idea that his intellectual powers are immeasurably superior to those of the millions of enlightened Catholics who, learned and unlearned, look up to the feeble Old Priest of the Vatican, as their spiritual Guide and Master. He has for Catholicity, all the inexplicable hatred that a bull has for a red flag, and at every movement of the Church he bellows forth his anger and plunges about with all the phrenzy of his incurable madness. His wish being father to the thought, he magnifies the apostasy of a few abandoned priests into a mighty revolution, destined to rend asunder the eternal foundations of Catholicity. He shakes hands with every wretched foe of the Church, regardless of character or antecedents. In his warfare against Catholic principles truth is no obstacle; he clears it as a greyhound would a bog drain. His mental digestion is capable of receiving without detriment to his intellectual system, the most incomprehensible anti-Papal yarn that ever emanated from a liar's mouth.

The infidel authorities of Geneva having banished the legitimate *cures* of three parishes, installed in their places three wretched French profligates of whom Pere Hyacinthe (or at last reports Hyacinthe Perc) was the most prominent. This action was approved by a mob of sans-culottes, whose sole idea of justice is that of sharing their neighbors' property and drinking the proceeds of their own. This piece of rascality on the part of a very despicable little state the Herald's "Own Correspondent" looks upon as a great achievement in the cause of "Catholic Reformation!"—bless the mark.

In Italy, he applauds the confiscation of pious establishments founded by charitable Catholics, as a piece of wise statesmanship. Now what would he say were the Catholic Government of Lower Canada to seize the Protestant Homes and Refuges under some twisted pretext that they were not compatible with the peculiar ideas of the ruling creed or party? Would he not protest against the robbery and injustice of the Government? Where then is his consistency? Probably it is incompatible with his principles. He says that in Italy it will take many years to utilize the vast lands left untillied by the monks and nuns for many generations. No where have sterile lands been brought to a higher state of cultivation than where they have been worked by members of monastic orders. This is an established fact, proven over and over again, but proof could but little affect a character like the Herald's "Own Correspondent." He knows nothing of religious establishments, or he states a deliberate falsehood.

In Germany he is delighted with the persecution of the Catholics. He praises the impious Kaiser, who, in action declares he is the God of Germany and like Diocletian of old, demands from his subjects the homage due to the "numen imperatoris." He applauds persecution for conscience sake, and yet he is perhaps a Scotch Presbyterian, a member of the Free Kirk, a descendant of the sturdy covenanters, who fought and died to maintain the freedom of their religion from State control. He denies to German Catholics the rights his own fathers died for, he praises William and Bismarck, while he condemns Charles Stewart and Archbishop Laud. To such contradictions he is led by his miserable prejudice, ignorance and bigotry. It is true, Emperor William charges his Catholic subjects with treason.

able projects. Imperial despot and liar! does not the blood of his Catholic soldiers cry out in evidence against him? During his war against Catholic France, when his eagles were borne by Prussian arms through a series of unparalleled victories, the Catholic and Protestant Prussian marched elbow to elbow on every field and in every peril. Together they fell, and in a mingled stream their blood has mauled the vineyards of France. Not they were the trusted and tried, faithful to the last: William and his minister were the traitors and they alone.—Flushed with victory, the hoary butcher with centralising despotism crushed the individual liberty of the German States, and then, threw down his glove in defiance of the Holy Father of the Vatican. God has taken up the tyrant's gauntlet, and men will yet live, who will bend the knee before the Captive's successors, when William's sceptre shall be swayed by another race, and his own memory a passing thought in a student's brain.

Without changing a sentence, the Herald's Correspondent leaps from the Court of the Kaiser to the private closet of the Pontiff, and then scraping among the Pope's soiled linen he gives us a minute account of the Holy Father's garments, their shape, texture, and cost. He omits to tell us if the stockings had been darned, or were in that condition that so alarmed Jenny O'Hare, when about to wed Miss Molly Muldoon. He might have mentioned if the shoes were pegged or sewed, manufactured or hand made. Intelligent people must regret the loss of this valuable information.

I would not have trespassed so much on your space were it not that I think Irish Catholics should insist on being more respected by the journals they support, or otherwise start with their own means, a daily paper, whose columns they can read without being nauseated by the rudeness of ignorance, or the malice of bigotry. We can never hope for due respect, if we do not respect ourselves, and certainly the status of English Catholic literature in Canada, the miserable support given to existing Catholic journals, and our servile dependence on the forbearance of well conducted non-Catholic papers in touching on political and religious questions, are strong proofs of an apathy that courts contempt.

Yours, J. P. S.

CASTLEBELLINGHAM, WHITEHATH COTTAGE, 23rd October, 1873.

To the Editor of the True Witness.

DEAR SIR,—I perceive by your excellent paper that you have not yet learned the position of the unfortunate fallen priest O'Keefe of Callan.

That case gave more pain to me than to many others; since for five years we sat to hear lessons of wisdom and truth from the same learned professors in the great College of Saint Patrick at Maynooth. When I first read the announcement of the case of the Rev. Robert O'Keefe against the late bishop and Most Rev. Dr. Walsh I was utterly bewildered. I at once recalled to mind the words of our professor in reference to such cases, "Presumptio stat pro superiore," and also the duty of a priest who might happen to be unjustly suspended—and that is to behave as if the suspension were just until the censure should be removed. The conduct of my old friend (no longer my friend) through this painful case—proves that he richly deserved censure, and that he paid more attention to poets than to sacred literature and that he is vain of his secular scholarship. He was distinguished as a student, but not very remarkable for piety. I rejoiced with many others a few weeks ago in the hope that he was about to submit. He thought when the funds were in a stinking state with him that he might make a good bargain with his good holy bishop in the way of a fat pension, like Simon Magus: it was with him a matter of pounds, shillings and pence. He did not come like an humble supplicant to seek mercy, grace and pardon for the outrages he had offered to the Church, the cherished Spouse of our Lord, but like a man seeking reparation for an imaginary injury. His bishop offered him a pension equal to a curate's income, which his *new friends* tell us he rejected with scorn, but he rejected at the same time the grace of God. When some one observed to Father Tom Burke at the trial against the Cardinal that the questions put to O'Keefe would kill him, ay, replied the witty Dominick, "talk of killing a man by sitting on him." We are not left without a drop of comfort in the midst of our troubles; I have the pleasure to announce to you the conversion to the Catholic Faith of Henry Bellingham, the heir to one of the largest properties in this country. His father, Sir Allan, resides at Dunany, a point bordering on the Bay of Dundalk. I saw a letter from young Mr. Bellingham to the Parish Priest in whose parish Castlebellingham lies, he borders my parish on the south; in that letter he told the priest of his conversion, not wishing he said to get it at second hand. I believe this young convert is by this time joined in wedlock to lady Noel, a daughter of the Earl of Guinshere. Deo gratias. Ever yours, PAULMICH McGOWAN.

## NOT TOLERATION BUT LIBERTY.

(To the Editor of the True Witness.)

SIR,—Would you permit me to correct the report given to the Witness of the 8th inst., of my remarks on taking the chair at the meeting of the "Home Rule Association" held on the 7th.

I take particular exception to the statement in your report that I said: "When Ireland obtains Home Rule, Protestantism would be tolerated." In the whole course of my remarks I made no use of the word *tolerated*, or any expression that could be construed as offensive in the slightest degree to Protestants. Here is what I do say on the subject:—

That one of the principal objections made by those opposed to Home Rule, was the fear of Catholic domination; this, I said, was a groundless fear, as history shows us that on three different occasions since the Reformation, when the Irish Catholics were in power, there was no religious persecution in Ireland. On the last of these occasions, in 1689, an act was passed, by the Parliament then held in Dublin, granting religious liberty to all.

I further stated, in support of what I advanced, that many Huguenots of France, during one of these periods, driven by persecution from their own country, took refuge in Ireland, bringing with them that valuable silk industry, which survives to the present day, viz, the tabinet trade of Dublin.

Again denying that I used the word "toleration" in any shape or form, I remain, Your obedient servant, EDWARD MCHUGH.

Montreal, 15th Nov., 1873.

## BAZAAR.

The Ladies of St. Mary's Church, Williamstown, beg leave to inform their friends and the public generally, that they intend holding a Bazaar of useful and fancy articles, on Monday, the 5th of Jan., 1874, and the four following days of the week.

The proceeds of the Bazaar will go to assist in building a Chapel at Lancaster. Contributions will be thankfully received by the undermentioned Ladies, and by the Parish Priest, the Rev. Father McCarthy.

MRS. ANGUS TOWN, Lancaster.  
MRS. JAMES McPHERSON, "  
THE MISSES O'NEIL,"  
MRS. W. McPHERSON,  
MRS. DUNCAN McDONALD, Williamstown.  
MRS. WHITE, Lancaster.  
MRS. DUNCAN McDONALD, Martintown.  
MRS. ANGE FRASER, Fraserfield.  
MRS. ALEX. SHANNON, 44 Ste. Famille St., Montreal.

Williamstown, Oct. 27th, 1873.

Mr. P. Lynch, our Escott Agent, will visit Ganaoquo in a few days in the interest of the TRUE WITNESS. We hope our friends in that locality will receive him kindly, as he is most indefatigable in his efforts to extend the circulation of the TRUE WITNESS.

## THE VIENNA EXHIBITION.

AUSTRIAN COURT HONOR TO AN AMERICAN CONTRIBUTOR.

Telegrams to the New York Herald.

VIENNA, Nov. 1, 1873.

The Emperor of Austria has conferred the "Imperial Order of Francis Joseph" upon Hon. Nathaniel Wheeler, President of the celebrated Wheeler & Wilson Sewing Machine Company of New York.

## MORE DISTINGUISHED HONORS.

BALTIMORE, Md., Oct. 31.

The Maryland Institute has awarded Wheeler & Wilson the gold medal for the new No. 6 Sewing Machine. Other sewing machines received nothing.

COMPLIMENTARY DINNER.—A complimentary dinner will be given to Hon. Justice Doherty on Monday the 24th inst., by a number of his friends. Any person desirous of becoming a subscriber may enter his name on the list now open at the Carleton Club, 423 Notre Dame Street.

MR. BELLER AT TORONTO.—We make the following extract from the *Mail* of Saturday, in regard to Mr. Beller's entertainment:—"Mr. Beller's Readings.—The attendance at the Music Hall last evening to hear the second reading by Mr. J. M. Beller, was even larger than on the previous evening, every seat and available standing room being occupied. The programme opened with the reading of Mark Antony's Address to the Romans after the assassination of Caesar. A description of "Mrs. Brown's evidence for the Claimant" in the Tichborne trial was most amusing, and was received with great applause. "Magdalena, or the Spanish duel," was given with a grand expression of feeling. Mr. Beller's description of the "St. Leger Race," at Doncaster, was most vividly given. His representation of the horse jockey on approaching the winning post, almost led his hearers to the belief that they were indeed witnessing the race. The programme was brought to a close with the most amusing reading, entitled "Major Samby," which aroused the audience to roars of laughter. Mr. Beller, at the close of the readings, retired from the stage amid the most hearty and prolonged applause of the audience."

CLOSING OF THE SEASON.—Despite numerous prophecies to the contrary, there is every prospect of the present weather continuing, and the stoppage of navigation may occur rather sooner than expected. Ice is forming in the basin to a great extent, and a heavy rain has taken place above the St. Gabriel locks, causing considerable confusion among the vessels in the canal. The prospects of shippers and forwarders in this respect are not cheering, but it is to be hoped that the vessels will be got down. A large quantity of merchandise is still upon the wharves awaiting transshipment, and energetic measures must be adopted if it has to be removed by water this season. One or two vessels have yet to arrive.

The Montreal *Witness* says:—Ten deaths last week from small-pox is a rather startling announcement, and would seem to indicate a hygienic fault somewhere. With a Board of Health and staff of sanitary officers at work, and vaccination supposed to be compulsory here, after attempting for two or three years to eradicate the disease, it still shows itself in every weekly bill of mortality, and suddenly increases its rate, carrying off not one or two, but ten victims. There is something humiliating as well as mortifying in this being unable to successfully cope with this deadly enemy. Whether it arises from a want of ventilation, or of vaccination, perfect drainage, or failure to isolate the sick from the sound, it is alike pitiable. It would appear that more efficient methods of prevention must be taken, or those already adopted be more rigorously carried into force by the authorities; for it is evidently possible for the malady to suddenly become as fatal amongst us as it was two winters ago. Its ravages continue to be almost exclusively amongst the French Canadian portion of the community, a fact which should excite to greater effort the French members, especially of the new Sanitary Association, to devise and enforce sanitary regulations, more particularly those having reference to small-pox.

LATEST EFFECTS OF A SEIZURE.—A son of Mr. Michael Connors, Dupre Lane, aged seven years, died last week, from the effects, so the doctors say, of a sunstroke which the little fellow received during the past summer. About three weeks ago he was obliged to leave school, complaining of a severe pain in the head, which grew worse, terminating fatally.

REMOVAL OF SOAP FACTORIES.—A petition for the removal of soap factories in St. Lawrence Ward is being circulated, and has been largely signed by the residents in the Ward.

The Government papers give currency to the rumor that Sir Hugh Allan has entered an action against each of the directors of the late Canadian Pacific Railway Company to recover from them their quota of expenses incurred in obtaining the charter.

AN IMMIGRATION FROM THE UNITED STATES.—There is another so-called exodus of French Canadians. Again it amounts to a regular stampede. The rush, however, is not this year from Canada, but from the States and for Canada. Every day witnesses the arrival at this and other places on the frontier of large numbers of former peasants of the Province. We frequently see as many as three or four cars filled with this class of people, who are returning from different parts of the Union. The chief cause is of course the hard times and scarcity of labor that obtain across the lines. The *St. Johns News* is informed on good authority that during the last five weeks 1,543 of the Canadians who left their country to seek a more congenial abode in the United States, have returned to their native soil, satisfied that there is "no place like home," and the general expression is that hard times sent them back. How is that for "We're never coming back again."

The mails for places on the River Ottawa, between Montreal and Ottawa, which had been despatched yesterday morning for conveyance as usual by steamer, were brought back in the evening to the Montreal Post Office, the steamer not having been able to make its way beyond the Lake of the two Mountains, on account of the ice which it encountered. The mail service by steamer on the River Ottawa has, therefore, now ceased. This is earlier by ten days than was the case last year. The transmission of the mails for this section of country by the land route commences this morning.—*Gazette* of 18th.

OSHTAWA, Nov. 17.—The iron hull of the ill-fated Bavarian left this port this p.m. for Montreal, in tow of the tug Eiman Munson, with the steamer Norseman as consort. The Norseman accompanied the tug on account of the storm.

At St. John a great deal of sickness is now prevalent. Very many cases of typhoid fever, in its most malignant form, are reported, some of which have unfortunately resulted fatally. In different parts of the Townships complaints are made of the prevalence of the same disease.

A sad calamity has befallen Carleton, a thriving suburb of the city of St. John, N. B. A fire broke out about six o'clock last evening in a foundry, and at a late hour it was reported that thirty families had been rendered homeless, while the flames were still extending, driven by a strong north wind. Three steam fire engines had gone from the city to the assistance of the imperiled locality, but the despatch hints at the dread possibility of the water supply giving out. Carleton is on the west side of the harbor, about a quarter of a mile from St. John. A steam ferry connects the two places. The suburb contains about 5,000 inhabitants; boasts several churches, a fine public hall, many handsome residences, and several saw mills.

Mr. Isaac Law, partner of the Commissioner of Mines, is out for the Antigonish seat in the House of Commons, vacant by the appointment of the Hon. Hugh McDonald to a Judgeship.

The following strange suicide is reported from the Eastern Townships: Mr. Robert Moy of Ascot, arose from his bed to which he had been for some days confined by typhoid fever, and eluding the vigilant search of friends, plunged himself into the river near his house. His dead body was found some hours after.

## DIED.

On the 3rd inst., at the Presbytery, St. Joseph de Wakefield, Quebec, the residence of her brother, the Rev. C. Gay, Miss Chrissie Gay, native of Chantemerle, diocese of Gap, France. Aged 25 years.—R.I.P.

## MONTREAL WHOLESALE MARKETS.

Flour & bbl. of 196 lb.—Pollards.....	\$3.50	@	\$4.00
Superior Extra.....	6.30	@	6.50
Extra.....	0.00	@	6.30
Fancy.....	0.00	@	0.00
Wheat, per bushel of 60 lbs.....	0.00	@	0.00
Supers from Western Wheat (Welland Canal).....	0.00	@	0.00
Supers City Brands (Western wheat) Fresh Ground.....	0.00	@	0.00
Canada Supers, No. 2.....	0.00	@	0.00
Western States, No. 2.....	0.00	@	0.00
Fine.....	5.00	@	5.20
Fresh Supers, (Western wheat).....	0.00	@	0.00
Ordinary Supers, (Canada wheat).....	0.00	@	0.00
Strong Bakers'.....	6.50	@	6.20
Middlings.....	4.50	@	4.30
U. C. bag flour, per 100 lbs.....	2.70	@	2.50
City bags, (delivered).....	3.02	@	3.05
Barley, per bushel of 48 lbs.....	0.00	@	0.00
Lard, per lb.....	0.10	@	0.10
Cheese, per lb.....	0.11	@	0.11
do do do Finest new.....	0.12	@	0.12
Oats, per bushel of 32 lbs.....	0.37	@	0.38
Oatmeal, per bushel of 200 lbs.....	4.75	@	5.00
Corn, per bushel of 56 lbs.....	0.00	@	0.00
Pease, per bushel of 66 lbs.....	0.72	@	0.74
Pork—Old Mess.....	00.00	@	17.50
New Canada Mess.....	18.50	@	00.00

## TORONTO FARMERS' MARKET.

Wheat, fall, per bush.....	\$1.12	1.18
do spring.....	1.09	1.10
Barley.....	1.10	1.14
Oats.....	0.42	0.43
Peas.....	0.57	0.60
Rye.....	0.60	0.65
Dressed hogs per 100 lbs.....	5.75	6.05
Beef, hind-qtrs, per lb.....	0.05	0.06
do fore-quarters.....	0.02	0.04
Mutton, by carcass, per lb.....	0.00	0.00
Chickens, per pair.....	0.25	0.40
Ducks, per brace.....	0.40	0.40
Geese, each.....	0.40	0.40
Turkeys.....	0.50	0.80
Potatoes, per bush.....	0.40	0.50
Butter, lb. rolls.....	0.28	0.30
do large rolls.....	0.00	0.00
do tub dairy.....	0.23	0.25
Eggs, fresh, per doz.....	0.20	0.22
do packed.....	0.17	0.18
Apples, per bbl.....	2.50	3.00
Carrots.....	0.55	0.60
Beets.....	0.60	0.75
Parsnips.....	60.0	0.70
Turnips, per bush.....	0.30	0.40
Cabbage, per doz.....	0.50	1.00
Onions, per bush.....	1.00	1.50
Hay.....	25.00	30.00
Straw.....	18.00	21.00

## KINGSTON MARKETS.

Flour—XXX retail \$8.50 per barrel or \$1.50 per 100 lbs. Family Flour \$3.25 per 100 lbs., and Fancy \$3.50.  
Oats—nominal; Rye 65c. Barley \$1.00. Wheat \$1.15 to \$1.20. Peas 61c. Oats 40c to 45.  
Butter—Ordinary fresh by the tub or cask sells at 22 to 24c per lb.; print selling on market at 24 to 25c. Eggs are selling at 20 to 25c. Cheese worth 10 to 11c; in stores 13c.  
MEAT.—Beef, grass \$2.50 to 5.00; grain fed, none in market; Pork \$5.00 to 7.00; to 60c. Veal, none; Hams—sugar-cured, 16 to 17c. Lamb 6 to 9c. Bacon 13 to 14c.  
POULTRY.—Turkeys from 50c to \$0.90. Fowls per pair 35 to 50c. Chickens 60 to 90c.  
Hilly steady, \$22 to \$23.00. Straw \$5.00, to \$8.00. Wood selling at \$5.50 to \$5.75 for hard, and \$3.50 to \$4.00 for soft. Coal steady, at \$7.50 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8.

## INSOLVENT ACT OF 1869.

In the matter of CHARLES ROCH, of the City of Montreal, as well individually, as having done business in partnership with Joseph Roch, his father, under the name and style of "C. ROCH & CO."

Insolvent.

The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his business place, No 165 St. Paul Street, Montreal, on the 2nd day of December next, at 10 o'clock A.M., to receive statements of his affairs and to appoint an Assignee.

G. H. DUMESNIL,